

Session 36: The Resurrection

(Note: Mike refers to this under the old system as Establishment, Part 8, Session 36.)

Prior to Paul, no one preached that Jesus was raised from the dead for our justification.

Getting back to 1 Corinthians 15, after giving us the components of our gospel, we get a record of those who see the resurrected Lord.

1 Corinthians 15:5 And that he was seen of Cephas, then of the twelve: ⁶ After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. ⁷ After that, he was seen of James; then of all the apostles. ⁸ And last of all he was seen of me also, as of one born out of due time.

Now look down to verse 11.

1 Corinthians 15:11 Therefore whether it were I or they...

Who were the “they” – all of those who saw Jesus resurrected and witnesses that he rose from the dead. The subject matter here is the resurrection of Jesus from the dead.

1 Corinthians 15:11 Therefore whether it were I or they, so we preach...

Paul was saying that he, Peter, the 500 brethren, James, and everyone else who saw the resurrected Lord, were all preaching the same thing – what? Did Peter and Paul both preach the gospel of the grace of God? No, Peter never preached the gospel of the grace. But there was something in common with their preaching. What was it? They were preaching the resurrection of Jesus from the dead.

As we pointed out, Peter preached it from the standpoint of the prophetic program where Christ was raised to sit on David’s throne, while Paul preached the resurrection for our justification.

*1 Corinthians 15:11 Therefore whether it were I or they, so we preach, and so ye believed. ¹² Now if **Christ be preached that he rose from the dead**, how say some among you that there is no resurrection of the dead?*

That verse was saying everyone was preaching the resurrection of Jesus Christ. When Paul talks about believing that hath raised him from the dead that was the message being communicated to Israel.

Now turn to Acts 13.

This issue of being saved is what Israel is being instructed to do. Israel failed to do this during the earthly ministry of Jesus Christ and to separate themselves from the apostate element in the nation.

‘You need to acknowledge who he is and you need to separate yourself from the unsaved element in Israel and its vain religious system.’ For an Israelite, being saved involved more than just having eternal life.

What we have here in Acts 13 is Paul’s account of Israel’s history and he is going all the way back to Abraham to point out some things in Israel’s history. Paul starts back there but he brings things up to his present time.

Acts 13:30 But God raised him from the dead:

*Acts 13:33 God hath fulfilled the same unto us their children, in that **he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.** ³⁴ And as concerning that he raised him up from the dead, now **no more to return to corruption**, he said on this wise, I will give you the sure mercies of David.*

Did Israel not know Psalm 2? See what Paul is doing? He is going right back to their Old Testament doctrine to prove something about Jesus.

*Acts 13:38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: ³⁹ And **by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.***

Following that, Paul exhorts them not to repeat the mistake that their fathers made: the rejection of the message.

Acts 13:42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. ⁴³ Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

But what did the majority do in response to Paul?

Acts 13:45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

Paul confronted Israel with the message of Jesus Christ and his resurrection from the dead.

John 12:42 Nevertheless among the chief rulers also many believed on him; **but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:**

What did Paul say about ‘confessing with thy mouth?’ Those chief rulers believed on Jesus but they did not disassociate themselves from the apostate element in Israel. That was the two-part package I have been telling you about. That was the dual aspect to ‘salvation’ which included faith (which saves from sin) and confession (which sets them apart from unsaved Israel and their accursed status before God.)

Why did not those chief rulers confess Jesus publicly? First because they did not want to be put out of the synagogue.

What would that have meant; why was it important to them that they not be ‘put out of the synagogue?’ Well, that was a position of prestige. To be put out of the synagogue meant they would have no longer been a part of the mainstream religion in Israel. They would have been marginalized, forgotten, or disparaged, and they could not have that because they wanted men to praise them more than they wanted to please God. Look at the next verse.

John 12:43 For they loved the praise of men more than the praise of God.

Turn with me to 1 Thessalonians 2.

1 Thessalonians 2:14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: ¹⁵ Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: ¹⁶ Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: **for the wrath is come upon them to the uttermost.**

What wrath was that referring to? I hope you can see that was not referring to the Lord’s Day of Wrath. We are not in Israel’s program so that wrath must be referring to something else. Think about what we have been reading in Romans 9 and 10. How has God’s wrath come upon Israel today? In what way could it be called “to the uttermost?”

That wrath was talking about God casting Israel away. That was what Paul was talking about believing Jews separating themselves from.

Picking back up in Romans 10:11-13, Paul is underscoring the fact that faith alone is what gets anyone justified before God. In verse 11, Paul is talking about that there is more than just being justified unto eternal life.

Romans 10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

There it was again! That was exactly what was written back in Romans 9:33. It was said again there because Romans 10 was talking about Israelites during this dispensation of Gentile grace; whereas, Romans 9 was talking about Israelites during the extension of mercy (Acts 1-8).

Not being “ashamed” certainly indicates that ...

1. They shall never find God to fail (by being unable or unwilling to deliver them).
2. They will never have cause for regret, even though they have been exposed to persecution; they have been labeled as evil; they have been stripped of their property, tortured, imprisoned, and killed.

...but it also indicates that they will be delivered from the consequences of being part of the apostate nation of Israel.

Romans 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Verse 12 is something we know to be true during this dispensation of Gentile grace; all the previous distinctions of Jew and Greek have been done away. Now, it does not matter who you are, the opportunity is available for all. The “wall of separation” has been torn down.

On the basis of that, Paul writes verse 13.

Romans 10:13 For whosoever shall call upon the name of the Lord shall be saved.

Paul meant that verse was about unsaved Israel having a chance to be saved by ‘calling upon the name of the Lord.’

Verse 13 was a quote out of the book of Joel but Paul makes a slight change. Compare Romans 10:13 with Joel 2:32.

Joel 2:32 And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

In Joel, it is “whosoever shall call upon the name of . . . who? It is the “LORD” and notice it is in all capital letters. But when Paul writes in Romans 10, he says, “shall call upon the name of the Lord.” Notice it is not in all capital letters. So what is the difference?

The LORD is Jehovah. The Lord is Jesus. Do you see how Paul is being dispensationally precise about who they are to call upon to be saved?

In Joel, they call on the LORD to deliver them out in the final installment of their program. In Romans, they call on the Lord to save them from their sins. So Paul is saying that Jesus is Jehovah in the flesh.

By quoting Joel, Paul is not saying in Romans 10:13 that the prophetic scriptures of Joel are being fulfilled. Paul is showing the same principle is applicable now; the benefit still comes from “calling upon the name of the Lord.”

If you listen to some preachers exposit this passage, because Paul is quoting from Israel’s Old Testament scriptures in verse 13, they add verse 12 to that and come up with the conclusion that there was no difference between the Jew and the Greek back in Israel’s program too! They say that what God is doing today in this dispensation of Gentile grace was already talked about in the Old Testament. They say that Joel 2:32 is talking about what God is doing today in this dispensation of Gentile grace.

Romans 10:1-13 verses are not saying: ‘hey, you Gentiles need to start getting in on what God is doing with Israel.’ Instead, the verses are talking about Israel getting in on what God is now doing with Gentiles.

Paul, in Romans 10:1-13, is explaining several issues to the Romans:

1. He is explaining the real reason Israel is in their accursed status.
2. He is explaining about Israel’s stumbling over Christ.
3. He is explaining about Israel being “ignorant” (how to appropriate the righteousness of God, their need for a Redeemer, the inability of the law to save them).
4. He is explaining about the solution for Israel’s predicament (to trust Jesus Christ).

If you look back at the outline I gave you at the start of chapter 10, you will see that the first 13 verses constituted the first section of the chapter.

Space for personal reflection and notes

Session 37: Romans 10:14-21

(Note: Mike refers to this under the old system as Establishment, Part 8, Session 37.)

Now we move on to the next section, which begins in verse 14. We will read the last two verses of the previous section just to maintain the context.

Romans 10:12 *For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. ¹³ For whosoever shall call upon the name of the Lord shall be saved.*

Romans 10:14 *How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? ¹⁵ And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! ¹⁶ But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? ¹⁷ So then faith cometh by hearing, and hearing by the word of God. ¹⁸ But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. ¹⁹ But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. ²⁰ But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. ²¹ But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.*

To put Romans 10:14-21 in a nutshell: Paul was telling the Romans that God had adequately provided ample opportunities for Israel to be saved. These scriptures are about unsaved Israel's rejection to Paul's message.

While writing all of verses Romans 10:1-13 about unsaved Israel to the Romans, Paul clearly understood what unsaved Israel was thinking. Due to that knowledge, Paul wrote four questions, followed with answers, to the Romans. He did that in order to educate the Romans about the 'thinking' of the Israelites, and how they were obviously using that thinking to make excuses for their unbelief. As you read the following, keeping their 'thinking' in mind. Prior sessions and/or future sessions that we will be studying on this same subject need to be viewed in this same way.

Unsaved Israel's 1st Excuse for Unbelief

One of those questions concerns whether or not Israel really had a fair chance to respond to Christ back in their program or even to respond to him now. Let us start reading in verse 14.

Romans 10:14 *How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?*

Verse 14 is made up of three questions. The “then” refers back to what Paul has just previously said about them, therefore, these questions are in response to what Paul has just said in verses 1-13.

Now let us take these questions one at a time because they are all part of a logical progression which, at the end, makes God responsible for Israel’s stumbling.

Question #1:

Romans 10:14 *How then shall they call on him in whom they have not believed?*

The first question could have been stated like this: ‘hey Paul, how could God hold us (Israel) responsible for not calling on Jesus when we did not believe he was the Christ?’

Question #2:

Romans 10:14 *How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?*

The second question in verse 14 asserts that the reason they did not believe in him was because they did not know about him. They could not be expected to believe in someone of whom they never heard. As we will see, all of these questions have something in common; they all put the responsibility for their stumbling on God, and not themselves.

Question #3:

Romans 10:14 *How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?*

The third question in verse 14 asserts that the reason they did not hear was because there were not any preachers to tell them about Christ.

Question #4:

Romans 10:14 *How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? ¹⁵ And how shall they preach, except they be sent?*

The fourth question asserts that the reason there were not any preachers was because God did not send any! Verse 15 question really puts the fault on God.

So, the progressive argument behind those questions was that God was unfair to require them to call upon someone whom they had not heard of because God had not sent any preachers to tell them; it was not their fault. If they stumbled over Christ it must have been God's fault because he had not done enough to let them know what to do.

The idea behind those questions was that if God did not want Israel to stumble, he should have done a better job of letting Israel know.

I want to pause here to say that these verses have been printed on banners and hung up at *Mission Conferences* all over this country for many years, as though these verses were some kind of call to the mission field.

That is a complete misuse and misapplication of the verses. These verses are excuses unsaved Israel is using to blame God for the predicament they are in. Romans 10:14-15 is not being used by Paul to call people to the mission field. We need to see the doctrine for what it is and not lift these verses out of their context. We do not need to hi-jack verses in order to get people to the mission field.

The linear argument goes like this: 'Okay Paul, you are saying we need to call upon the Lord, but before we can call upon him, we need to believe in him. And before we can believe in him, we need to hear about him. And in order to hear about him, someone has to be sent to tell us. And before someone can be sent, there has to be a sender, which in this case is God. Evidently, God has not done his job, and now he is blaming us for not calling upon the name of the Lord, and that is not fair.'

Paul is now going to answer those questions.

Romans 10:15 And how shall they preach, except they be sent? **as it is written...**

Space for personal reflection and notes

Session 38: God Sent Preachers

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To answer the questions, Paul quotes something that was written in Isaiah: “as it is written...”

Romans 10:15 *And how shall they preach, except they be sent? as it is written,
How beautiful are the feet of them that preach the gospel of peace, and bring
glad tidings of good things!*

Isaiah 52:7 *How beautiful upon the mountains are the feet of him that bringeth
good tidings, that publisheth peace; that bringeth good tidings of good, that
publisheth salvation; that saith unto Zion, Thy God reigneth!*

The Israelites would respond to the Isaiah quote thusly: ‘yes, that is what we needed! We needed someone to come and bring those good tidings to us. We needed God to send us those people and he did not do it.’

Paul is going to show them that God did do that. By referring them to Isaiah 52:7, which is a reference to the ministry of the 12 apostles and those who would preach along with them, Paul is demonstrating that God did send preachers.

Not only did God send preachers, those preachers did preach the “good tidings of good,” and Israel did hear them.

The problem was that Israel rejected the preachers God sent; they rejected the “good tidings” of their Messiah, and that was why they did not call upon the Lord. The problem was not that God did not send anyone. Therefore, all those in Israel who did not believe were responsible for their own stumbling.

It was not that they did not hear; it was that they did not believe what they heard.

As Jesus is preparing to go to the cross, he makes a statement which is recorded in the book of Luke with regard to the sending of messengers to Israel. He starts out by saying that in the past God sent Israel prophets.

Luke 11:47 *Woe unto you! for ye build the sepulchres of the prophets, and your
fathers killed them. ... ⁴⁹ Therefore also said the wisdom of God, I will send them
prophets and apostles, and some of them they shall slay and persecute: ⁵⁰ That the
blood of all the prophets, which was shed from the foundation of the world, may
be required of this generation;*

Notice that historically, Israel rejected the prophets sent to them and in some cases, they killed those prophets. Notice, in verse 49, the reference to the “apostles” which God said he would send. That was a direct reference to the apostles that were sent out after the death of Jesus on the cross.

In order to fully appreciate that that was true, we would have to go back and look at the three phases of Israel’s vain religious system as it responds to the offers being made to Israel; along with the declaration of the progressive “woes” given by Jesus in warning to apostate Israel; the issues set forth at the mount of transfiguration; and the cursing of the fig tree. We do not have time to go back and pick all of that up right now, but there is one issue sitting back in Isaiah that we will look at.

We will take the time to look at it because Paul is going to quote from Isaiah. Let us look at both verses.

***Isaiah 52:7** How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!*

***Romans 10:15** And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!*

Why is Paul quoting Isaiah? To understand why Paul quotes Isaiah, we first have to recall what is taking place. Israel is objecting on the basis that God did not send anyone, that God did not do enough to warn them; therefore it is not their fault that they did not believe.

God not only sent preachers to warn them, but sitting back in their own scriptures, Isaiah 52 being one of them, God told Israel in advance he was sending preachers. They were supposed to be expecting preachers to show up. There were some things about those preachers which would identify them as the ones prophesied about in their scriptures!

When those preachers showed up (John the Baptist, for example), instead of looking back at their own scriptures to verify or disqualify those preachers, they simply declined to believe.

But it is more than that. Not only did God send preachers and not only did God tell them in advance he would send them, but he also told them something they were supposed to look for in connection with him sending those preachers; something they were supposed to “behold” in connection with God sending preachers.

(We may have opportunity to talk about that in more detail later on.)

When that scripture said, “How beautiful are the feet of them that preach the ‘gospel of peace,’ and bring glad tidings of good things,” that was the issue of Israel having an appreciation for those preachers coming to them with that “gospel of peace.”

God’s response, through Paul, was that he did send people to Israel. God told the nation, in advance, he would send preachers and he did. They were to be looking for those men who would bring the glad tidings. God was not being secretive about it. He did it in plain view of the nation and the nation heard about it through the ministry of the Lord Jesus and those he sent out through the land of Israel.

Let us look at some passages which indicate that Jesus was not a minor character that only a few people in Israel knew about.

***Matthew 9:18** While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. ¹⁹And Jesus arose, and followed him, and so did his disciples.*

Matthew 9:23** And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, ²⁴ He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. ²⁵ But when the people were put forth, he went in, and took her by the hand, and the maid arose. ²⁶ **And the fame hereof went abroad into all that land.

Matthew 9:27** And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us. ²⁸ And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. ²⁹ Then touched he their eyes, saying, According to your faith be it unto you. ³⁰ And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. ³¹ But they, when they were departed, **spread abroad his fame in all that country.

Matthew 13:54** And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, **Whence hath this man this wisdom, and these mighty works?

Matthew 14:1** At that time Herod the tetrarch heard of **the fame of Jesus,

***Mark 1:23** And there was in their synagogue a man with an unclean spirit; and he cried out, ²⁴ Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of*

*God. ²⁵ And Jesus rebuked him, saying, Hold thy peace, and come out of him. ²⁶ And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. ²⁷ And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. ²⁸ **And immediately his fame spread abroad throughout all the region round about Galilee.***

Space for personal reflection and notes