

(Through the Bible) Romans 11-12

by Chuck Smith

God has not cast away His people, but rather has set them aside to work among the Gentiles, and the Gentiles' salvation comes through faith in Jesus Christ alone.

Duration: 1:16:40

Scripture: Job 1:8, Psalm 119:105, Romans 10:20-21, Romans 11:25-26, Romans 12:9-10, James 1:22

Topics: "Through The Bible"

Description

In this sermon, the speaker discusses the government's mistakes and lack of understanding regarding the Middle East. He mentions how the Syrian government released films showing the training of young girls for battle, including disturbing scenes of them biting and eating snakes. The speaker criticizes CBS, NBC, and ABC for not considering this newsworthy. He then transitions to discussing the importance of genuine love without hypocrisy and the need to not conform to the world's standards but instead be transformed by renewing the mind. The sermon emphasizes the importance of surrendering to God and seeking His will for one's life.

Transcript

So we turn now in our Bibles to Romans chapter 11. Chapters 9 through 11, Paul is dealing with a couple of subjects. One, the sovereignty of God.

But it is the sovereignty of God in setting aside the nation Israel as God's primary target, you might say, for work, and beginning to pour out His Spirit and work among the Gentiles. And because Paul is a Jew, through and through, his heart, his prayer for Israel is that they might be saved. And yet he can see in the Scriptures those prophecies of God's move among the Gentiles.

And so, in the latter portion of chapter 10, he gives some of those prophecies of how God was going to be found of them that did not seek for Him. He was going to manifest Himself unto the Gentiles. But of the Jews, he said, all day long have I stretched out my hands unto a disobedient and gainsaying people.

So, chapter 11 is just really a continuation of chapter 10. The chapter distinctions were not in the original writings. They have been placed there by men to help us to reference Scriptures, to reference passages.

But sometimes we have a tendency of just reading a chapter and quitting and then beginning a new chapter and you're not continuing in the same thought as though there were not the chapter or verse

distinctions. So, you must remember that in the original, this was just one continuous letter. Chapter, verse, distinguishing facts are placed there by man only for the help in referencing passages.

So, God has said He was going to manifest Himself unto the Gentiles. He had stretched out His hands all day long to the disobedient and gainsaying people. I say then, hath God cast away His people? And the answer is, God forbid.

Now, it is unfortunate that there is a certain branch of theologians today who do declare that God has cast away His people. And they endeavor to spiritualize Israel to make it apply to the church. And those prophecies that relate to Israel, they seek to relate to the church.

And as a consequence, they really get the whole prophetic picture totally confused. There are those who seek to identify the Anglo-Saxon nations as Israel. And there's a lot of talk concerning the ten lost tribes, which is not really a true scriptural type of a reference.

He said the lost sheep of the house of Israel. Sent them to the lost sheep, but He didn't say anything about ten lost tribes. But just those who were lost.

The lost sheep in the house of Israel. The Lord knows exactly who the ten tribes are, where the twelve tribes are. And who comprises the twelve tribes.

And in the book of Revelation, the Lord will be sealing twelve thousand out of each tribe to preserve them through a portion of the judgments in the book of Revelation. But, again, to try to make the church Israel or to make the Anglo-Saxon race as Israel is just unscriptural and it is not valid at all. They use such arguments as the nation of Denmark, they say, is actually Dan's mark.

The tribe of Dan, then, are the Danish people. And the word ish in Hebrew means man. So, Dan-ish.

So, they're Danish people or Danish people, according to a different pronunciation, but it's Dan-ish. And, of course, you have the Brit-ish and Fool-ish. So, it really doesn't prove too much.

But it does confuse the whole prophetic scene. God is now working among the Gentiles. And God will continue to work among the Gentiles until the fullness of the Gentiles has come in.

As we'll get at the twenty-fifth verse of this chapter. So, the question has God cast away His people as He threw with them forever. God forbid.

The whole prophecy picture of the Old Testament dealt with Israel's fall, but in order that they might rise again. Hosea. An interesting prophet.

God told him to take a prostitute for a wife. And He began to name the children with prophetic names or names of prophetic significance. And, of course, one child He called Lo-Amy, not My child.

His wife had gone out and was engaging in her old practices again, even while married to Him. Had a child that wasn't His. And finally, she just left Him completely.

And her life went down the tubes until she was a slave, almost destitute and destroyed. And God said to Hosea, now go take her again. Buy her out of her slavery.

Wash her up. Cleanse her. And take her as your wife once more.

And the whole life of Hosea with this unfaithful wife became a picture of God's relationship with the nation of Israel. How He took her, espoused her unto Himself, married her. The glories of that first bloom of love, but then how Israel began to turn away unto other gods.

They began to forsake the fountain of living waters and worship idols. And how they finally turned their back on God completely. But yet, God's undying love and of course, bringing them back again and God's work of restoration, which is yet future, but shall be.

So, God has not cast away His people in a final sense. For Paul said, I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. Now, Benjamin was one of the supposed lost tribes.

But it sure wasn't as far as Paul was concerned. He knew what tribe he was from. And he didn't say, we Benjamites, you know, we're lost.

We don't know who we are or where we are. But he knew that he was of the tribe of Benjamin. Of course, Jesus was from the tribe of Judah.

And they say that the Jews today are for the most part from the tribe of Judah. However, the other tribes were lost. Judah and Benjamin remained, but the rest of them were lost.

Not so. That is not the case. Though, most Jews today have lost their genealogies and could not tell you exactly what tribe they are from.

Yet, they know that they are Jews. And so, Paul of the tribe of Benjamin. And God has not cast away His people which He foreknew.

Don't you know what the Scriptures said of Elias or Elijah? How that when he was making intercession to God against Israel saying, Lord, they have killed Your prophets and dig down Thine altars and I am left alone and they seek My life. But what did the Lord answer him? I have reserved to Myself seven thousand men who have not bowed their knee to the image of Baal. Elijah had experienced one of the greatest victories in his career.

As he had challenged the prophets of Baal there on Mount Carmel, building the altars, let's pray unto their gods, the 400 priests of Baal can pray to him and I'll pray to the Living God. And the God that answers by fire, let Him be the God. And of course, the priest of Baal prayed and nothing happened and Elijah prayed and God sent down fire and consumed the offering and the altar and all.

Elijah took the priest of Baal at that moment of victory down to the Brook Kishon and slayed them. Killed 400 of them. The prophets and the priest of Baal and the next day when Jezebel, the wife of the wicked king found out what Elijah had done, she said, God do so to me also if I don't have the head of that man.

And so Elijah fled from Jezebel. And it is so typical how that the times of greatest trial often follow the times of greatest victory. And that's with Elijah.

Tremendous victory, but now he's on the lam, running from this queen. Not afraid to face up to the 400 prophets and priests of Baal, but man, one angry woman. And he ran clear on down to the area of Mount Sinai.

And there he hid in a cave. And as he was standing in the entrance of the cave, the Lord said, Elijah, what are you doing here? And he said, I have been zealous for God and they've all turned from you. I'm the only

one you've got left and they're seeking my life.

God, you're just about out of business. I'm your last one. And they got a contract out on me.

And so God responded to Elijah, I have 7,000 who have not bowed their knee to Baal. There was the remnant, the faithful remnant that were there and God knew who they were and God had them numbered. And as Paul is going to point out, God has always had His faithful remnant, those believers among the Jewish people.

Those special persons, super special persons among the Jewish people who have recognized the true work of God and are walking with God in fellowship with Him. And with God they have always been a special number, a remnant, the faithful remnant. And so in the time of Elijah, Paul said, don't you remember that God said there are 7,000 that I have reserved unto Me? The true remnant that worshiped God, that served God, that had not turned after Baal.

Even so, Paul said, at this present time also there is a remnant according to the election of grace. And so there were those in Paul's day and of course the early church was a Jewish church to begin with. There were some problems when even it was thought that they might introduce Gentiles into the church.

It was, first of all, strictly Jewish. But among the Jews there were many believers, the remnant, God's faithful remnant who now are according to the election of grace. And if it is now by grace, it is no more of works.

Otherwise, grace is no more grace. But if it is of works, then it is no more grace. In other words, grace and works are mutually exclusive.

If I am expecting God to accept me by His grace, then there is no work that I can do to make me acceptable. If I am seeking to be accepted by God by my works, then grace has no effect upon my life. They are mutually exclusive and yet we are so often trying to make a combination out of the two.

Say by faith, but oh, you know, let me do my works. But if it is of grace, then it cannot be of works. If it is of works, then it cannot be of grace.

They are mutually exclusive. What then? Israel has not obtained that which it sought for, but the election have obtained it and the rest were blinded. Now what was Israel seeking? They were seeking to be righteous before God.

That was the whole purpose of the sacrifices of the law. In order to develop a righteous standing before God. Now it is interesting that Paul makes reference here that they were seeking it by works.

And that continues to the present day. A Jew today is seeking to be accepted by God on the basis of his good works. Yom Kippur is not a day of sacrifice.

The priest entering in with the offering before the Lord in the Holy of Holies. But Yom Kippur is a day of reflection. As you sit and you reflect upon your good works and upon your evil works and balancing the good works against the evil.

So it is a seeking acceptance by God on the basis of works. Paul speaks about them doing it in his day. They are doing it to the present day.

Still seeking an acceptance by God on the basis of their works. The Jews are not alone in that. That same concept has crept over into the church.

So that in many different churches there are people who are looking to their works as the basis of being accepted by God. And God will accept me if I am faithful to the ordinances of the church and the sacraments of the church. And if I'm doing this and this and this.

And they are looking for acceptance on the basis of their good works. Now, when you are looking to your good works as the basis of your acceptance before God, surely that does prompt a lot of works. And so these people are really workers.

They have a practice of going around, many of them from door to door. And it's easy to tell the difference from where they are coming from. If they are riding bicycles and have shirts and ties, then you know that they are working their way through the Mormon system.

If they carry a little magazine bag, then you know that they are working their way through the Jehovah Witness system. But they are both systems that are predicated upon works. And looking to their works as the basis of being accepted.

But if it is of works, then it is no more of grace. It can't be of both. So, Israel did not obtain that acceptance before God, that righteous standing, because they sought it by their works, whereas the election did obtain it.

The election of grace. But the rest were blinded. According as it is written, God has given them the spirit of slumber, eyes that they should not see, ears that they should not hear, and to this day.

And David said... Notice how Paul just starts quoting passages of Scriptures out of the Old Testament to prove his point. And this is good, solid teaching when a man will make a statement and then give you three or four verses to confirm that statement. And so he quotes first from Isaiah.

Then he quotes from David. And he said, Let their table be made a snare and a trap and a stumbling block and a recompense unto them. Let their eyes be darkened that they may not see and bow down their back always.

I say then, have they stumbled that they should fall? Have they stumbled that, you know, they should be put out of the game forever? God forbid. But rather that through their fall there has come salvation unto the Gentiles in order to provoke them to jealousy. Now if the fall of them be the riches of the world... In other words, by Israel falling out of the place of divine favor in the sense that God now set them aside that He might work among the Gentiles His work of grace.

They're being set aside, brought to us, the riches of God's grace, goodness, and love unto the Gentiles. The diminishing of them are the riches of the Gentiles. How much more will their fullness be? God is yet to work with them and when the fullness comes and God begins to work again with Israel, if their fall brought such glory to the Gentile world, what will it be when God restores them? But of course the kingdom age and that glorious age to which we look.

For I speak unto you Gentiles and as much as I am the apostle of the Gentiles, I magnify my office. So Paul now turns to speak to the Gentiles and he calls himself the apostle of the Gentiles. And Paul, of course, paid quite a price for this position as apostle to the Gentiles.

He had to take all types of guts from people, especially from the Jews. They considered him a traitor because he was telling the Gentiles that they did not need to obey the law of Moses to be accepted by God. All they had to do was believe in Jesus Christ.

He was telling the Gentiles that they did not have to offer sacrifices in the temple in order to be saved. All they had to do was believe in Jesus Christ. And of course, this created quite a conflict between those Jews who were still seeking a righteousness by the law.

It was a threat to them. Even as the declaration that a person can be saved through faith in Jesus Christ alone today is a threat to many church and church systems. I have a friend who was in the Anglican church in Canada.

He was a dean in one of the cathedrals there. And this man became born again. Really turned on to the Lord.

And he began to have prayer meetings with the Episcopalians. Or the Anglican church. They're the same thing.

And in these prayer meetings, people really were beginning to experience the power of God and the Holy Spirit in their lives. And the church was a very liberal church and that was quite fine. If that makes you feel good, you know more power to you.

Very tolerant attitude. But then he started teaching the people, Hey, you've got to be born again. And he was kicked out.

Because that was contrary to the basic church belief that you were born again when you were baptized as an infant. And then later your confirmation, you were only confirming your salvation at infant baptism. And when he started to say, you've got to be born again, it created such a problem that he was dismissed from his church for teaching the people that you've got to be born again.

You see, they were trusting in their works. Infant baptism and confirmation. Instead of just that faith in Jesus Christ.

So, Paul magnifying his position as the apostle as he sought to provoke to emulation them which are my flesh that I might save some of them. So he was just really in his heart, as he said, my heart's prayer and desire for Israel is that they might be saved. And even though he was called of God as the apostle to the Gentiles and was into all kinds of hot water for preaching the gospel to the Gentiles, declaring that Gentiles could be saved, especially could be saved apart from becoming a Jew.

They could be saved by just believing in Jesus Christ. They didn't have to proselytize and become a Jew. That made him a heretic.

And for this reason, they tried to kill him when he was in Jerusalem. But yet, Paul's desire and prayer for Israel was for their salvation. But he goes on to say, if the casting away of them was the reconciling of the world, God reconciled the world to Himself through Jesus Christ.

Not just the Jewish people, but now the world. What shall the receiving of them be but life from the dead? Again, dealing with the contrast from the lesser to the greater. If their casting away brought such reconciliation of the world to God, the Gentile world, then what will it be when God receives them again?

His divine favor and grace upon them.

For if the first fruit be holy, the whole lump is also holy. And if the root is holy, so are the branches. Talking of course, the first fruit, Abraham, and the patriarchs, the fathers.

The root from which these people sprang. And if some of the branches were broken off and you being a wild olive tree were grafted in among them and you have partaken of the root and the fatness of the olive tree, don't boast against the branches. But if you boast, you bear not the root, but the root thee.

And I will say then, the branches were broken off that I might be grafted in. Well, it was because of unbelief they were broken off and you stand by faith. Don't be high-minded, but fear.

So, there has been through history of the church a very unfortunate relationship between the church and the Jews and unfortunately, the church has been responsible for much of the persecution of the Jews today. And I think that that is indeed tragic. That for years, the Catholic Church led in the persecution of the Jews.

And it was something that when Martin Luther broke away from the Catholic Church, he carried with him his anti-Semitism. And Martin Luther also encouraged the persecution of the Jews. So, it crept on into Protestantism.

And there are many Protestant ministers today who are very anti-Semitic. And I get hate mail from them because of my known position of support for Israel and for the Jews. There are those who would boast themselves against the natural branches.

God's cut them off. God's through with them. We're now, you know, the people.

And all he says, wait a minute. You're a wild olive branch and you've been grafted into the vine or into the tree contrary to nature and they were broken off because of their unbelief and you're only standing by faith, so don't be so high-minded. I do believe that as Paul, our hearts and desires and prayer for Israel is that they should be saved.

Now, that doesn't mean that I have a great burden to establish a Calvary Chapel in Jerusalem and to start a mission there to save the Jews. I do not feel that God has called me as an evangelist to the Jewish nation or to the Jewish people per se. God has called me really to just teach His Word.

That I seek to do faithfully. However, I do not feel that I can undo what God has done and that is why I don't have a great burden for Jewish evangelism. And so in this, I'm neither fish nor fowl.

I get it from both sides because there are some people who have a tremendous zeal for Jewish evangelism. That I don't have. I believe that God will evangelize them when He's ready and that God will graft them back in when He's ready and that God will open their eyes when He's ready.

In the meantime, God has poured out His grace, His Spirit upon the Gentiles and thus I like to fish where the fish are biting. And so, these are the fruitful fields among the Gentiles. And I really feel that for the most part Jewish evangelism is a waste of church finances that can be better used to evangelize the Gentiles at this time.

And that when the day comes God Himself is going to reveal Himself to the Jewish nation, to Israel and God is going to work there among them. So, I like to go over and provoke them to jealousy. Tell them how

wonderful their Messiah is.

What He's done for me and how much I love Him and how glorious it is to walk in such fellowship with God and to have peace with God and the joy of the Lord and all and just, oh, what a glorious Messiah they have. And I like to provoke them to jealousy. But, I am quite interested.

I do share with them and I share my beliefs and my faith with them. But, I am amazed at how blind they are. I really am.

Because some of them are extremely knowledgeable in the Word of God and yet they are so totally blind when it comes to Jesus Christ. Blindness has happened to Israel and that is true. When I was speaking a few years back at an international congress in Jerusalem sharing the platform with Prime Minister Begin, then Prime Minister Begin, I got some hate mail from some of the rabbis in the Mea Sherem area of Jerusalem who are ultra-Orthodox, rebuking me for trying to support the nation of Israel with understanding from the Christians because the purpose of the rally was to sort of an understanding, bring understanding between the Jews and the evangelical Christians.

And these radical rabbis wrote me these letters rebuking me and telling me I had no business being there and Israel had no right to even exist as a nation because the Messiah had not yet come. They did not yet have their temple and they were very opposed to the nation of Israel themselves. So they lived there in the Mea Sherem district of Jerusalem.

But they did write to King Hussein in Jordan and they asked him to annex Mea Sherem into Jordan. They didn't want to have anything to do with the nation of Israel. They feel that it's sort of an illegitimate state right now.

And so they wrote me these letters and also these guides who I had been talking to for so long and witnessing to, I said, hey fellas, I want to show you. They were so pleased that I was there. Oh, you know, so nice that you're here.

Oh, this is so wonderful. Oh, this is wonderful. You know, all this kind of stuff.

And I said, look what some of your rabbis sent me. You know, and I gave them these eight letters that I had from the rabbis there. And they read it and they said, oh, that's junk, that's junk.

Those guys are just a bunch of religious fanatics. You know, it's just that. You know, they don't know what they're talking about.

They're just religious fanatics. I said, did you ever? I said, but they're rabbis. Oh, yeah, but they're just religious fanatics.

I said, you mean a rabbi can be a religious fanatic? Oh, yeah, yeah. I said, have you ever stopped to think that it was probably those same kind of rabbis that rejected Jesus as the Messiah because he didn't fit the patterns? A bunch of radicals. And yet you today are following those radicals.

They didn't have much to say. So, I get my little witness in, but they were broken off because of their unbelief and we only stand by faith. For if God spared not the natural branch, take heed lest He also spare not thee.

Jesus said, I am the true vine. My Father is the husbandman. Every branch in Me that bears fruit, He washes it that it might bring forth more fruit.

Now, you are clean through the word that I have spoken unto you. Abide in Me. Let My words abide in you.

As the branch cannot bear fruit of itself, except it abide in the vine, neithermore can you except you abide in Me. Abide in Me. The emphasis of abiding.

We are branches. We've been grafted in contrary to nature. We receive the blessings of God.

The blessings of the promises of God to Abraham and to David. We have received the benefit of them through receiving Jesus Christ. And we partake of the fatness and the richness and the fullness of God's love and grace that He had promised unto Abraham and unto Isaac and unto Jacob and unto David.

But we only stand by faith. And again, we are encouraged to abide there. For if God spared not the natural branches, take heed lest He also spare not thee.

Behold, therefore, the goodness and the severity of God. On them which fell, it was quite severe upon the fall of Israel from the place of God's favor and blessing. Severity.

But toward thee, the goodness, if you continue in His goodness, otherwise you also will be cut off. And they also, if they abide not still in unbelief, will be grafted in, for God is able to graft them in again. So when they turn from their unbelief, God will receive them again.

For if you were cut out of the olive tree, which is wild by nature, and you were grafted contrary to nature into a good olive tree, you were cut out of this wild olive tree of the Gentile race, and you were grafted into the good tree, how much more shall these which are the natural branches be grafted back into their own olive tree? For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits. Ignorant of what mystery? That God is yet going to deal with the nation of Israel as the nation of Israel. And unfortunately, there are many people who are ignorant of that mystery.

And many ministers ignorant of that mystery. Blindness, in part, is happened to Israel until the fullness of the Gentiles be come in. God has sent His Spirit into the world, into the highways and byways to compel men to come to the supper.

As Jesus gave the parable, you know, in the Kingdom. How the king had prepared a great supper. And they said, go out to the invited guest and invite them to come in and to eat.

And the servants came back and they said, well, you know, they said that they couldn't come and the various excuses, and so the king said, then go out to the highways and byways and compel men to come in that my house may be full. The invited guest rejected the invitation. And so it's come to us, the Gentiles.

And blindness has happened in part to Israel. Not to all of Israel. Again, there is that remnant.

But in part to Israel until the fullness of the Gentiles be come in. I do believe that God knows exactly how many Gentiles are going to be brought in to the wedding feast. That God knows the exact number.

If He is an omniscient God, He has to know the exact number. Because that means all knowledge. It means He knows everything.

And I do believe that God does know and does have a specified number of Gentiles that are going to believe and to be a part of that kingdom. And that number is referred to as the fullness of the Gentiles. Now there is another phrase in Luke 21, the time of the Gentiles.

That's a little different. I believe that the time of the Gentiles technically was over in 1967. For Jerusalem shall be trodden under the foot of the Gentiles until the time of the Gentiles be fulfilled.

But since 1967 and now, we are living in a short period of an age of grace between the time of the fulfillment of the Gentiles until the time of the fullness of the Gentiles has come in. Not all the Gentiles that were to be saved were saved in 1967. A lot of you weren't, you see.

And so God waited for you. But somewhere alive on the earth today is some person whom God has known and he is the last one among the Gentiles to be a part of God's glorious eternal kingdom. And the moment that person opens up his heart to Jesus Christ, we're all going to be caught up to meet the Lord in the air.

I'm convinced of that. It's just like walking into Disneyland and having, you know, the lights flash and the trumpets go off and the drums roll and they say, You are the five millionth visitor to Disneyland, you know. And everything is celebration, you know.

They've been counting the people as they come through and bang, you're it, you know. And now the big, big gala celebration. And such shall be the case when the fullness of the Gentiles be come in.

I wish I knew who that person was. I think I'd be tempted to do a little coercion. God has called out a people for himself.

I am so grateful that God called me. I'm so thankful that God chose me to be a part of his eternal kingdom. Oh, the goodness and the grace of God that I was chosen in Christ, that I should be an heir in the kingdom of God.

I thank God daily for that blessing. As you should thank God daily that He chose you. Now, when the fullness of the Gentiles is come in, then the blindness will be taken away from Israel.

I believe that this will transpire when Russia is defeated by God as she invades the Middle East. I received some reports from Israel this past week of the tensions that are building up as the result of Russia's deployment of the SS-21s in Syria. And some of the military leaders there were declaring that this is a definite threat to Israel's security and will probably mean war with Syria very soon.

Knowing that war with Syria can very easily escalate into war with Russia. We do know that Russia is going to get involved and of course as the result of those tragedies today, the tensions are mounting in the Middle East. I would not be at all surprised but what we will not be forced to call on Israel to bail us out of Lebanon.

I think that our government has made some serious miscalculations and some serious blunders in the decisions concerning the Middle East. It's like my friends in Israel say, those men sitting over in Washington don't know what's going on over here nor do they understand the mentality of the people that we're dealing with. The Syrian government recently released films of the young girls and boys in their training.

These films, some of them, the ones concerning the girls were shown in Israel on TV, but CBS and NBC and ABC felt that they weren't really newsworthy. Well, they really show the kind of people we're dealing with and because this kind of news is withheld, we don't understand the mess we're in when we try to interfere with these people because they don't think as we think. These particular films, made by the Syrian government, showing the training of the young girls for battle, for their army, and the Russians are now expanding their advisors to 8,000 in Syria.

But these pictures show these girls taking snakes and handling the snakes and so forth. They're in training, in their service, and then they begin to bite the snakes until their mouths are covered with blood and then they begin to eat the snakes. They roast them then and eat them after biting them to death.

Bloody mess. And it was shown on Israeli TV. It's a film out of Syria.

The fellows, of course, they felt that the Israelis couldn't stomach this film and so they did it short. Choking to death little dogs and then ripping them apart. Part of their training in just being cold, callous, vicious.

And that's the kind of people we're dealing with. And we're not prepared to deal with people like that because we can't understand how they think. And we send our Marines in there and we restrict them and make them sitting ducks.

And this is not right. And the Israelis know it isn't right. But we've tied the Israelis' hands too and they said, Hey, you're going to tie our hands.

We're not going to stay around. These people are crazy. We're getting out of here.

And they moved back behind the Alawi River where they can set up defensible positions. And they said, Hey, you can't treat the people that way. You can't stay there like that.

They're just going to do murderous acts against you. Oh, we've got it all managed, you know. But we don't understand the mentality of the people we're dealing with.

And it's a very tragic thing. But Russia is going to be moving into the Middle East. And when Russia moves into the Middle East, God Himself is going to intervene and utterly destroy that Russian invading army.

And when that day takes place, the blindness that Israel has experienced will be over. And they will recognize their God. In Ezekiel chapter 39, God declares, And in the day when I am sanctified before the nations of the world, that is the day when He destroys the Russian army, then will I pour out My Spirit again upon the nation of Israel.

Right now, God's Spirit has been poured out upon we Gentiles until the fullness of the Gentiles has come in. But as soon as that takes place, then God is going to deal with the nation of Israel. Blindness has happened in Israel part until the fullness of Gentiles comes in.

But then all of Israel shall be saved. Because God is going to move by His Spirit again in a very powerful way among these people. And they're going to recognize.

For there shall come out of Zion the Deliverer, and He shall turn away ungodliness from Jacob. For this is My covenant unto them when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes.

It's to your blessing and benefit because the Gospel has come unto us in the Spirit of God, bringing the truth of God. But as touching the election, they're still beloved for the Father's sake. God said, I can't let you go.

He will not let them go. For the gifts and the calling of God are without changing. God has not changed.

He still loves these people. For as ye in times past have not believed God, yet now have obtained mercy through their unbelief, even so these also, now not believing that through your mercy they also may obtain mercy, for God has concluded them all in unbelief that He might have mercy upon all. Oh, the depth of the riches, both of the wisdom and the knowledge of God, and how unsearchable are His judgments and His ways past finding out.

So, He's dealing with the sovereignty of God setting aside of Israel the work of grace among the Gentiles. The wisdom, the knowledge, the ways of God past our finding out. For who hath known the mind of the Lord? Or who hath been His counselor? Or who hath first given to Him and it shall be recompensed unto Him again? For of Him, through Him, and through Him are all things, to whom be glory forever.

Amen. Now I beseech ye therefore, brethren, because God has grafted you in, because you are partaking of the fullness of that good tree, I beseech ye because of these things that you present your bodies as a living sacrifice, holy and acceptable unto God, which is your reasonable service. God has not made unreasonable demands upon us.

The Gospel is reasonable. God said, Come now, let us reason together, saith the Lord. Now of course, existential philosophy, having brought us to the point of despair, encourages non-reasoned religious experiences.

Because reality is despairing. If you face facts realistically, you're going to be just despairing. There's no hope.

It's all down the tubes. That's reality. If you don't realize that, then you're not facing reality.

If you still think that the UN is going to pull us out of this mess, or that the Republicans are going to pull us out of the economic mess, or the Democrats, if they can get in, they'll have the solutions. You're not being realistic. Existential philosophy has taught us that realism is despair.

There's no hope, is what they're saying. No hope. But man can't live in a state of no hope.

You've got to have hope. And thus, you've got to take a leap of faith into what they call the upper story, into a non-reasoned religious experience. You've got to go into that world of unreality and have some kind of a religious experience that will sustain you and help you.

And of course we see, and of course the papers are always ready to give a lot of publicity to these non-reasoned religious cults in the Laguna Canyon, in their meditations, and how they found serenity and peace, acceptance, beauty, love, auras, you know, tingling feelings. Non-reasoned religious experience. I can't tell you why I feel that way, it's just I feel that way.

Non-reasoned religious experience. Now that isn't what the Bible teaches. The Bible teaches a reasonable relationship.

A reasonable. Come now, let us reason together, sayeth the Lord. Though your sins be as scarlet, they can be as white as snow.

Though they be red as crimson, they can be as white as wool. Present your body as a living sacrifice unto God, which is your reasonable service. When you really stop to think of it, it's reasonable to present my body to God.

Because as we dealt with the 11th chapter this morning in detail, chapter 30, or verse 33, the wisdom and the knowledge of God, the depth of the riches of the wisdom and knowledge of God. It's reasonable that God is so wise and knows so much. It's reasonable to just present my body, my life to Him that He might guide and direct me.

It's unreasonable for me to try and go ahead and continue to try and figure out things and to work out my own life and to work out my own plan when I'm so stupid. The reasonable thing, the rational thing, the smart thing is to just turn my life and decision making factors of my life over to God that He might direct my life. And thus, presenting my body unto God as a living sacrifice, that's reasonable, that's smart, that's just good thinking.

And anything less is unreasonable. You're not thinking well. You're confused.

Don't be conformed to this world. And yet, that's exactly what the world is pressing for and that's exactly what peer pressure is pressing towards. Ah, you don't want to be different, you know.

Try it. Everybody's doing it. The peer pressure to conform to the world and we're getting it in magazines, we're getting it on television that if you don't conform to the fruity standards of the world that there's something wrong with you.

They would like to make fruits out of all of us. Don't be conformed to this world, but be ye transformed by the renewing of your mind that you might prove what is the good and acceptable and perfect will of God. How can I know God's will for my life? I can know God's will for my life as I just surrender my life to Him.

As I yield my body to God and as I seek after God, God will reveal His will through my life. My life will become a progressive revelation of the will of God for me. Thus, I've presented my life to God.

I've presented the issues of my life to God. I've committed myself to Him, seeking not to have any strong will of my own or allow some strong desire to master me, just to flow free in God's Spirit. Accepting what comes as coming from God because I've asked God to bring into my life those things that He wants.

Accepting those things that pass away as not from God because I've asked God to take away from my life those things He doesn't want. So I don't sit there and weep over lost opportunities. Oh, if I'd only done this.

Or, oh, if I only had that. If God wanted me to do it, He would have led me to do it. If He wanted me to have it, I would have had it, you see.

And so it is that commitment of myself to God and as I do, then God's will becomes a progressive revelation. So I know what God's will is for my life today and I'll know tomorrow what His will is as He unfolds it to me as I walk with Him. Sort of exciting to live that way.

You never know what a day is going to bring forth as God unfolds His will, His purpose for our lives. For I say through the grace that is given unto me that every man that is among you, he ought not to think of

himself more highly than he ought, but to think soberly according as God has dealt to every man the measure of faith. God has dealt to each one a measure of faith.

What do you do with it? We can exercise the faith, we can use the faith that God has given to us, or we can just let it die. But God has given to every man a measure of faith. A person says, well, I just don't have any faith.

That is not true. I've not yet met a person who didn't have faith. If you didn't have faith, you wouldn't lie down on that bed tonight.

You'd be afraid that it was going to fall through. You have faith that's going to hold you up, so you lie down on it. If you didn't have faith, you wouldn't try and start your car because you wouldn't have faith that the thing was going to start when you turn the ignition key.

We exercise faith in a lot of things. Not always the right things. Now, as he deals with the subject of the gifts of God, he begins by warning us against thinking more highly of ourselves than we ought.

And that's one of the greatest dangers that I see of men who have been gifted of God. They get into a little ivory tower and they begin to think that they are really something. And they begin to, you know, seek adulation, admiration, bucks for my gift, you know.

How many have prostituted the work and the gifts of God in their lives trying to use it for their own personal enrichment or glory? I have a deal with God. If ever I start to do that, He's to wipe me out immediately. God forbid that I should glory save in the cross of Jesus Christ by which I was crucified to the world and the world to me.

But there is a prevalent danger to any person who experiences the working of God's Holy Spirit through their lives to become lifted up by those around them because of what God has done. And the moment you begin to be lifted up, your effectiveness for God's kingdom diminishes. Now people say, Oh, there's still multitudes being saved, you know, and all.

But, you know, if I am giving my body to be burned and if it isn't the love of Christ that is motivating me but the love for riches or glory, whatever, then it profits me nothing. For many will come in that day saying, Lord, Lord, did we not prophesy in Your name? We cast out devils in Your name. We healed the sick.

We did many marvelous works. And you'll say, Depart from me, ye workers of iniquity. I never knew you.

Their motivations got all twisted up. They began to do things for their own glory. They began to seek their own honor and their own name.

The Bible warns about those who name things after themselves. Sort of a dangerous thing. Not for any man to think of himself more highly than he ought to think, but think soberly.

Come on, let's be serious. You're nothing but a sinner saved by grace. And anything you have, God gave to you to begin with.

So why are you going around as though you are something? For God has dealt to every man a measure of faith. For as we have many members in one body. That is, I have fingers and hands and toes and eyes and ears.

I used to have hair. Stupid perversity. I have it all over my back, but can't grow it on the top of my head.

Weird. We have many members, yet we're all one body. And all members do not have the same function.

My eyes were made to function as eyes, and they function well as eyes, but they surely don't function well as ears. I can't hear very well through my eyes. And vice versa.

So the body has many members. Each member has its own function within the body. Not all of them are doing the same thing.

Not all of them were created to do the same thing. So we being many are one body in Christ and every one member is one of another. So we are all put together in the body of Christ and each of us have our own function within the body.

And he's not just talking about us here at Calvary Night. We're the body of Christ. We each have our function within the body.

He's talking about Calvary Chapel being a part of the body of Christ general. The other churches, the other denominations. We're all a part of the body of Christ and members one of another.

And we shouldn't be vying with each other. We shouldn't be biting and devouring and destroying one another. We need to identify the enemy and concentrate our efforts against him.

But realize that we are one body. Members one of another. And that God has a purpose for the Presbyterian churches and for the Methodist churches and the Baptist churches and the Nazarenes and the Pentecostals.

And not find ourselves in conflict or trying to find what's wrong with them. Let's find out what's wrong with us and seek to correct what's wrong with us. The Bible says, therefore, let a man examine himself.

For if we will judge ourselves, we will not be judged of God. And sometimes we find ourselves in that mode, so busy trying to examine the flaws and the faults of someone else that we totally ignore our own. David said, Search me, O God.

Not search that guy next to me, O God, and show him his faults. But search me, O God, and know my heart. And try me, O Lord, and see if there is some way of wickedness in me.

And lead me in Your path. It's a personal, individual thing. And something we should all be quite interested in.

That God would do His work in our hearts. But we are members one of another. And it is true in this sense.

We are, yes, here corporately the body of Christ. And not all of us have the same office. And thus, we need to realize that God has called some as pastor, teachers.

God has called some as deacons. God has called some as intercessors. God has called some to street evangelism and these various things.

But don't feel that God has called everyone to say street evangelism and thus feel guilty because you can't do street evangelism. Oh, I get so scared and so nervous and I just cringe and I can't stand going up and handing someone a track. Well, obviously, God didn't call you to hand out tracks.

So don't feel condemned and guilty as a second-rate Christian and defeated because, you know, I get so scared I can't hand out a track. Oh, I'm failing God. No, you're not.

If God called you to hand out tracks, He'd give you all kinds of boldness and love and verve and everything else for that. Just talk to the people who hand out tracks. They love it.

God's called them to that. But we are not all called to the same thing. And we need to recognize that and quit these guilt feelings because I'm not called to the same ministry you have.

And I would sure like to do the ministry you're doing. I wish I could do that. Oh, if I could only do that, then I'd feel so guilty because I can't do it.

Well, God didn't enable me or call me to do it. He didn't make me a finger and thus I can't do the work of the finger. But I may admire the work of the finger and the thumb.

I may wish that I could put things together like He does. God, sir, called me to be a mouth. But be thankful we're not all mouths.

So we each take our place in the body and fill our part, do our part realizing though that it is one body to be coordinated by the Spirit. Walking in love, demonstrating Christ to the world because of our love for each other and our united efforts with one another for Jesus Christ. Each of us taking our place, doing our part, and we give a powerful witness then to the world as they see how harmoniously we live and function together as God's children.

And Christ is magnified among us. So, we being many are still one body in Christ. We're all a part of each other.

You can't escape it. Having then gifts that are differing according to the grace that is given unto us. If it's prophecy, let us prophesy according to the proportion of faith.

Prophecy is speaking forth the word of God. Ministry, let us wait on our ministering. Or he that teacheth on teaching, and that is to wait upon it or to fulfill it, study it, prepare for it.

Waiting upon it. Or he that exhorts on exhortation. He that gives, let him do it with simplicity.

And he that rules with diligence. And he that shows mercy with cheerfulness. Now, this is the area where we'll be Thursday night, so we're not going to elaborate on this area right now because we'll get there Thursday night.

Let love be without hypocrisy, without dissimulation. Dissimulation is an imitation. There used to be Diamond Gym.

It used to be on that station out of Del Rio, Texas. And it used to offer genuine simulated diamonds. And all of the people down south used to send in to get their \$5 genuine simulated diamond from Diamond Gym.

Let love be without imitations, without hypocrisy. Not a put-on, but let it be genuine. Now, he gives us just a whole bunch of little exhortations.

They're just little phrase exhortations, and each one is almost a sermon in itself. So, let's just go over the list and let it sort of sink in. Abhor that which is evil.

One of the things that God said concerning Job is that he hates evil. He said to Satan, Have you considered my servant Job? He fears God and hates evil. The fear of the Lord is to hate evil.

So, abhor that which is evil. Didn't say tolerate that which is evil. Accept that which is evil.

Live with that which is evil. Abhor it. There's an awful lot.

Cleave. Stick to that which is good. Be kindly affectioned one to another with brotherly love.

In honor, preferring one another. I think that this is one that we really... Well, I will when I get there on Thursday. I'm going to really lay into this one.

There is so much me first, pushing my way to the front, wanting to get the best, not slothful in business, fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing instant in prayer, not the last thing, but the first thing. Learn to pray about everything first. Distributing to the necessity of saints.

Taking care of the needs within the body of Christ. And we do seek to do that here at Galilee. Unfortunately, we do not have the resources to take care of those outside of the body.

And so, people come for help. And if they are members and attend here, then we seek to help them. If they are not, then we just sadly tell them that we just don't have the resources to help those outside.

But distributing to the necessity of the saints, we do feel that that is an obligation. Given to hospitality, then bless them which persecute you. Bless and curse not.

Rejoice with them that do rejoice, and weep with them that weep. Be sensitive to other people's feelings. Be of the same mind one toward another.

And mind not the high things, but condescend to men of low estate. Be not wise in your own conceits. All of these are just pithy little words of exhortation.

I imagine Romaine could have a field day in this portion of Scripture because it's all good exhortation. And he that exhorteth needs to wait upon his exhortation. Recompense to no man evil for evil.

Provide things that are honest in the sight of all men. Honesty. Not taking vengeance.

And if it is possible, as much as lieth in you, live peaceably with all men. Now, it isn't always possible. There are some people that there's just no way you can live in peace with them.

But let it be their fault, not yours. As much as lies in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath.

For it is written, Vengeance is mine and I will repay, saith the Lord. Therefore, if your enemy is hungry, feed him. If he is thirsty, give him a drink.

For in so doing, thou shalt heap coals of fire on his head. This is a quotation actually out of the Proverbs. And just exactly what it may mean has been a matter of conjecture.

But it probably means that you would bring him to burning shame. In other words, your good treatment, your kind and loving treatment would bring him to a burning shame. Be not overcome with evil, but overcome evil with good.

So, great exhortation. And that is... We talk about meditation. Now, if you want meditation, you need to come back to these beginning with verse 9. And you need to spend time meditating on each of these and see how it can apply to your own life.

Read it over, think about it, and think of how it is operating in your life right now and how you can better do these things. How you can make it apply more completely to you. In what ways you can do these things.

But these are things that we need to really be following after and seeking to do in order that we might live a life that is pleasing unto our Father. So, that particular portion can stand a lot of meditation and I encourage you, meditate on these things. Thy Word, O Lord, is a lamp unto my feet and a light unto my path, David declared.

I find that the Word of God is many times like a searchlight turned on inside, lighting up some of those dark corners. So many times I find the Word of God speaking directly to my heart. As the Spirit makes application and shows me my failings, my weaknesses, and exhorts me in the right path.

And thus may the Word of God work in your hearts in life, drawing you ever closer unto the divine ideal, that which God would have you to be as you walk with Jesus Christ. And may the Lord bless you and be with you this week. And may He strengthen you in your walk, that you might bring forth fruit unto righteousness and for the glory of His name.

And may you be doers of the Word and not hearers only. In Jesus' name.

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