

# Israel & the World

by Lance Lambert

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*God's original purpose for Israel is to be a vessel to take the salvation of God to the ends of the earth.*

**Duration:** 52:19

**Scripture:** Zechariah 12:1, Matthew 21:18-22, Matthew 24:1-2, Romans 11:11-18, Romans 11:28-32

**Topics:** "Israel"

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## Description

In this sermon, the speaker discusses the story of Jonah and how it relates to our own lives. He emphasizes that Jonah was not a small man, but rather someone who became a prisoner of his own theological ideas. The speaker also shares a personal anecdote about a conversation with a Jewish woman who was curious about Christianity. He then transitions to discussing the paradox of the cursed fig tree and the significance of Jesus' words about the destruction of Jerusalem. The speaker concludes by mentioning the Apostle Paul's reference to the mystery of God's plan and briefly touches on the present and future situations.

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## Transcript

Sometimes if you come to the Lord and you have great problems and you may feel that you're on the problems all the time, well you don't seem to get very far except down-hearted. But when you begin to praise the Lord, not only for what He is, but what He's going to be, and for what His Word declares He's going to be, then you begin to come out on top and the victory begins to be given. And we have found that wonderfully true.

Let's look at that. Psalm 48 verse 9. Now this is this morning, verse 9. We have thought on thy steadfast love, O God, in the midst of thy temple. As thy name, O God, so thy praise reaches to the ends of the earth.

Thy right hand is filled with victory. Hallelujah. May that's right.

Let Mount Zion be glad. Let the daughters of Judah rejoice because of thy judgments. Walk about Zion, go round about her, number her towers, consider well her ramparts, go through her citadels, that you may tell the next generation that this is God, our God, forever and ever.

He will be our guide forever. Isn't that marvelous? It reminds us that sometimes in the Old Testament, as often as you read this, this psalm reminds you that there were times when Israel were really up against it,

and they always are, because the devil is always there. And whenever they were up against it, one of the things they used to do was to begin to praise the Lord.

That is, when they thought on it. And when they, like this morning, were reminded of the efficacy of prayer and intercession with their God, when their eyes were turned to God, they immediately began to praise Him. And we read in one place anyway that the Lord set ambushes all around their enemies.

Now I believe, friends, that as we love Israel, that we should be those very people, as Judah were, so should we be. We should beset them with praise. For what God is going to accomplish in Israel, in the earth, because the Lord has said He is going to make them the head, and not the tyrant.

They're not going to be as He was despised and rejected of all men, but all men are going to honor the Jew, and their King, when He reigns in the day of His glory. This is the day we all long for. Much must happen before that day, but we're going to have a part in that, because we're going to pray that God will really do something today, that His name will be glorified in Israel.

I've got a good few Jews around about our way, and quite a few of them know me, and we're great friends. And I do believe that the Lord is saving many Jews. Some of them are very secret at the moment.

Some of them are frightened to really come out in the open, but weren't we the same? We were. We were all scared at one time, but there came a day when we really took our stand for God, and this is what we are just waiting for. But let's be careful to give them in love all that we know about Jesus.

I so appreciated the message this morning, and I believe it's so meaningful. Some years ago, when I was, of course, a young person, I was brought up in church. Mum and Dad still go to the same church, and so on, my family.

But we heard very little about Israel. All the prophecies of the Old Testament that referred to Israel, we took them all for us. And we almost stripped Israel of all that they were entitled to.

Well, since I began to read this glorious book, and the Lord has opened my eyes somewhat, I begin to see that we have taken half their blessings, if not more. And we have become sons of Abraham through faith, and we have entered into all those blessings which we trust and believe that many of those dear brothers and sisters in Christ in the Jewish nation at the moment will enter into. We are privileged, those of us who are Gentiles, aren't we all? And so we do love those amongst us who belong to the Lord's real, natural family, if we can call it that, the Jewish race.

Now let's pray, shall we, together, so that when last comes to deliver the word, the Lord will speak in a mighty way, the anointing may be upon the word, and his servant an unfettered and uncluttered instrument in his hand. Father, we come before you in the name of our Lord Jesus Christ. We thank you that he didn't disdain to become a man.

He didn't think it just that he would come to be an angel, nor yet that he would come to be some king and prince unattainable, unapproachable, far above us in our ordinary life. But he started as a baby in a manger which we, none of us, were ever born in. He lived a life so humble, and then at the very end we all believe that he died there on Calvary, in shame, humiliation, all that spitting and discouraging.

The reputation that our Lord had. Lord, we just bless you today that you've let us in on this wonderful love, that we also may know something of that fellowship in your sufferings. And Lord, as we have approached

you today on behalf of the Jew, we know that they today, many of them unknowingly, no doubt, and many of them because of their stand for you, are today having fellowship in your sufferings one way and another.

And we pray that this very day your word will become so precious to us. You'll unlock our appreciation of the things that are going on, that you'll give us understanding of how we should pray that the life that we lead from now on will be spirit-directed, that your throne will constantly be besieged with the words that will bring life and liberty to the souls in bondage who don't know you. And we pray, Lord, for all of us gathered, the same thing, that you will bind us as one, though apart in the flesh, as one at your throne.

And let this be an increasing thing, that the nation may hear of Jesus, the Messiah, the King of Israel, the Prince over all the earth. How we thank you, Lord, that you've let us know your glory in advance, so that we can praise you even now that you are already thrown there in the glory. We remember in that Psalm number 2 where there were men who thought to appoint a king, but you said, you're too late, the throne is already filled, Jesus sits a king forever.

And how we praise you, Lord, this afternoon for that. And we ask you to give us liberty, to give us love in our hearts that is real, fervent and effective in bringing us into your work. Now bless your servant, Lord, as he later will minister, and give us all just that thing that we need.

We don't all know what we need. Some of us have come, we have an idea we need, we don't know what. But your Spirit knows.

And we pray that because you know all things, and because you are wisdom itself, that you will just come to our own heart and deal us out that very blessing that we need. And we ask it in the precious name of the Lord Jesus, our Saviour and Lord. A real privilege for me to be able to speak to you this afternoon.

I was asked if I would speak on the subject now of Israel and the world. I don't think there is any subject in one way that is more difficult to speak on than Israel. Not because of the word, but because of the multitude of conceptions and interpretations and ideas that people have.

We need really a special help in this matter. Will you please approach this whole time this afternoon with an open mind. I want to read a few scriptures, first of all, well-known scriptures.

Romans chapter 11. Romans chapter 11, from verse 11 to 18. Romans 11, from verse 11 to 18, and then from verse 25 to 34.

I say then, did they, that is the Jewish people, stumble that they might fall? God forbid. But by their fall salvation is come unto the Gentiles, to provoke them to jealousy. Now if their fall is the riches of the world, and their loss the riches of the Gentiles, how much more their fullness.

But I speak to you that our Gentiles, inasmuch then as I am an apostle of Gentiles, I glorify my ministry. If by any means I may provoke to jealousy them that are my flesh, and may save some of them. For if the casting away of them is the reconciling of the world, what shall the receiving of them be but life from the dead? And if the first fruit is holy, so is the lump.

And if the root is holy, so are the branches. But if some of the branches were broken off, and thou, being a wild olive, was grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree, glory not over the branches. But if thou gloriest, it is not thou that bearest the root, but the

root thee.

Verse 25. For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceit, that a hardening in part hath befallen Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved, even as it is written, They shall come out of Zion the deliverer, he shall turn away ungodliness from Jacob, and this is my covenant unto them when I shall take away their sins.

As touching the gospel, they are enemies for your sake. But as touching the election, they are beloved for the Father's sake. For the gifts and the calling of God are without repentance.

For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy. For God hath shut up all unto disobedience, that he might have mercy upon all, all the debt of the riches, both of the wisdom and the knowledge of God. How unsearchable are his judgments and his ways, part tracing out.

And then if you will turn to Zechariah, the prophecy of Zechariah. Zechariah chapter 12, just a few verses here from verse 1. Zechariah chapter 12 verse 1 to 3 and then verse 6. The burden of the word of the Lord concerning Israel. Thus saith the Lord, who stretcheth forth the heavens and layeth the foundation of the earth, and formeth the spirit of man within him.

Behold, I will make Jerusalem a cup of reeling unto all the peoples round about, and upon Judah also shall it be in the siege against Jerusalem. And it shall come to pass in that day that I will make Jerusalem a burdensome stone for all the peoples. All that burden themselves with it shall be sore wounded, and all the nations of the earth shall be gathered together against it.

And then in verse 6. In that day will I make the chieftains of Judah like a pan of fire among wood, and like a flaming torch among sheaths. And they shall devour all the peoples round about on the right hand and on the left. And they of Jerusalem shall yet again dwell in their own place, even in Jerusalem.

Verse 10. And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication. And they shall look unto me whom they have pierced.

And they shall mourn for him as one mourner for his only son, and shall be in bitterness for him as one that is in bitterness for his firstborn. In that day there shall be a great mourning in Jerusalem as the mourning of Hadad-Rimon in the valley of Megiddon. And the land shall mourn every family apart, the family of the house of David apart, and their wives apart, the family of the house of Nathan apart, and their wives apart, the family of the house of Levi apart, and their wives apart, the family of the Shimeites apart, and their wives apart, and the families that remain, every family apart, and their wives apart.

And then one last scripture in Zechariah chapter 8, Zechariah chapter 8, verse 18, Zechariah chapter 8, verse 18. And the word of the Lord of hosts came unto me, saying, Thus saith the Lord of hosts, The fast of the fourth month, and the fast of the fifth month, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness and cheerful feasts. Therefore love truth and peace.

Thus saith the Lord of hosts, It shall yet come to pass that there shall come peoples and the inhabitants of many cities. And the inhabitants of one city shall go to another, saying, Let us go speedily to entreat the favor of the Lord, and to seek the Lord of hosts. I will go also.

Yea, many peoples and strong nations shall come to seek the Lord of hosts in Jerusalem, and to entreat the favor of the Lord. Thus saith the Lord of hosts, In those days it shall come to pass that ten men shall take hold out of all the languages of the nation. They shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you.

Israel and the world. What a subject. I can only take one or two things this afternoon.

First of all I would like to spend just a little time upon what God's heart purpose for Israel was and is. That's just one thing I'd like to say. You see there's a tremendous amount of interest in the prophetic details, the geographical details, the sort of why and wherefore of everything.

But there is sometimes so little understanding of what the real purpose of God from eternity to eternity was and is. And I believe that when we get that, everything starts to fall in place. You no doubt know people who say that there is no future for the Jew.

That the Jew is finished. That all these prophecies, as my brother said a little earlier, are really for the church, for the Christian. The Jew is finished, he's under the judgment of wrath of God, there is no future for him.

And then you've got the other people who quite honestly the more you listen to them the more you wonder why you're a Christian. Wouldn't it be better to be a Jew? And really it doesn't seem to matter too much that the Lord came into the world as one. But it's all in the future, everything is relegated to the future, you don't evangelize, you don't seek to bring him to the Lord because it's all going to happen in a moment of time.

And it's all sort of geographically based and you've got this dichotomy, this kind of civil war amongst those who either are for or against this matter. And the most confusing thing of all I'm quite sure to any younger believer and certainly to some older believers who are open-hearted and open-minded is the way both sides use Scripture. Because the more you listen to one the more heartily you become convinced, and then you listen to the other and you become even more convinced by the other and then you end up wondering what do you believe.

On the one hand there seems to be so much Scripture for the first view and then there seems to be so much Scripture for the second view. Now it seems to me that once we see the heart of this matter a whole lot of our problems disappear. So please you may wish to tear me apart later but I will at least seek to explain a little of what the Apostle Paul called the mystery, which has been hid from ages and generations but has now been revealed to us by the Spirit of God.

So I'd like to spend a little time first on the heart of the matter. Then I would like to say something if we have time about the present situation and then I would like to say just something about the future, oh very briefly. We'll see how we go.

Now here is the first. What really is the purpose of God for the Jewish people? What was his original purpose for Israel? Now I want to take one Scripture which goes I think to the heart of the matter, at least to our misunderstanding. And here it is in Romans 11 and verse 11, By their fall salvation is unto the Gentiles.

By their fall salvation to the Gentiles. You can't get over that, that's the word of God. By their fall salvation to the Gentiles.

What was God's original plan and purpose? Why did God choose Abraham? Why did he as it were take hold of Abraham out of all the multitudes of men in the earth? Because he had a people in mind. A chosen people. A vessel.

A vehicle. An instrument if you like. And what was the idea that that people should become an interned closely knit people? No, but that they should become the vessel to take the salvation of God to the ends of the earth.

That they should be the means for the light of God to shine into the darkest parts of the earth. Now you will find this again and again with the prophets. This is the thing they bring again and again and again.

We shouldn't be just turned in. Our vocation is to carry the light which God has given us and the salvation of God to the ends of the earth. To take the knowledge of God to the darkest parts of the earth.

I wish we could stop and explore many of these things at length. I think of Jonah. Jonah is a good example of it.

Jonah is a good example of the kind of hyper, now I'm a Calvinist so you'll answer what I'm going to say, hyper-Calvinist type of view which is interned. Particularism. The kind of view that said everything outside of the covenant people God answers.

God is not interested in them at all. So when the voice of God came to him one time in his quiet time, Jonah, Jonah, I want you to go to Nineveh. He said, well, not the Lord, where that comes from.

That's from the other side of the, from the enemy. But the voice of the Lord came to him not once but again and again until finally Jonah was caught, you see he was in his own theological straitjacket. He couldn't get out of it even if he wanted to.

He couldn't get out of it. And so he did the only thing he could do spontaneously. He ran for all he was worth down to Joppa, booked a cruise on a boat and went as far as possible as he thought in the wrong direction.

He thought he would put as much distance between him and Nineveh as it was possible. But you know the story, I don't have to tell you. God prepared a great fish, God prepared a great storm.

You will remember that even the captain of the boat and the sailors in the boat wanted to save Jonah but in the end he was tipped out. And in the end when in the fish he remembered Solomon's great prayer of dedication. That if I turn towards the place where thou calls thy name to dwell and seek thee, thou would hear me.

Well now how he quite knew in the fish which direction to turn. He did it by faith. I suppose he thought well this Lord, I'm taking this position by faith, this is, we'll say this is towards Jerusalem.

And he prayed and the Lord heard him and caused the fish to spew him out on dry land. Then the word of the Lord came to Jonah and said Jonah remember you said that if I did you would go to Nineveh. Off to Nineveh.

And off he went to Nineveh. And he delivered that message to Nineveh with all the energy and resource that was his. He I think had quite an interest in the message since it was one of judgment.

He gave it with every inch of life and energy that was within him. But then he had the greater shock of his life because all the Ninevites from the king right down to the last person rebelled. They even dressed as the domestic animals up in sackcloth.

They said the whole place, the king said let there be a fast. Let everyone seek this God. We will seek for help.

We will seek for an answer to this. And God said Jonah have you seen what has happened. I cannot do this thing.

And you remember the story. Jonah got angry. Now it seems to me that many of us tend to think of Jonah as a man who was a very little man.

He wasn't a little man. We see in Jonah ourselves. He was the prisoner of his own theological conceptions.

He had certain definite conceptions, certain definite ideas and he became a prisoner of them. What was the greater shock to him was when he sulked. And the Lord allowed that good to come up and then die within a day.

And then he was sulking and God came to him and said Jonah you have had more compassion on that good that grew up in a day and died within a day than you've had upon this city of Nineveh. How can I destroy this great city with all these toddlers that cannot tell their left from their right and all the domestic animals. What a revelation of God that he could be concerned for animals let alone the people.

It took a big man to leave the book of Jonah where it's left. Remember that when you're tempted to judge Jonah. He could if I'd been writing my biography of these details I would have added another little paragraph and said and Jonah turned again to the Lord and showed great compassion toward the people of Nineveh.

And then I would have sort of undercut all this sort of preacher's boom for taking hold of Jonah and leaving him in a rather dark light. But Jonah evidently was so dealt with that he could leave the story where he left it so that ever afterwards people could speak about the hardness of that man. He left it with a message.

Now why did God choose the people? Don't you think Jonah saw this? Jonah suddenly saw the vocation of the people of God. Their vocation was to save Nineveh not damn Nineveh. Their vocation was to take the knowledge of God to Nineveh not withhold it from Nineveh.

Of course if you'd spoken with Jonah he would have said Well well well of course if they all want to come up to Jerusalem and get converted that's all right. If they want to come up we will accept them after we've put them through the course. But the biggest shock he ever had was that God was known in the streets of Nineveh not by the people but God knew the streets of Nineveh.

He knew the houses of Nineveh. He knew the toddlers that were in Nineveh. He knew even the domestic animals that were in Nineveh.

He knew the city of Nineveh like he knew Jerusalem. That was a shock to Jonah. Why was the book of Jonah written? It was written that we might understand that God had a purpose for his people that just was not fulfilled by them.

And that's why Jonah has become the symbol of the death and burial and resurrection of the Messiah. Because only through the Lord Jesus could this original purpose of God for his people be fulfilled to carry the salvation of God to the ends of the earth. Why did God choose Abraham? He was forming a people.

Why did he form that people? That they might become the dwelling place of God and the means by which the knowledge of God, the salvation of God might go to the ends of the earth. Now we find this I think again and again once we understand that we go back again, talk from another point of view. Have you ever noticed in Mark and chapter 11, Mark chapter 11 and verse 13 and 14 seeing a fig tree afar off having leaves he came if happy he might find anything thereon and when he came to it he found nothing but leaves for it was not the season of figs and he answered and said unto it no man eat fruit from me henceforward for ever and his disciples heard it.

Now I wonder whether you have noted this. First there is this reference to the fig tree then just a little farther on in the same chapter verse 20 and as they passed by in the morning, the next morning they saw the fig tree withered away from the roots and then in that same day verse chapter 13 and verse 28 now from the fig tree learn her parable, learn her lesson when her branches now become tender and put forth its leaves ye know that the summer is nigh even so ye also when ye see these things coming to pass know ye that he is nigh even at the doors verily I say unto you this generation shall not pass away till all these things be accomplished. Now will you please note we have obviously in the disciples minds very clearly a fig tree.

The first day they saw the Lord hungry and they saw him go over to a fig tree and they saw him looking for fruit. Now the Lord's no fool. He knew there was no fruit on the fig tree.

He wasn't just a fit of pique, a fit of anger, of irritation as some people imagine. He knew very well that there was no fruit. He was using that fig tree as a parable.

He looked in a studied way for fruit. He found none. He said henceforth no man eat from it.

The next day early in the morning they passed by that same tree and the disciples remembered and looked and it was withered and they make a point. It was withered from the roots. It hadn't got some blight upon it.

It had gone from the roots, from inside, from its very foundation as it were. It had withered and died. Now will you mark very carefully what happened.

After the Lord pronounced that word of judgment upon that fig tree he went into the temple, it says, and this is what he did. Verse 15, they come to Jerusalem and he entered into the temple and began to cast out them that sold and them that bought in the temple over through the tables of the moneychangers and the seats of them that sold the dance. And he would not suffer that any man should carry a vessel through the temple and he taught and said unto them is it not written my house shall be called a house of prayer for all the nations but ye have made it a den of robbers.

And the chief priests and the scribes heard it and sought how they might destroy him for they feared him for all the multitude was astonished at his teaching. Now the next verse or two, the next morning it is, they saw that fig tree wither. Now see what happens from verse 27 and the whole of chapter 12 was the final confrontation between the Messiah and his people.

Not all the people but the leaders, the establishment. The chief priests, the elders, the scribes, do you remember how they came? First the Pharisees then the Sadducees. One after another came with quick questions to try and catch him out.

Now do you begin to get what it is? Matthew in a fuller account tells us exactly what the Lord said in Matthew 23. Verse 37, O Jerusalem, Jerusalem that killeth the prophets and stoneth them that are sent unto her how often would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not. Behold your house is left unto you desolate.

It is a terrible thing that those were the last words of our Lord. No, they were not. And this is where so many preachers have made their great mistake here.

They've said and the Lord pronounced a word of judgment upon the Jewish people, turned his back on them, went out and never goes, will never go back. Listen, verse 39, For I say unto you ye shall not see me henceforth till ye shall say blessed be he that cometh in the name of the Lord. They seem to overlook that point.

This is the old traditional, many of you will know the old traditional, welcome, it just means welcome. Welcome, Baruch Haba. Welcome in the name of the Lord.

That was the traditional religious welcome. Welcome in the name of the Lord. So, these people that have rejected him, these people that have stood against him, these people that have, as it were, finally signed their death warrant and turned their back on the Messiah and he says your house is left unto you desolate, he says just wait.

I shall go out and I will not return until there comes a cry from within this people, welcome in the name of the Lord. Now the remarkable thing is this, this is the paradox. First you've got the fig tree cursed, judged, and second you have the fig tree withered from the roots, and here you have him in the same day, in the evening of that very day when the Lord went over the brook, he'd gone up onto the Mount of Olives and sat there over against the temple, these are the words, after those tremendous words, when will this be Lord? When will these stones be cast down so there's not one left on another? When will this happen to Jerusalem? And what will be the sign of your return? And he said a number of things and then he said, learn the parable of the fig tree.

Learn, let's put it in modern language, learn the lesson of the fig tree. It was all in their minds of course. Well now then, just go on, listen to this.

This is what he says, Mark 13 and verse 28. When her branches now become tender and put forth its leaves. Oh, isn't it hard sometimes, unless you have the Spirit of God, isn't it hard to understand the Scriptures? No wonder we've got two opposing notions on these things.

First you have a fig tree cursed and judged, and withered from its roots. And now he's talking about the fig tree putting forth its leaves, becoming tender, putting forth its leaves. So what is the Lord saying? He's saying this people is judged, this people is going to wither from its roots, in one sense.

But at the end of the age, they will still be here, and they'll be more than here. They will put forth leaves again. Now the fig tree is the symbol, as most of you undoubtedly know, of the covenant people of God.

I don't think I have to argue about that. Along with the olive tree, the fig tree, and the vine, these are the three supreme symbols of the people of God, the covenant people of God. But it's a very interesting thing about the fig tree, and I wish again we had time to go into it.

But it's a very interesting thing about the fig tree that the fig tree is associated not just with the people, the nation, but with the land in which the people have landed. You remember how one of the prophets said, and every one of you shall sit under his own fig tree? He wasn't talking about nationhood. He was talking about your actual inheritance in the land.

You'll have a plot of ground. You'll have a piece of the promised land for yourself. You will sit under your own fig tree.

So now we have three things that the fig tree symbolizes. First, nationhood. Secondly, the territory in which that nation is found.

And thirdly, fruitfulness. We know that the fig tree is a symbol of fruitfulness. What happened to Israel if it rejected its Messiah? Those terrible words, let his blood be upon us and upon our children.

And so began the sad, terrible story of the Jewish people. That's one side. One side.

They lost their nationhood, their constitution as a nation. They didn't lose their race. They didn't lose their ethnic bond or even their religious bond.

They lost their nationhood. They were uprooted from the very territory that was given to them by God and dispersed to the ends of the earth because there was no fruit. Now what does it mean when the Lord says that at the end the fig tree will be there? Learn the parable.

Luke, by the way, gives us an even more interesting thing. He says, consider the fig tree and all the trees. And some people say, ah, now you see, now this is just reveals that the fig tree is not the Jewish people.

You see, it's just a symbol of summer. When you see the leaves coming out from the trees, you know that summer's nice. So don't talk about Jewish people.

It has nothing to do with that. I don't think so at all. Why didn't Luke then say, consider the trees where they put forth their leaves.

And even better, for those of us who know a little bit more about biblical typology, why not the almond tree? What a wonderful thing that would have been if the Lord had said, consider the almond tree, the first tree to put forth its leaves, the harbinger of spring. But no, he said the fig tree and Luke, who exercised that, the fig tree and all the trees. So it is a question of summer coming.

But it's a particular tree that you must look at. Alright? Now what does this mean? Does it not mean first, this people, though judged under a curse, and dispersed to the ends of the earth, having lost their nationhood, having lost their natural territory, given to them by God, would first come back to the heavens, then be reconstituted as a nation. But surely, dear child of God, it must mean that they're going to be fruitful.

Surely if they were judged for fruitlessness, surely there's a part of fruitfulness at the end. Sorry to speak so fast. But one can't forget a lot in, and to give you a lot, I want to provoke you all as much as I possibly can.

I have no doubt I'm doing it. To get you really to think, and think, and think. Now what was God's purpose in this people? Now can I come back again to this matter? Only the Lord can help me to put it over clearly without sort of putting it in such a way, a clumsy way, that will not help you.

There are only one next people. The problem is this. We tend to think of them all as Gentiles.

God doesn't. God starts on the other side. He starts on the other foot.

He says, this is the people, and Abraham is the father of all who believe, and the glory of the Gospel is this, that every Gentile who believes is incorporated into the commonwealth. So it's not that somehow the Jew comes to the Christian, it is really the Gentile comes into the commonwealth. You've got it now.

Why I'm so glad. I've got a kind of future which is, you've got a dichotomy again. You've got the Christian here and the Jew there.

Now just wait. Now let me go further, see if we don't part ways on the next part. You see, how can I put it? Let me put it this way.

If you turn to Romans 11, Romans 11. Now I could give you so many scriptures, but I'm afraid we're fighting the clock. Oh well, you know, we do have to bother about the clock.

In Romans 11, you have a tree. This time it's not the fig tree, it's the olive tree. All right? Now will you notice what it says? It says that the natural branches were broken off, and you Gentiles, wild olive branches, were grafted in.

All right? And then it says, now be careful. There may be millions and millions and millions of you Gentiles that have been saved, but don't you think you're carrying the root? It's not the branches that carry the root. The root carries the branches, however huge the branches are.

What does that mean? It means, dear child of God, that Abraham, Isaac, Jacob, Moses, David, Isaiah, Jeremiah, Zechariah, Malachi, had, and so we begin to come to the heart of the matter. God has been doing a most marvelous thing. Now I want to ask another question that will cause a bit more problem.

What every person circumcised automatically says, never, never. Even a rabbi will tell you that. It was those who were not only circumcised, but had a true relationship to the living God.

Now this is what the apostle Paul argues in Romans 4. He says, they are not all Israel who are the same. Have you noted that? In other words, within the outward people living in the geographical lands was the true people of God. And there came the point when the Messiah, born of that spot, appeared on the sea and he was rejected.

Now I'd love to go into a study on that, because it is a mistaken conception that the majority of the Jewish people rejected the Messiah. But if we read carefully in the New Testament we find that it is not true that common people were holy witnesses. It was the establishment.

Nevertheless, the establishment represented the nation. Now, now we come to this, they rejected the Messiah. He was crucified.

You know how the Apostle Peter put it? He said, by the hands of men without the law, that is Gentiles, crucified the Messiah. But he said, according to the determinate counsel and foreknowledge of God. Work

that out.

The determinate counsel and foreknowledge of God behind you, the Jewish establishment, through the hands of the Roman Apostles. The Gentile world, the Jewish world and behind it God. So the Messiah was crucified.

Now tell me, who were all the first people who were saved? Were they not all Jewish? Every one of them. Every one of them as far as we know. Otherwise, every book in the New Testament is by Hebrew believers.

I mean, of course, it is the Spirit of God to understand. But I mean, it was through the hands of Hebrew believers. Then began the lotting and more and more Gentiles and multitudes and multitudes.

Now what has happened? Can I try to put it again? Here we have it. We have the outward people of God, Israel. We have the land.

Within that people is the true Israel of God. All right? We come to the rejection of the Messiah. What does the Apostle Paul say in Romans 9, 10 and 11? He says, the elect came and the rest were hardened.

Hard work. But it's the work of God. All right? Now, do you see we begin to part the way? Now those who believed who were originally all Hebrew, all Jewish, now they become what we call the church of God.

And the Jewish people are distinct. And so begins for the first time, thank God, the Jewish people will go on to have a terrible history. And the church moves on to become more and more and more Gentile.

Now, it seems to me quite clear from the Word that in our day, you will be able to judge this whether I'm making some terribly unbalanced statement, it seems to me reasonably clear that in our day we are going to see the lines come back. We're going to see them come back again and again. Now what do I mean by this? I mean this, that Israel is being forced into a place where she will have to turn to God.

And as she turns to God she will recognize the Messiah. And already I find more and more educated Jewish people beginning to reconsider who Jesus was. As almost a symbol of the pogrom, of the contemplation, of everything that was unjust, everything that was evil, everything that was hateful.

Then came the creation of the state of Israel. The chips gone off. Now I listen to a most marvelous Jewish prayer and song because of the return to Israel.

Where as they used to sit, pray in a very sad... Now they're able perhaps for the first time to look at Jesus. Who is Jesus? I remember Paul and I in one of the hotels we were at was the mother of the attorney general for Israel. And she said, she thought of course we were Jewish to begin with.

Just, you know, not believing. And she started off talking and talking and we got to know her day after day. She came in, she would often be in the courtyard and we got to talk to her.

And in the end when we were sitting down she said, you know before I came, she was living in the States, she said, before I came, she said, you know what I did? I read the Bible. So she thought, no, I haven't taught them enough. So she said, I know! The New Testament! Really? Yes, she said, and the sermon on the mat, let me tell you, she thought we had accomplished something already.

She said, let me tell you, the sermon on the mat was the most wonderful thing I have ever read. And then, all of a sudden, she started at mass and quoted from the Bible. She said, I read so many times, and I lost my heart.

I read a lot. so what is the law? She ended up by saying, of course, she said, I mean, Jesus is Jewish, that explains everything. In Jewish circles, would we, the New Testament, would they even consider who Jesus is? So now we have a wonderful thing, it seems to me.

The Jewish people are the evidence of God in history. And where, it seems to me, that we are going to see, I don't know whether every single Jew is going to get buried, I have a real question about that, that we are going to see multitudes and multitudes, in my humble estimation, of Jewish people converted by the power of God.

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