

WORLD'S GREATEST REVIVAL YET TO COME  
THROUGH THE JEWS!!!

Romans 11: 1-26

God turned to the church and that the promises - all the promises that were made to Israel have been inherited by the church. And, therefore, God is through with Israel, that there's nothing to what people like Jerry Falwell preach and what R. G. Lee preached and what former pastors of this church preached and what I preach - there is nothing to this teaching that there is anything in the future for the Jews. That has ~~W~~ passed; it's history and that we are Israel and all the promises have been fulfilled or are being fulfilled ~~in~~ Israel and this is what we call a-millennialism. That is, that there will be no millenium and no literal fulfillment of these things but these are Spiritually taking place in the church.

Well people who teach this and preach this, need to take another look at the Scrip. and they especially need to look at the 11th chap. of Romans. You do not have to be a profound Bible scholar; you do not have to read the Greek tongue - if you have a high school education; indeed, you don't even have to have a High School Education; if you can read English prose; if you can just read reasonably well; if you didn't have a teacher or preacher on earth, you would KNOW that the 11th chap. of Romans says over and over again that God is NOT through with the Jews and indeed, if you believe what it's saying, that the Golden Age of the Jews is yet to come and that the worlds greatest revival - and that would include Pentecost - that the world's greatest revival is yet to come and it will come - not through Gentiles, but through Jews!

You don't have to press the text at all. It is just stated over and over again. Let's look at it

V. 1 (read) he's referring back to what he said in V. 21, above: 'all day long' and that means all through history: 'I have stretched forth my hands unto a disobedient (that's unpersuadable) and gainsaying (that means people who talk back and argue with people). This describes the love and compassion and patience of God toward Israel. Then he goes on into V. 1:

'Hath God cast away His people (that is, in the light of their persistent rebellion; in the

light of their unpersuadeable ways and their arguing with Him - has God cast away His people? Speaking of Israel. He answers back 'God Forbid (or perish the thought, literally is what the Greek says. Don't even entertain this, he says). Then he gives two examples: he says 'for I also am an Israelite'. You see, that was the word applied to Jacob and that was the corporate designation of the Jews, or God's chosen people. This word, Israel, a -- Wayne, would you bring my board up here?

You take the word, Israel, you may wonder what it means. These means are so tremendously interesting. If I were a Seminary Professor, I would use the board all the time and I would teach my people. See, I'm just supposed to be preaching, I'm not supposed to be teaching, I'm not a Seminary Professor. But you take the word 'Israel' how rich it is in meaning. You see this word here? 'ef' (that's God). You see this word here? This right here? That's the Hebrew verb 'daros' (?) which means 'to persist or prevail', with God. That's what Israel means. To persist or to prevail with God. Persisting with God. That describes Israel pretty well.

So he says 'I am one of those who persists with God; I'm an Israelite. I'm of the seed of Abraham'. He was a physical ~~XXXX~~ descendent of Abraham; also a true Spiritual descendent, because he had believed in the Messiah. And then he says 'of the tribe of Benjamin'. Why would he point this out? Well, there were twelve tribes but the ten Northern tribes rebelled and they were taken into captivity in 722 B. C. and they vanished from history. The two loyal tribes were Judah and Benjamin, in the South and so he's reminding his hearers that I'm no renegade. I'm really Orthodox; I'm descended from Abraham and I'm also of the noble Tribe of Benjamin (as we saw in the O.T.).

V. 2 (read) we've already studied the fact that God foreknew His people, all of them, Jews and Gentiles, from all eternity. He chose them in Christ before the foundation of the world. This does not mean that they did not have to receive Christ but He foreknew them. And he says 'God has not cast aside believing Jews'. Middle part of this verse means 'do you now know what the Scrip. saith concerning Elijah?' Last part of the verse ties in with the next verse

V. 3 (read) 'digged (~~torn~~ down). He's quoting 1 Kings 19: 10. But what does the Lord answer unto him? Here's the Lords answer:

V. 4 (read) he's quoting 1 Kings 19: 18. He says 'Elijah, your computer is broken down. You're not reading it right. Your computer says one and Mine says seven thousand'. Now, listen, don't you ever get under a juniper tree and say that you're the only righteous person or that God has no righteous people around. There's a lot of ungodliness indeed and we're surrounded by it. But if you could see all the people who love God in this city, you'd be thrilled to death. I wish I could meet every one of them at one place! I wish it were possible for every born again believer, who loves Jes. and who believes the Bible, to get them all together! I tell you we'd have a wonderful time!

You'd be surprised at some of the people who would be there! There'd be Roman Catholics there, there really would. There would be Methodist; there would be some people who are not ~~xxx~~ in any denomination. That would be the greatest amazement you've ever seen. But in this city, there would be Gods people. And Elijah, he just came to the place of kinda giving up and said 'no one cares but me'. No, don't you EVER believe that. God always had a remnant; always WILL have a remnant. He says in

V. 5 (read) Vance Havner says that God's in the remnant business! There is a remnant according to the election of grace. God has chosen His people before the foundation of the world and among them are Jews who will believe the Gospel. And he says at the present time, we have this going on. I had a letter from Dr. Gartenhouse, the world authority on Jewish Evangelism and lives in Chattanooga, TN, four years ago and he said to me in that letter 'there are more Jews being saved today than ever in the history of the world'. Now you and I, of course, are not conscious of this. There are practically no Jews in this city.

I wish there were. But there are not many blacks in this city. I came from a city where more than fifty percent of the people are black and eighty percent of the schools are black. Did

you know this? Anybody want to go to Memphis? Well, that's what I came from. Within just a mile of our church was Little Jerusalem. You know what Little Jerusalem was? It was a Jewish community. Within the very block that our church was in, there was a Jewish Orthodox Synagogue. Within the block of our church. Did you see it, Wayne, when you was there the other day? Right there on the corner on the Parkway - that's a Jewish Synagogue. But it's not now, they sold it and it's now, I think, a retirement home or something. But that was an Orthodox Jewish Synagogue, right there on Parkway.

Well, we don't have many Jews here and we don't see many people converted but/<sup>do</sup>you realize that in this class two years ago, a Jew was converted in the Pastors Class? While I was teaching Hebrews and the thing that moved his heart was the 10th chap. of Hebrews, on the atonement. He called me up and he was already saved. When I got there, he said 'something wonderful has happened in my life.' And he was in our class and he was in our church - we baptized him. I tell you - he moved to Little Rock about a year ago - and I hated that! We need some Jews in this congregation. We really do.

f We had twelve converted Jews, we'd win Ft. Smith to Jes. You take a converted Jew - there's just nothing like a converted Jew! Now he says that they're being saved by the election of ~~it's OK that they're being saved~~ grace or they're being saved by the grace of God. Look at

V. 6 ( read) the last phrase of this verse is not in the original. What is he saying? He is stating one of the greatest Truths in the world. Many have said this is the greatest statement on grace in the Scrip. What is he saying? He is saying that if salvation is by grace, it CANNOT be by works. And that's true, friends. If salvation comes to you and me by the free grace of God, you and I cannot add one work to it! NOTHING! And then, if it is a work, it cannot be by Grace. In other words, you cannot mix Gods grace with mans works. Grace is God at work; mans work is man at work.

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Now here is the great error in religion today. It is not that people would rule out Christ,

but they try to tack on human works to Gods Grace. And here is where the Plan of God is corrupted. You see, this always corrupts the Plan of God. Because, you see, God said to you and me that we are lost; that we are helpless and hopeless; we could not save ourselves by anything that we can do or by anything that we've inherited, in ourselves. So what I had to do, to show my power and my love, was to come to you in Jes. and simply offer you, as a free gift, and all you can do is accept it! Now if we insist on adding our little ten cents to it, it is not a matter that Gods Grace and works is joined - it is a matter that God says 'you are entirely in the column of Grace and you are lost.

If a person is trying to save himself, say by baptism - though he says 'I believe in Christ but I'm also trusting baptism. Or church membership or my morality or my seniority or anything I can do - then, God says 'my Grace is not operative in your life'. You are a candidate for Grace ONLY when you recognize that it's all of Grace and not of anything that we do. Now we have systems of theology and they're very, very strong, that say that you're saved by Christ and then they nullify it by saying, you have to keep yourself saved! By your works and it's according to your own goodness ~~and~~ and if you don't live up to a certain standard, that God just plucks you out and you see, that destroys the doctrine of salvation by Grace.

Salvation is not partly of God and partly of Man. It's ALL of God and NONE of man. It is not partly of Grace and partly Works. It's ALL of Grace and NONE of works. You say, well, where do works come in? Well, Eph. 2: 8, 9, 10 tells us. (read) Suppose I could help God save me. Suppose you take a church full of people who believe that they have done something to save them. Well, there'd be such pride and such boasting, we couldn't stand them. YOU and I can take NO credit for our salvation, whatsoever! NONE whatsoever! If you're saved, it's ENTIRELY by the Grace of God!

It is not because you were good - it is not because your mama was good - it is simply because God loved you and with that attitude, then you're at the foot of the cross all the time and when we forget this, we forget one of the most important things about the Gospel of JC. But having

said this, Paul goes on in Eph. 2: 10 to say (read) 'we ARE His workmanship (see?), created in Ch. Jes., for good works, which ye have before ordained that we should walk in them'. Once we're saved by Grace, we are saved to do good works but we are **not** saved **BY** good works at all! Only to **DO** good works after we are saved. Well, let's move on

V. 7 (read) what were they seeking for? Salvation. Why had they not obtained it? Because they were seeking it by works. No person will be saved who seeks salvation by works. I don't care how great the works are, no one will be saved who seeks salvation by works. Israel did not; we cannot. Last part of this verse: those that God foreknew and those who have responded to Jes., receiving His Grace, by Faith, have received salvation. The rest, he says, were blinded. Now that doesn't mean an arbitrary blinding. That doesn't mean that God just picked our certain Jews and said 'now you're gonna go to Heaven and I'm gonna blind the rest of you'. You know the people who were blinded? They were those who persisted in unbelief and rejecting the message of God.

Does God do this to people? He certainly does. If we persist in unbelief and rejecting the Gospel - we hear it over and over and over again - we harden our own hearts and the time comes that God, Himself, hardens our hearts. God will blind us, but not until we have had ample opportunity to repent and to make a response to the Lord. Have you ever seen this? I believe I have seen this. I think I know some individuals - I wouldn't even tell my wife the name of them because only God knows. But I think I know some individuals who have heard the Gospel, and they've heard it and they've heard it until they've hardened their hearts until today they are beyond any hope, for salvation.

It is a serious thing, indeed, to hear the Gospel of Christ and not respond to it.

V. 8 (read) he's quoting from Isaiah 29: 10. Spirit of slumber (or stupor). Move on into

V. 9 (read) this is in Ps. 69: 22. What is the table? Well, there is a table in the Tabernacle

There was the table of shewbread. But the table represents the communion between Jehovah and Israel. The table, in the East, was a symbol of communing. Communion. The Lords Table is called the ~~Communion~~ Communing. To sit down with a person at a table, in the East, was to say 'I'm in communion or I'm in fellowship with them'. All right, the Jews engaged in all kinds of feasts and banqueting around the tables and they continued in this, even though they did not believe and they had rejected the Light of the Messiah and so he picks up this prophecy of David, a thousand years before Christ, where he said 'let their table be made a snare or a trap.

'And a trap' (he goes on and says that) and a stumblingblock (or a scandalous thing) and a recompence (or a punishment) unto them'. What he's saying is that you Jews - there's a certain group that just rejected the Gospel and you still are going through the form of religion. You are sitting down at the table as if you are in communion with the Lord, but you're trapped. You're trapped in religious rituals. You are trapped in your own form of godliness; you have denied the Truth and yet, you're going through the forms of Truth. It is so easy to do this! This is not just a message to Jews. This is a message to Gentiles!

It is so easy to take the Lords Supper today and yet, it not be a reality. It is so EASY to be baptized and yet, for it to mean nothing except just being wet with water. It is so EASY to come to church and to play church and go through the rituals and to sing the hymns and to go through the forms, but without any reality in our hearts. This is the damnation of the religious world today! This goes on over and over and over again! There's quite a lesson here for us. He says in

V. 10 (read) 'bow down their back alway' or their backs be bent forever. What is he talking about? He's talking about religious slavery. BEing under the bondage of religious ritual without the living Christ in the midst of it. You see this particularly, in countries where they have the liturgical churches and the forms. I remember when I was in Rome, I never saw so much of it in my life. It was heart-breaking. I counted fourteen people climbing the famous

'Holy Stairs' - the Scholatonta(?). Supposedly Christ had gone up those stairs into Pilots Judgment Hall and those folks told me that for every step that you worthily ascended, that fourteen years was subtracted from their sentence in Purgatory. And can you imagine anything like this? And you go to a country that simply is bound and trapped in religious ritual... I was in Havana, Cuba and preached the Gospel - we had a tremendous choir of black people and twenty eight people came forth on the invitation.

It was one of the greatest things I've ever seen and there was a young man - I never will forget him - and he told me he was coming to Christ but he called me off to the side and he said 'I've got a great problem on my hands' and I said 'what is it?' and he pulled an image of the virgin Mary out - he had it hid. But he had an image of the virgin Mary. He says 'I have worshipped the virgin Mary all my life until now and to tell my dad about this is gonna be a major crisis.' Jes., in Matt. 11:28 looked out upon the multitude and He said 'come unto Me all ye that labor and are heavily laden and I will give you rest'. What was He talking about?

The burden of religion. The burden of form. The burden of mechanical religion, without the living Lord. And there are so many people who do this, all the time. Just go to church without any understanding of what they're doing and without knowing JC. Well, that's what he's describing here. Slavery and being bound and being trapped in religious form. Now having said this, he comes back to his question in

V. 11 (read) they, indeed, have stumbled but have they stumbled, that they should fall beyond recovery? 'God forbid' he says. 'Perish the thought'. 'But rather through their fall (speaking of the Jews, their disobedience) salvation is come unto the Gentiles'. You see when the Jews disobeyed and rejected the Messiah, that's where your salvation and my salvation came in. When they fell, he says 'salvation is come unto the Gentiles'. He says 'in order to provoke them (that is, the Jews) to jealousy.

Now this is an amazing thing, isn't it? That God has turned to the Gentiles in this age and



the purpose is to get the attention of the Jews. And to provoke them to jealousy or to create within them a tremendous desire for the Gospel. You see? Now do you have a Jewish neighbor. Do you work with a Jew? Do you do business with a Jew? If so, and you are a Gentile Xtn, you ought to be very conscious of what Paul is saying. You should provoke that Jew to jealousy. Now you may not be able to witness to him, directly, but he is watching you and observing you.

You remember the Jew that I told you about that was converted in the class? You know what he said to me? He said 'I have been attending the FBC and I've been watching you and I've been watching the people in FBC. That was the first thing that got my attention and I saw something different; I saw something in your faces and I saw something in your concern that I'd never seen in my life and then I heard the Word'. You see, God may have you living next door to a Jew or doing business with a Jew and of all people not to jew down, is a Jew! Don't jew a Jew down. That's an awful thing; for a Xtn to jew a Jew down or to leave the impression with the Jew, that he's just a materialist like he is!

We ought to remember that God wants us, as Gentiles, to show Jews the reality of JC in our life, that they may be saved. They may not say a thing but they're listening! I had a Jew, <sup>to</sup> an influential Jew, befriended me and he really befriended me and I did not know the teaching here, as much as I've studied Romans. I did not know this teaching. Just this week, God reminded me that I had sinned and I had not followed through with something that was so clearly taught in the Bible. BEcause I should have provoked him and I should have been in his business and I should have taken him out for a meal and I should have gone out of my way! It should have been a priority in my life! I hope I can renew the relationship.

He's come to my office and he said -- he told people over the city -- many of you would know him. I like this man, I like to talk to this man. Well, that was an unusual thing. The door was wide open for me to do that. But I was so busy - now, I met with him and I was never discourteous to him and he was in my office a number of times, but I ought to have done a great deal more than this! Paul is saying that we are to provoke these people to jealousy or for a

desire for the Gospel.

V. 12 (read) 'fall (the disobedience) of the Jews) be the riches of the world (that is, the Spiritual riches of salvation that's come to the great Gentile world) and the diminishing of them (the riches of the Gentiles (if <sup>their</sup> ~~they~~ coming down, you see, in Spiritual riches has resulted in the riches of the Gentiles) how much more their fulness.' What does he mean 'by 'their fulness'? The time when they shall be converted and when they shall turn to Christ. Now he's gonna come back to this on several occasions, so I don't want to tarry here.

V. 13 (read) 'I magnify mine office - and what was his office? It was to preach the Gospel to the Gentiles, but notice in the next verse what he says

V. 14 (read) 'if by any means (or in the hope~~that~~) I may provoke to emulation them, which are my flesh and might save some of them'. He says 'I need, through my own experience with Christ, to arouse within my brothers the tremendous thing it means to know Christ'. And I think this is a tremendous testimony. If a person does not believe in Christ ~~xxxx~~ and has been taught against Christ and they know me, Bill Bennett, would my life, would my words, would my expression, would my values in life make that person want to have what I have!

Ultimately our witnesses are ourselves. Just like I teach the Interns that preaching is not primarily the delivery of a sermon at all. It's the delivery of a man. When you hear a man preach, you see a man, you see his dedication or his lack of dedication; you see EXACTLY what that man is. It's the delivery of a man and the witness is the delivery of a person and oh, how we need today, my, as Gentile Xtns, that we need to have such a passionate love for Jes. until people will know that Jes. is more important than our business; our family; our pleasure; our comfort!

I'm just afraid today that the best Xtns we have in the main, that they are not coming across that way. That they're coming across that they're basically of the same cloth and made out of the same type of Spiritual material that a world that's lost and greedy, is. We need to look

at our hearts and I've never had anything to search my heart/<sup>more</sup>about my witness! Than this thing that Paul is saying. He says 'man, I've got to show in my own life until the Jews will just WANT what I have'. Just like this man that I'm talking about. I tried to talk to him some. I've invited him to this class and I think he may have been, but I can't talk to him too much and he's afraid to come to the class. But you see, if I can be with him; if I can be with him and I can show ~~XXXXXX~~ a passionate love for Jes and that my values are not materialistic and not of this world. God has said that I may really have a chance making this man want what I've got!! So it's just that real.

V. 15 (read) 'casting away (or the rejection of them) be the reconciling of the world (and, of course, God, through the witness of His church - the Gentile church in this age - millions of people have been reconciled to Christ). Now he's not saying the Gentiles have won all the world. But the Gentile mission has gone throughout the World. There's not a continent on earth where there's not a Gentile church. And there's been great ~~XXXXXXXXXX~~ reconciliation through Christ.

Latter part of this verse: now he's getting ready for what he's gonna say later on in the chapter. Are they gonna be accepted again? Are they gonna be restored? Is there gonna be a revival among them? There certainly is! He is saying that if the Gentile Church has won many and has touched the world, it's gonna be so much greater when Jews are accepted again and they are restored and they witness to the world. Now that's very difficult for us to see as Gentiles. Because you see, ninety nine percent of all Xtns in the world are Jews. But do you realize one day that will not be true. That one day, the witness of the Gospel will be through the Jews.

Not through Gentiles. Now, we won't be here and it will be in another age. It will be after the fulness of the Gentiles has been fulfilled and that is when all the Gentiles that are gonna be saved; that body made up - and Christ is gonna come and take them to Heaven and the world is gonna be left here in the time of the Great Tribulation but the greatest revival that has ever occurred in the history of the world, is gonna occur during this seven year period. When the anti-christ is reigning and when people are being killed, left and right, for their faith; the

greatest witness in the world is going to occur. He described life from the dead. You want to read about this in Prophecy, read Ezekiel 37. Now Ezek. 37 had a dual meaning: it refers to the restoration back into the land but it also is a good description of what's gonna happen to the Jewish nation, after the fulness of the Gentiles comes in. If you turn back to Ezek. 37, God speaks to Ezekiel and Ezekiel asks the question 'can these dead bones live?' That's referring to Israel and that's what Israel is today. It's just a mass of dead bones. He said to Ezekiel

'prophecy the Word; prophecy to the wind' - in V. 9 (read) and V. 10 - the 'breath' spoken of here is the Spirit. It came into the dead bones and they lived and stood up. He describes this resurrection of dead Israel as a mighty army.

V. 11 (read) & 12: 'open your graves' is the Spiritual Graves. 'Cause you to come up out of your graves' (see the resurrection? The Spiritual resurrection?). V. 13 & 14 (read) that describes a resurrection, that is going to occur in Israel. Let's move on in Romans now

V. 16 (read) 'the firstfruit (or the first piece of dough) and that is describing the offering that the Jews would make of the dough. Just a little bit of the dough saying that the whole harvest will be coming but this would be the firstfruit. He says 'if the first piece of dough be Holy, the lump is also Holy!! If the root (that would be Abraham) be Holy, so are the branches'. He's talking about Israel. And in the next verse, he continues

V. 17 (read) 'and thou (that's the Gentiles) - 'being a wild olive tree'. You see, Israel was called the tame olive tree and we're called the wild olive tree. He says 'thou, (Gentiles) being a wild olive tree, wert grafted in among them and with them partakest of the root and and fatness of the olive tree' (and he's describing exactly the way that we got in on Gods salvation. We were grafted in. We were wild olive trees, grafted in to the true olive tree, which was Israel. But he warns the Gentiles, you and me in

V. 18 (read) he says you were grafted in, and you got in on the fatness of the olive tree, but

he says 'boast not against the branches'. Do not be prideful against the Jews that have been set aside or broken off. 'But if you boast, thou bearest (or supportest) not the root but the root thee'. He is definitely saying that we owe our salvation through the root of the Jews and not vice versa. Do you realize that when a Gentile becomes a Xtn, that Gentile becomes a Son of Abraham, through Faith? That's what the Bible says. You're ALL the children of Abraham, through faith (Gal. 3).

Now when a Jew becomes a Xtn, he does not have to become a Gentile. But you and I have to go back to the root, which is Abraham. It has come to us through Abraham. Salvation is of the Jews (John 4: 22) and he's warning the Gentiles not to be prideful. That we have just been grafted in but that the real tree is the Jews themselves.

V. 19 (read) well, that's right and Paul says that.

V. 20 (read) well (and quite right you are) - see this is the Gentiles talking. Thou wilt say, then, the branches were broken off that I might be grafted in'. He says 'they were broken off because of unbelief but remember you stand only in Faith.' It is not because you deserve it at all but it is simply because you believe in the Messiah. He says 'be not high-minded, be nor arrogant, but fear'. That's the word to Gentiles. That's the word to us Gentiles. He is plainly saying that we are tremendously indebted to the Jews. That we dare not be arrogant and dare not be prideful against the Jews at all. That they are the root and we are just the branches, having been grafted in. All because of Gods Grace and Gods Goodness.

And that we should live in awe; we should live in awe before God that we were included at all! Because the Jews are the root. They are really the source of the Gospel and they are still very, very special with God.

V. 21 (read) 'natural branches (that would be the Jews) take heed lest He also spare not thee'. And God has not promised to spare us at all unless we continue in belief and unless we, indeed, are humble and show that we indeed appreciate what He's done for us.

V. 22 (read) 'the goodness and the severity of God (now that's the character of God right there in one statement). God is good and you and I have lived in a generation that we've sung this and we've heard it preached but He's also severe. As J. Strait said this morning, we've heard so much positive preaching in our day until we've lost the doctrine of repentance. The fastest growing Baptist church in Dallas, Tx today; their whole message is Prosperity and Joy and Success and their logo is 'Enjoy' and that is certainly a Scrip. idea. We're to be enjoying.

But listen, we have almost been ruined in this country. I don't know whether we'll ever come out of it or not. It began with Norman Vincent Peale. We've almost lost the Gospel in America And we're not over it yet. By teaching people that God is good but not severe. And this is just the root of many of our problems today. Many of our problems! It is very difficult to stand in the pulpit today and preach a sermon on Judgment. You see in the FBC, it is ~~XXXXXXXX~~ tremendously difficult in our church. Very, very difficult.

Some years ago, I preached a sermon on hell, in this congregation, which is noted for its orthodoxy and one of the most visible members of this church got just as mad as he could be, with me. Now he was not that consecrated and I question about his salvation. He was not a deacon but it's very, very difficult today to preach. I have to pray twice as hard if I'm gonna preach on repentance as when I preach on positive thinking. It has greatly intensified since I was called to preach. I cannot preach today the - a - preach repentance and the severity of God without a tremendous struggle in my heart.

It is very, very difficult and many pastors are not touching it at all. They're just not touching it. If a man is insecure or the church is trying to vote him out or the church is run by a group of - by a Board who could take a vote and vote him out, which is so ungodly and so unscriptural. When a man has to stand in the pulpit and he doesn't know that his sermon might result in a meeting of a group of men and they might take a vote and vote him out. Oh, how sad that is and yet, you've got that in the church! You've got that in some Baptist churches. I've heard of that right here in Ft. Smith.

But if you have that situation, you may have a man who would dare not touch the severity of God. Now you may not know this, but I'm just telling you this. I'm just telling you this. And, Wayne, - well, Wayne is gone - but Paul, I'm telling you; when you go out to preach, man you've got to be on your knees and you've got to be strong to stand up before a materialistic pleasure crazy generation and say repent or that hell is a reality. But God says 'behold the goodness and the severity of the Lord'.

Now of course, he's talking about the Jews, and the Gentiles. Now He's been good to the Gentiles. Why was He good to them? BEcause they recognized their need of Jes. You want God to be good to you? REcognize your need for Jes. REally! REcognize that you're bankrupt; that you're nothing and just live in humility before Him and God will be good to you. You want Him to be severe to you? You be stern and prideful and mean and rebellious and I guarantee He's gonna be mean to you. God is being mean and severe to a lot of people in Ft. Smith. Some people right in our congregation, because of their own rebellion. If you want God to whip you, just rebel and be prideful and resist His Word and say "I'm gonna run my own life" and that's what the Jews did and oh, how they have suffered.

OH, how they have suffered. Continuing in V. 22, middle part: 'on them (that is on the Jews) which fell, severity'. See? 'But toward thee (see, he's writing to the Gentiles; the antecedent is very clear here) 'toward thee (that is, the Gentiles) goodness, if you continue in His goodness. Is the Gentile church continuing in His goodness? I'm not prepared to say that the Gentile churches are at all. Now God is doing a work in the Gentile Church over the world but you know what Jim Hilden told us at the mens advance? He travelled

#### SIDE TWO OF TAPE

America. He said 'revival has shifted from America to the third world'. Do you realize that has happened in our day? If revival comes, it 's not gonna come through America. That's happened - this is my 18th anniversary - a lot of things have happened in 18 years. I may preach on some revolutionary things that's happened in the 18 years - do you realize that in

18 years we've had a sexual revolution in America? It's amazing what's happened since I've been your pastor. Since I've been your pastor, revival has shifted from the Western World, to the civilized world, to the Third World Countries. What's happened? What's happening? We are so complacent and so self-centered and so bound by materialism in this country, that God cannot use the average church. It is a shame what has happened to us. It's a strange thing today to see tears, as the pastor said this morning. Now just think about it and it's happened to us gradually. It's happened to us gradually but it's a strange thing to see a tear today!

When I see people come to the front, crying, I always rejoice! We have some of this. WE did at 9:30 PTL. We have some of this but not much of it. Isn't that strange? When it used to be - I can remember in my lifetime when a prayer meeting was held, it was a time of tears. I can remember when a revival in my lifetime, when a revival came, it was the time of tears. There was a time in this church when tears flowed - in the FBC of Ft. Smith. But we do not see much of that anymore, today. IT's a strange thing that has happened to us.

I read that a psychologists took some frogs and put them in some luke warm water and they kept warming that water until it got to a boil and it was so gradual, until those frogs did not even jump out and that's the way satan does it - bit by bit - he takes away our urgencies and our compassion until finally we just find ourselves going through a religious ritual and we don't even know what's happened to us. When somebody comes along like a preacher - I went to Memphis, Tn; I followed one preacher that had been there 30 years. Now if you don't think I've had an education!

I followed a man who had pastored that church 30 years and baptized all the people and he'd married all of them and he was there when they were born. They had never known but one pastor. I went in there like John, the Baptist and began to preach to them and that congregation was in shock and they said 'we have never heard anything like this in our lives'. They thought they were doing fine, indeed. They had just gradually rocked into stupor, complacency and no concern, whatsoever! By the way, I just want to say this: if I stay here 30 years, when I leave, I expect those who love Jes. to stay with this church and no falling away. Because I've



never built this church on Bill Bennett. You know a long pastorate - the rule is that when he leaves, the church goes through a crisis. I do not believe that this will be true with this church and when anybody, who is a true servant of Jes., builds, he doesn't build the people around himself. I had a thrilling happen this morning.

I want to say it: there was a lady who came from Memphis, Tn that was under Sam Wiley's ministry and I said 'how's the Singles Ministry doing in Memphis since Sam Wiley left?' She said 'marvelous. The group he had is still there and they are adding to it' and that's the real test of whether you love Jes. or whether you heard Bill Bennet or not. When I leave, you will support my successor and you won't run off with somebody else and you won't follow somebody else. That's the test of whether or not you have heard the Word of God or whether you were just following a man.

Well, I don't know what got me onto this subject. Let's move on here.

V. 23 (read) who will be grafted in? The Jews. Can God save Jews? Can God deal with Israel again and make a blessing out of them? Well, He certainly CAN and He is.

V. 24 (read) 'shall these (being the Jews). Now who in the world said 'God is through with the Jews'? He says 'it's much easier to restore Israel and to bring them into revival than it was to bring revival to the Gentiles'. If you just want to be logical about it. Then he makes this statement, in the next verse

V. 25 (read) sometimes the first part of this verse is translated : for I would not have you ignorant, Brethren - and that's the text of the old maid, you know 'I would not have you ignorant brethren!' 'Be ignorant of this mystery'. Well, the Bible speaks of several mysteries, which mean those things that were hidden until God revealed them. They are not longer a mystery. Is the word 'mystery'(?). What is the mystery? 'Lest ye be wise in your own conceits'. Now again He's talking to the Gentiles and he says 'I want to remind you of something; of a great

revelation lest you be wise in your own conceit.' What is he saying there? He's <sup>warning</sup> ~~saying~~ the Gentiles not to be prideful and not to assume that they have a corner on the Grace of God but that God is just blessing them now, but the time is coming that He's gonna turn to another people. So he says that 'blindness in part (notice: in PART - not in totality! There are Jews being saved right now) is happened to Israel until - until, see? There's a limitation.

That blindness has happened to Israel until the fulness of the Gentiles be come in. Now what is the fulness of the Gentiles? You know the Bible uses two phrases about the Gentiles. It speaks of the 'times of the Gentiles' - Jes. spoke of the time ~~of~~ the Gentiles. That is the time that Jerusalem, the city Jerusalem, will be controlled by Gentile power. We're in a very interesting age, now. Jerusalem is no longer controlled by the Gentiles. It was until '81. We're kinda in between here. But now the fulness of the Gentiles is something else.

The fulness of the Gentiles means the full number of converts in the Gentile church. He is saying that the time will come when all the Gentiles that are gonna be saved, will be saved. And only God knows when this will be. There's a time set in Gods plan for a certain number of Gentiles to be saved and he says 'after this, then God will return'. Return to the Jews. Now I'm gonna talk about that next Sunday. Of course, at this time, the Gentile church will be removed. The fact that God has turned to the Third World countries and the fact that the Gentile church is failing God in such a way - the Gentile church has failed to Evangelize America:

Isn't that sad? Do you realize the time has been when some of the greatest churches in the world were in N. Y. City? Great Bible teaching churches just lined N. Y. City. And today, N. Y. is a jungle. Do you realize that our churches have had to leave the inner city? Where they were so desperately needed? When I was in Memphis, TN, we had the closest church in downtown Memphis. Belview and our church were on the same street. We were in three miles, except for just a few struggling churches that had moved out. Now why did the churches of America move out? They were simply not able to minister and the cities of America have been lost to ~~lawlessness~~ lawlessness and crime and sin. Is the Gospel not more powerful than crime?

You go to the great cities of America today; they've been abandoned and what people did, they went out where materialism was flourishing. They went out into the suburbs. They went out into the suburbs, that's exactly what they did. And where the people were making good incomes and where the neighborhoods were nice and they left the slums and the lost people in the cities of America have been lost and the great Northeast of this land, which has ruled this nation, philosophically, and I guess, still is, the most powerful thing today, is practically without any Gospel and without any witness.

What's the trouble there? It was the fact that there was not just enough Xtnity; not enough sacrifice; not enough commitment to Jes. to make those churches vital enough to fight the devil and sin and our nation. You know, out here, it hasn't gotten this far. But it's moving this way. It's moving this way. You take, in fifty years, we could have the situation - can you conceive of Tulsa, Ok being like an Eastern city. You can't today, but if the church is not vital and isn't built on the Gospel and on the witness of Jes., you'll see the day when a city like Tulsa will be a crime center.

Unless the church of JC is strong enough to withstand the forces of evil and they just haven't been. They fled. They fled out where it was easy, rather than staying where the real battle of the Lord is and bit by bit, we have lost our country and the Gentile Church was in charge. I don't know, I can't say but he says the time is coming that the fulness of the Gentiles shall come.

V. 26 (read) now that's future: all Israel shall be saved. We're gonna talk about this next time. This doesn't mean that every Jew is gonna be saved. OH, no. No Jew is gonna be saved except those who come to Jes. but this is talking about a national revival, like no nation has ever experienced in the history of the world. My subject next Sunday will be this: 'Is The Twentieth Century Israel (or the Israel established in 1948) is that the Israel promised here?' If it is or if it is even the beginning, what does that mean? Well, listen, you don't have to be a fanatic and go off in the deep end, to see that we, indeed, are marching right down to the end of time and the coming of Jes. for the Gentile church is so very close.

Now we know, of course, that Israel is not a believing nation. It is a materialistic, ungodly nation. But it is situated where this restoration will take place. Is there anybody here who does not think that what we're seeing today is gonna lead, ultimately, to that restoration Paul talks about? Is Israel gonna be blotted out and there's not gonna be an Israel and we're gonna go for another thousand years, with no Israel? Does anyone believe this? I do not believe this. As surely as you and I are living, the establishment of Israel is the beginning of the fulfillment of the restoration and we are just right at the end of history. Really! I believe this with all my heart.

It could happen by two thousand. What does it say to you and me? That we should live for Christ as we've never lived and we should witness and we should be less concerned about material things than we've ever been. God is not through with Israel. You don't have to be a scholar to see this, do you? Can you not see this? It is just as clear as anything in the Bible. Maybe the details are not, but in the main outline, it is. Right, Bro. David Biggs? Say amen. There's no question about it!

Let's stand.