

And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Day 5

God's Purpose In Christ

To Also Be A Light To the Gentiles

God's purpose shall stand

It is a faithful saying: For if we be dead with him, we shall also live with him:

If we suffer, we shall also reign with him: if we deny him, he also will deny us:

If we believe not, yet he abideth faithful: he cannot deny himself.

God's end-time purpose with Israel

Purpose	References
To be an agency of judgment on the nations	Jeremiah 51:20; Zechariah 12:6 Micah 4:13; Ezekiel 25:14
To be a witness to the world of His purpose with the seed of Abraham	Luke 21:27-29 – the Kingdom Ezekiel 39:28 – God's name Romans 11:26-28 – the Deliverer
To be a people to receive the Messiah in the land	Zechariah 12:10-14 Matthew 23:39
To be the first dominion blessed in the Kingdom	Zechariah 12:7 Micah 4:8

Christ's work with Jews and Gentiles

To the Jew first, and also to the Gentile Romans 1:16

*to raise up the
tribes of Jacob,
and to restore
the preserved of
Israel*

*Also for a light to
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To be his servant, to bring Jacob again to him – Isaiah 49:6

God's original purpose

Simeon has related how God first visited the Gentiles, to take from them a people for his name.

ACTS 15:14

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ACTS 15:14

And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon **the name of the Lord.**

GENESIS 4:26

To call upon the name of the LORD

1. Genesis 12:7-8 –thy seed, land, altar
2. Genesis 13:4 – altar
3. Genesis 21:33 – grove (tree), well
4. Genesis 22:14 – altar, mount, it shall be seen (cf. John 8:56; it = my day)
5. Genesis 26:25 – altar, pitched tent, well

The association of the name with the city

1. And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the **city** which I have chosen me to put my **name** there. 1 KINGS 11:36
2. And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there. 2 KINGS 23:27
3. Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. And **many nations** shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee. And the LORD shall **inherit** Judah his portion in the holy land, and **shall choose Jerusalem again**. ZECHARIAH 2:10-12

How could those who were not the seed of Abraham inherit the promises?

1. The solution to this question is termed a “mystery” in the New Testament, meaning a secret that had not previously been revealed
2. The secret was “in Christ by [faith in] the gospel” – Ephesians 3:6

The argument of Romans 4

Abraham received the promises when he was in an uncircumcised condition – it was in that condition that it was testified of him, that his faith was counted unto him for righteousness

ROMANS 4:9-13

The argument of Romans 9:6-8

Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

The argument from the allegory of Sarah and Hagar in Galatians 4

Now we, brethren, as Isaac was, are the children of promise.

But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.

Galatians 4:28-31

The argument of Ephesians 2

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

EPHESIANS 2:12-14

Conclusion: Romans 11

1. We Gentiles should not be high-minded about our grafting in as the natural branches
2. God's purpose is that all Israel shall be saved through the work of the Redeemer
3. This purpose requires that the natural Israel be saved from their enemies among the nations – a global demonstration of salvation that will be given at the coming of the Lord – See Isaiah 41:8-16

According to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and 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: but as touching the election, they are beloved for the father's sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.