

96-10-04b

Okay, we're ready now to resume this perplexing passage here in Romans chapter 9, verses 1 through 3, where it appears as though Paul says that he would be willing to sacrifice his salvation on behalf of his brethren the Israelites. Now we've seen these uses of anathema, which is the word he uses in verse 3, I could wish that I myself were anathema from Christ for my brethren. Now, we have seen that Paul pronounces anathema on certain categories of people who appear to be believers.

We saw in Galatians, for example, that he said people who preach some other gospel. And we know from our study of the word gospel that this encompasses teaching about the Christian life. This is not just someone saying you can be saved by turning around three times and clicking your heels, or you can be saved by offering a sacrifice, or by being circumcised or something.

This isn't the issue of salvation from the lake of fire. This gospel is the comprehensive good news about this life in Christ. And there were many false teachers, and that's something to keep in mind when we know the prophecies of the end times, there will be many false teachers in that who will teach what people want to hear.

People will have itching ears, and they will want to hear certain things, they want to hear the prosperity gospel, they want to hear the gospel of God being the big band-aid for circumstances, and God will fix your problems, and God will fix your financial difficulties, and God will fix your physical problems, and God is basically up there to give you a wonderful bed of roses type of life. And that's a false gospel. Paul says if someone comes, and they may be a believer preaching a false gospel, let them be anathema.

Now is Paul saying their salvation is gone? He's not. He's saying they're cut off, and they should be cut off from the fellowship of the saints who are pursuing the plan of God and the calling of God. They need to be apart.

They need to be outside the doors and outside the gates. Don't let them into the fellowship to spread that kind of poison about separation. It doesn't necessarily refer to their salvation.

The same thing is true in 1 Corinthians 16 when he says if there are believers who have no love for the Lord Jesus Christ, let them be anathema. Now that's a strong statement. It requires two things, like we were talking about during the break.

First of all, in order to follow this injunction that Paul gives at the end of that book, we would have to decide who loves the Lord Jesus Christ and who does not, and that requires some perception, doesn't it? It means we have to be aware of the priorities and the pattern of life of our fellow believers. Well what about judge not lest ye be judged, and stop judging one another, and judge yourself, and so forth. We have seen in the past, and this is another case to remind ourselves that there is a difference between perception and judging.

We are supposed to evaluate fellow believers. We are supposed to evaluate teachers and preachers of the gospel and of the word of truth. We have to make judgments about where they stand and what their motivation is and where they're going, judgments in the sense of discernments.

Judging comes in if we feel that someone is not meeting the standard, and we decide that not only are we going to discern that, but we are going to inflict a penalty. We are going to somehow penalize them for the fact that they are not walking in the light. And that would mean to start bad-mouthing them, to undermine their authority if they have authority as a pastor of a church, for example.

That is wrong, and that's why Jesus said the judgment with which you judge someone else is the judgment that's going to come on you. What does that mean? It doesn't mean if you discern somebody, somebody's going to discern you. It means if you inflict a penalty on them wrongly, that's what judging is.

Judging is the inflicting of a penalty. We not only have guilt or innocence in the realm of righteousness or love for God, but we are now going to be the prison warden or the executioner. We're going to make them pay in some fashion for the fact that they're wrong.

And we may just do it by letting it slip in conversation. Well, you know, you may think so-and-so is a wonderful person, but let me tell you what I found out the other day. Or it can be in a prayer request.

Oh, we need to pray for so-and-so, because guess what's going on in their life? And you know, it can be wrapped in a wonderful sugar coating, but beneath it, in our heart and in our motivation, is the desire to damage that person, to bring them down, to tear them down, to diminish them, to inflict some sort of penalty for what we have discerned in them. And this is especially easy if someone has wronged us and we feel like, well, turnabout is fair play. They've wronged me.

They've hurt me. They've damaged my reputation. They've stabbed me in the back.

They've given me a hard time. They've made my life miserable. I'm going to let somebody know.

They're a dirty bird and people need to know about it, and I'm going to go make sure that people are aware of just what a mean, ornery person this is. We have to watch out for that. We have to purge ourselves of the desire for revenge, the desire to get back at someone, which is an inborn, ingrained part of our sinful nature.

And we have to commit that person to God's discipline and God's judgment. And it is a fearful thing to fall into the hands of the living God, and it is enough that God is aware and that God will discipline and God will judge. And the only thing we do by trying to get in there and do God's work is get in between that person and God and suffer the same things that God has for them.

And we have to be careful and we have to judge ourselves so that we will not be judged. And one of the areas to judge ourselves is, am I going around penalizing people? That's why we endeavor to not pick on people by name or denominations by name or church movements by name, except in the most general of senses. There are organizations, there are movements and things that we need to identify and we need to be aware of when we warn each other, but we don't go out on a campaign and pick at them.

If certain people go down here to a big football stadium and have a rally, we don't go down there with picket signs and say, these people ought to be anathema and so forth. It is enough to be aware without malice and without desiring to inflict harm on them, to be aware that what they're doing is not consistent with the Word of God. And so that's the difference between discerning and judging.

Now this thing that Paul says, if anyone does not love the Lord Jesus Christ, let him be anathema, requires us to decide that about fellow believers. And if we respond to this mandate, then we need to put a distance between ourselves and that person. Now what constitutes a distance? As we mentioned in the first session, this is not necessarily shunning.

It doesn't mean someone comes up and says hi and holds out their hand and you turn away as though they're not there and be mean-spirited and so forth. What constitutes a bond? What constitutes close fellowship? Partaking of meals together, initiating contact? It's the same sort of thing Jesus was talking about when he said, if someone doesn't respond when you try to mend a breach and overcome a wrong that has sprung up between you, treat them like a heathen and a tax collector. Well, how do you treat heathens and tax collectors? You don't throw things at them and shoot them on sight and treat them like dirt and scum and subhuman species.

But there are certain things you don't do with heathens and there are certain things you do with tax collectors. You don't break bread together. You don't initiate intimate gatherings with them.

You don't participate in the activities that they participate in. You can be cordial. You can pray for someone.

You can speak to them and reflect the love that God has for the entire world. But we do that from a distance and we do it carefully and we do it in a measured fashion and we maintain a certain distance. In the same way that once you get married, all of the members of the opposite gender, you maintain a certain distance now because you're married.

You have found your opposite number. You have your spouse and there is a certain line that you draw and you can speak, you can laugh, you can talk and so forth, but there is a certain line that people of the opposite gender should never cross in our minds and in our souls and we maintain that. And if that gets transgressed even mentally, you're in deep trouble because you are transgressing a covenant that you've made with your spouse and before the Lord.

So we want to be careful when we think about anathema. I think accursed is one of the worst translations you could use for this. This means that there needs to be a distance and it needs to be a discernible distance.

It needs to be a distance that the person on the other side of that gulf is aware of. They know that you're keeping them at arm's length and that there's a reason for it. Somebody's preaching a false gospel, you hold them at arm's length.

You don't invite them to come speak at your gathering. You don't break bread with them. Why do we keep coming back to meals? Scripture speaks of this explicitly, that if someone is not willing to function properly in the church, that you don't eat with them.

Eating is intimacy. It's a close form of fellowship and you don't encourage that kind of contact. This is going to be a judgment call.

Like so many things in the church age, there's not a hard and fast written rule that says, well, six feet is the limit. Can't let them any closer than six feet. What is the motivation of your heart? Do you understand the need for a distance and are you attempting to maintain it? Do you understand when you need to speak and you need to communicate and perhaps explain why that gulf exists? Someone says, well, why can't I come speak at your church? Well, I'm sorry, but we don't believe your message lines up with the Word of God.

That's not what we believe. That's not what we've been taught. That's not the gospel that we heard from the Word of God and that's been confirmed in our souls by the Holy Spirit.

And we're not going to have you speak in our church. We're not going to support you as a missionary. We're not going to invite you into our homes and into our fellowship because there is an important difference in what you believe and what you preach and what I believe and what we preach.

And sometimes that has to be made clear. That's anathema. It is a discernible distance.

It's discernible on both sides and the reason for it is clear, at least in our minds, if not in the minds of the people on the other side. That's why Paul can talk about believers and say they may need to be distanced. They may need to be separated from.

It's not shunning. It's not treating like dirt. It is treating differently than someone who's inside the fellowship.

Jesus spoke of this when he said he looked around at the people who came into the house and sat at his feet to listen to his teaching. They weren't there to watch him do a miracle. They weren't there to be wowed and stimulated by some supernatural display.

They were there to hear him teach and he looked around at them when they told him that his

mother and brothers were outside and he said, you here sitting around me, you are my mother and brothers and sister. There was a basis for fellowship there that he lacked even with his own family at that particular stage. And there was a distance.

Those people sitting at his feet listening to his teaching were closer to Jesus than members of his own family because there was a bond there and a basis for fellowship, a basis for contact that was lacking amongst those who wanted to take him home and get him out of circulation because he was a little bit nuts and he was an embarrassment to the family. They wanted to kind of get him away and stop giving the family a bad name. So we need to understand this idea of anathema because we have commands to anathematize certain categories of individuals, such as those who teach a different gospel, such as those who do not love the Lord Jesus, and that's a call that we have to make.

When is it that you decide that someone has no love for the Lord? I will give you my understanding of that. I think that after a period of time and a period of opportunity and fellowship, if you speak the truth in love and over time it doesn't produce a response, you don't see an interest, this person is going in a different direction, pursuing other ideas, it's not unlike the false teacher. This person has a different view of God and his plan.

And obviously we need to allow for the opportunity to speak the truth and be the means by which someone wakes up and smells the coffee in terms of God's plan and you don't want to say, well, I'm sorry, you don't love the Lord, I can't talk to you. People that need to hear the truth just like we did when we were new believers would never hear it because nobody would ever talk to us when we were new and when we haven't developed a love for the Lord. But there comes a time when you know over the course of weeks and months and perhaps years that this person, even though they're a believer, just is not responsive and doesn't understand or care about the things of God the way that you do.

That's the time to establish a distance because in many ways relationships like this are like a sack race and if you bind yourself to someone who has no momentum, you're not going to progress. You're not going to be free to progress and you're going to have to continually make compromises in order to maintain contact with that person and those compromises slow you down and do nothing for them. In fact, it can do just the opposite because they don't understand why you live the way you live and what you believe because you constantly compromise it when you're in their presence.

So, love for the Lord Jesus Christ, we saw it in Romans 8.28, hearing the call of God in this age, the purpose for which he pre-designated us in this time to reflect the glory of Christ, to pursue righteousness by faith. If that's not there, we need to start looking at that person as a candidate for a distance. Now, in Romans 9, Paul says, I could wish that I myself were anathema from Christ.

What can he be talking about? If you have a good reference Bible or even a poor reference Bible, you probably have a footnote here to go back to Exodus chapter 32 and that's a good place to go. Let's go ahead and turn back there right quick because we have something of a similar case with Moses and the children of Israel. You recall that while Moses was up on the mountain, Aaron fashioned the golden calf and there was a great party and orgy down below.

In verse 7 of Exodus 32, the Lord said to Moses, Go, get down. Your people whom you brought out of the land of Egypt have corrupted themselves. What an interesting thing for God to say.

Throughout the Old Testament, he identifies himself as the God that brought Israel out of the land of Egypt. But when they are in this intense period of failure, God says, Moses, you go down to your people that you brought out of the land of Egypt. They have turned aside quickly out of the way which I commanded them.

They've made themselves a molded calf. They've worshipped it, sacrificed to it and said, this is your God, O Israel, who brought you out of the land of Egypt. Now remember, what is our cardinal rule of thumb when we look at the Old Testament and we look at Israel? Israel are the blood-bought people of God.

They came out of Egypt, the place of bondage, under the blood of the Passover lamb and they always represent believers from that point forward. So here is Israel representing the believing people of God in a great time of disobedience and apostasy. And God puts a distance between himself and them, doesn't he? He says, well, Moses, they're your people.

You brought them out. I'm not even going to claim them at this point. He says, I've seen this people and it is a stiff-necked people.

They're disobedient. They're willful. Now, therefore, let me alone that my wrath may burn hot against them and that I may consume them and I will make of you a great nation.

I'll just start all over with you. You get busy and have some kids and we'll just build a new nation. It'll be the nation of Moses instead of the nation of Israel.

But in verse 11, Moses pleaded with the Lord his God and said, Lord, why does your wrath burn hot against your people whom you have brought out of the land of Egypt? Notice the contrast. Each of them is identifying the other with the Exodus. Great power and a mighty hand.

Why should the Egyptians speak and say he brought them out to harm them, to kill them in the mountains and to consume them from the face of the earth? He said, turn from your fierce wrath and relent from this harm to your people. Remember Abraham, Isaac and Israel. What a great application of the word of God Moses makes here.

This is a classic pattern for prayer when you see an issue to think about the word of God. What

has God said? What has God promised? Bring that up before the Lord and claim it before the Lord because that's what he's waiting for us to do. Obviously God is above emotional outbursts and losing his head and temporarily forgetting what his plan is and so forth.

God has made this outburst in front of Moses to get a response out of Moses. If Moses says, oh Lord, I've had enough of them too. They plague me all the time.

They're constantly pestering me. I think I'd rather start with my own kids than have to put up with this bunch. But God, in a way, postures in front of Moses and says, this is a disobedient people.

I'm going to blow them away and we'll start over with you to see what Moses will say. This is a test for Moses. It's an opportunity for Moses and Moses does a wonderful thing here.

Moses thinks about the word of God and applies it in his prayer, in his speech before the Lord. He says, why should the Egyptians speak? Remember Abraham, Isaac and Israel, your servants, to whom you swore by your own self. He claims God's promise and God's covenant.

He says, God, you said this. You can't go back on it. It's not in your character.

You said I will multiply your descendants as the stars of heaven and all this land that I have spoken of, I give to your descendants and they shall inherit it forever. And God is pleased and God relents from the harm which he said he would do to his people. Moses speaks on behalf of the people.

And look down at verse 30. It came to pass on the next day, after he'd come down and broken the tablets of the law and so forth, Moses said to the people, you have committed a great sin. So now I will go up to the Lord.

And perhaps I can make atonement for your sin. So Moses returned to the Lord and said, oh, these people have committed a great sin and have made for themselves a God of gold. See, this is after Moses has seen what they've done.

The first conversation, God had seen it and Moses had not. And Moses intercedes eloquently on their behalf. Then Moses goes down and sees the debauchery, breaks the tablets, he's very upset.

Now he comes back up and he says, these people have committed a great sin. They've made for themselves a God of gold. Yet now, if you will forgive their sin, but if not, I pray, blot me out of your book which you have written.

Sounds very similar to Paul, doesn't it? He says, if you are not willing to forgive these people, then blot me out of your book. He more or less puts himself on the line on behalf of Israel. And it's a very similar idea to what Paul does when he says, I could wish myself to be anathema from Christ for the sake of my brethren, the Israelites, who have all of these covenants.

Paul is thinking about the covenants that God made with Israel, just like Moses is here. And he grieves for Israel the way Moses grieves here. And he says, if it were possible, I would trade myself.

I would be the atoning offering, if I could, on behalf of Israel. I could have myself be cut off from Christ. And notice what God says in Exodus 32, 33.

The Lord said to Moses, basically he says, no, Moses, I'm not going to blot you out of my book. Whoever has sinned against me, that's who I will blot out of my book. God keeps accurate records.

And he says, go lead the people to the place of which I have spoken to you. My angel will go before you. Nevertheless, in the day when I visit for punishment, I will visit punishment upon them for their sin.

And the Lord plagued the people because of what they did with the calf which Aaron made. Now, the big question here that we don't want to jump to an assumption on is, what is this book that is being spoken of that Moses says, blot me out of your book? God says, I'm not going to blot you out of the book. I will blot people out of the book who sin.

Whoever has sinned against me, I will blot him out of my book. Now, who are we talking about here? We're talking about Israel. We're talking about Moses and the children of Israel, all of whom in this generation came out under the blood of the Passover lamb.

And God says, I will blot people out of my book who have sinned. A lot of different books spoken of in scripture. We have the phrase, the book of life.

We have the Lamb's book of life. We have the books being opened to the great white throne judgment. You can't always make a technical term out of any of these, book or book of life or Lamb's book of life necessarily.

But the basis for being blotted out of this particular book is sin and not faith. We know that even in the Old Testament days, God retroactively applied the blood of Christ pictured by the sacrifices to Israel. Otherwise, no one in the Old Testament age could have been saved because there's no other way to be saved except through the blood of Christ.

There's no other name under heaven given among men whereby we must be saved. So even Old Testament saints were saved by the work of Christ. So this is not a salvation book because if it were, the basis for being blotted out of it would not be sin.

This is God's book of blessing and reward. I will submit to you and we'll see that as we look through some other passages here. This is often synonymous with the book of the living in the sense of being alive on the earth.

It corresponds to the idea of the sin unto death. If you sin a sin grievous enough, and particularly in this age, if you persist in a pattern of sin, this can become a sin unto death. And you can be blotted out of the book of the living, meaning that God takes you out of this life.

Associated with that is loss of blessing in this life, loss of reward in the eternal future. And so this, you might think of it as the book of the faithful or the book of the obedient. If you start out in obedience and then you start perpetuating a life of sin, if the book keeps track of the obedient and you're sinful, i.e. disobedient, you're going to be blotted out of the roster of the obedient.

God keeps track of who is faithful and who is not, who's in line for blessing and who's in line for discipline. We all start out in the book of blessing as believers. And through disobedience, through not pursuing a life of faith, I would submit to you at this point, since we haven't demonstrated it from Scripture yet, we get blotted out of that book.

That's not the only book. There is a book that keeps track of who's eternally saved and who's headed for the lake of fire. There are other books, but there are many books that are open in heaven.

And one of the books that God keeps, one of the things that God keeps track of is who's obedient and who's disobedient. That's how God knows who to discipline and who to bless, if you think of it in those terms. And the book which God has written here, when Moses says, blot me out, he is basically saying, if you're going to wipe out the people, wipe me out along with them.

That's the context. God says, I'm going to blot them out and start over with you. And Moses says, if you're going to blot them out, blot me out.

If you're going to cause them to die physically, cause me to die physically also. That's what the context tells us this book constitutes. These people were all originally slated to go into the promised land, but they all got blotted out of that book and they died in the wilderness because of disobedience.

And they're all believers. So the idea I want to plant in your mind at this point, and I won't say that we've proved it, but I want to at least suggest it to you at this point, is that there are other books than ones that deal with salvation. And that's what we have here.

Let's move forward and look at Psalm 69-28. This is the next case where we have a book or a record in heaven being spoken of. Psalm 69-28.

If you're taking notes, by the way, all of these things come under that category. The record keeping of God or the books in heaven or something along those lines. The first mention is in Exodus 32-32 where Moses says, if you're going to wipe out the Israelites, then blot my name out of the book that you have written.

The next reference is in Psalm 69-28 where David or the author of this psalm, it's labeled the

psalm of David, is talking about those who are adversaries to him. Those who have plagued him. There is a prophetic passage here beginning in verse 20, verse 19, actually, you know my reproach, my shame, and my dishonor.

My adversaries are all before you. Reproach has broken my heart and I am full of heaviness. I looked for someone to take pity, but there was none.

And for comforters, but I found none. They also gave me gall for my food. And for my thirst, they gave me vinegar to drink.

Which echoes the experience of Christ on the cross. Then David says, let their table become a snare before them and their well-being a trap. Let their eyes be darkened so that they do not see and make their loins shake continually.

Pour out your indignation upon them and let your wrathful anger take hold of them. Let their dwelling place be desolate. Let no one live in their tents.

For they persecute the ones that you have struck. And they talk of the grief of those you have wounded. This gets back to what we were discussing earlier.

God has blessing and cursing in his hands. And if we perceive that someone is out of line, we need to be careful to leave them to God and not inflict a penalty ourselves. David talks about people here who believe that he is in the wrong and they are attempting to penalize him.

They are striking the one that God has stricken. And they are wounding the one that God has wounded. David says in verse 27, add iniquity to their iniquity and let them not come into your righteousness.

Let them be blotted out of the book of the living and not be written with the righteous. Now once again, there are a number of different ways you could take this if you look at it in isolation. But I think that this could equally apply to believers in David's day.

Because he is talking about the book in which the righteous are written. And this is not righteous by virtue of salvation. This is righteous by virtue of lifestyle.

These people are unrighteous in lifestyle. They persecute David when he is down, when he is under discipline from God. We could imagine this psalm being written during some of the periods when things were not going well in the kingdom, when Absalom had taken the throne and David had to flee Jerusalem.

When you have people flinging up dust and stones and hurling curses at David. Anyone in Israel was considered to be part of the people of God, part of the saved, as it were. And for David to call down a blotting out on these people means for them to no longer be written with the righteous.

Let them not come into your righteousness. And this is the fruits of righteousness and the rewards of righteousness that come to those who achieve righteousness by faith. Now I do not expect you to be convinced at this point, but just keep an open mind as we look at these.

This book, I think, is the same book as the one that Moses mentions back in Exodus 32. Let these evildoers be blotted out of the book of the living and not be written with the righteous. Look at Isaiah chapter 4 and verse 3. Isaiah chapter 4 is a vision of the coming kingdom.

This is a prophecy of Christ's millennial reign. It's also the end. I think the chapter division is amiss here.

If I were starting chapter 4, I would start it with verse 2 because verse 1 really belongs with what precedes. If you look at the stuff up above, verse 24 of chapter 3, so it shall be instead of a sweet smell, there will be a stench. Instead of a sash, there will be a rope.

Instead of well-set hair, there will be baldness and so forth. All of these signs of great anguish and suffering. In chapter 4, verse 1, In that day, seven women shall take hold of one man, saying, We will eat our own food and wear our own apparel.

Only let us be called by your name to take away our reproach. Now that ends the preceding section and a new section starts in chapter 4, verse 2. In that day, this by the way, when we get around to studying a prophetic book, anytime you see that introduction, in that day, that starts a new section, a new thought. In that day, the branch of the Lord shall be... And by the way, it doesn't necessarily mean the same day that was spoken of in the preceding section.

The preceding section may start out with the very same phrase. In that day, all of these bad things will happen. Then you get a new section.

In that day, and now you have a completely different description like we have here. This is the day of the millennial kingdom in 4.2. In that day, the branch of the Lord shall be beautiful and glorious, and the fruit of the earth shall be excellent and appealing for those of Israel who have escaped, who have escaped the preceding day that was spoken of. And it shall come to pass, in verse 3, that he who is left in Zion and remains in Jerusalem will be called holy, everyone who is recorded among the living in Jerusalem.

These are the ones who are recorded. They're written down. They're in the book.

This is the same book, the book of the righteous, the book of the living, those who rate reward in the coming kingdom. Where are they going to be? Remember what we talked about last week in terms of access to the city? Who is it that is in Zion and remains in Jerusalem and is called holy? The ones who are recorded in the book of the living in Jerusalem. This is when the Lord has washed away the filth of the daughters of Zion, purged the blood of Jerusalem from her midst by the spirit of judgment and the spirit of burning.

Then the Lord will create above every dwelling place of Mount Zion and above her assemblies a cloud and smoke by day and the shining of a flaming fire by night. For over all the glory there will be a covering. That's the place of glory is the city.

That's the place of the throne of Jesus Christ. And it is a privilege for the holy to be within those walls in the millennial kingdom. And those who are recorded are the ones who live in Jerusalem.

Turn over a few pages to Ezekiel chapter 13, verse 9. Ezekiel chapter 13, verse 9. This is in a section that is condemning lying prophets. It kind of reminds us of what Paul was talking about in the New Testament about those who preach a false gospel. Ezekiel 13 is the word of the Lord coming to Ezekiel and prophesying against the prophets of Israel in verse 2 of chapter 13.

Son of man, prophesy against the prophets of Israel who prophesy and say to those who prophesy out of their own heart, hear the word of the Lord. Now, if there was ever a case where that takes place, it's today. We have people all over the place claiming that the Lord put a word in their heart or the Lord spoke to them or they heard the Lord say something and then they start spouting a bunch of meaningless gibberish that has everything to do with circumstances and personal goals and nothing to do with the plan of God and the purpose of God in this age.

And God says prophesy against those who claim to be speaking the word of the Lord and are not. Thus says the Lord God, Woe to the foolish prophets who follow their own spirit and have seen nothing. O Israel, your prophets are like foxes in the desert.

You've not gone up into the gaps to build a wall for the house of Israel to stand in battle on the day of the Lord. They have envisioned futility and false divination, saying thus says the Lord, but the Lord has not sent them, yet they hope that the word may be confirmed. Have you not seen a futile vision and have you not spoken false divination? You say the Lord says, but I have not spoken.

Therefore, thus says the Lord God, because you have spoken nonsense and envisioned lies, therefore I am indeed against you, says the Lord God. My hand will be against the prophets who envision futility and who divine lies. They shall not be in the assembly of my people, nor be written in the record of the house of Israel, nor shall they enter into the land of Israel.

Then you shall know that I am the Lord God. Some of these people, it's a radical thing to think, but these people in the main are believers. They are Old Testament believers.

They believe in God. That's why they use God's name. They believe there's a God, but they use his name in vain, and they preach a completely different message than the message God sends.

What's going to happen to them? They will not be in the assembly of the people that God calls by his own name, my people. They will not be written in the record of the house of Israel. This is the record of the righteous.

This is the book of the righteous. They will not enter into the land of Israel. Remember what Jesus told the Pharisees? You'll see many coming in that day, sitting down with Abraham, Isaac, and Jacob in the kingdom, and you yourselves cast out.

Denial of the privilege and the reward of living in the land in the millennial kingdom. It doesn't mean they won't be there. They will be there.

That's why they will know in that day that he is the Lord God, because they're going to see what constitutes God's righteousness and God's reward. They will be there, and they will see it on that day. But because they have falsely prophesied, because they've used their own ideas and their own spirit to communicate, they are going to be outside, and God's hand will be against them.

Notice, it doesn't say they're going into the lake of fire that burns with brimstone and sulfur forever and ever. There's no picture of burning, there's no picture of destruction. This is denial of privilege, denial of access, loss of reward.

They are not written in the record of the house of Israel. Because indeed, look at verse 10, they have seduced my people, saying, Peace when there is no peace. That rings a bell, doesn't it? They build a wall and they plaster it with untempered mortar.

Say to those who plaster it with untempered mortar that it will fall. There will be flooding rain and you, O great hailstone, shall fall and a stormy wind shall tear it down. No strength under pressure, no perseverance when genuine opposition crops up.

And there ought to be, they ought to be building a strong wall. These are believers. They have access to the things that build a strong wall and they're not using it.

They're using weak, untempered mortar in this picture. But he's not talking about pagans. He's not talking about unbelievers in the sense of no salvation.

He's talking about unfaithful, disobedient, falsely teaching Israelites. And he says they are not written into the record of the house of Israel. This is the book of the righteous, the book of the living.

Remember when we were talking about life in the sense of production, life in the sense of bearing fruit like a branch in a tree? That's the living. Those are the ones that are living in God's eyes. It's not enough to be declared saved and free from the penalty of the lake of fire to be in this book.

You have to be taking in the rain that falls on the field. You have to be soaking up nourishment and producing fruit to be in this book. This is the book of the righteous.

We can look at Daniel chapter 12 and verse 1. This is talking about the time of great tribulation, the last three and a half years of that seven year period after we leave. At that time, Michael shall stand up, that great prince who stands watch over the sons of your people. And there shall be a

time of trouble such as never was since there was a nation, even to that time.

And at that time, your people shall be delivered, every one who is found written in the book. Every one who is found written in the book will be delivered. Now what does it mean to be delivered? There are going to be a lot of martyrs in the tribulation.

There are going to be a lot who are not delivered. There are going to be a lot who fall, as we can see when we go over to Revelation in those middle chapters 15 and 17 and along in there where it says that the beast is given power and he overcomes the saints and a lot of them are killed. But some of them are delivered and there are going to be those in the tribulation who are delivered through that entire seven years and they are those who are written in the book.

By the way, in the light of what we discussed in our last lesson or two about the judgments and the resurrections and so forth, I didn't give you many passages on the resurrection and the judgments for Israel, but this section of Daniel chapter 12 is a good passage talking about the resurrection of Old Testament saints at the beginning of the Millennial Kingdom here in Daniel 12, 2 and 3. After the deliverance of those who are written in the book during the great tribulation, many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt. Notice this is the same resurrection. It's at that same time, right after this period of tribulation.

It doesn't say all who sleep in the dust of the earth shall awake, does it? Because your unbelievers are not being awakened. These are believers. Some of these believers are going to be awakened to everlasting life and that's everlasting life in the reward sense.

Some of them are going to be awakened to shame and everlasting contempt. Those who are wise, it doesn't say those who are saved, it says those who are wise, that's the righteous, those are the ones who have awakened to everlasting life. Those who are wise shall shine like the brightness of the firmament.

It's the very same thing Jesus said about the sheep in the sheep and goats judgment at the end of the Millennium. They will shine like the sun in the Kingdom of the Father. Those who are wise shall shine like the brightness of the firmament and those who turn many to righteousness like the stars forever and ever.

This is reward for Old Testament saints when they are resurrected at the beginning of Christ's Millennial Kingdom. Some of them are going to awake to shame. Some of them will be denied access to the city.

Others will even be denied access to the land because they were false teachers. They were unfaithful. They were disobedient as believers and there's loss of reward.

Notice the timing. People try to say that God is compressing over a thousand years of history into

this one verse and that's not so because Daniel deals with the time of the end. It doesn't deal with the Great White Throne judgment.

It doesn't deal with the end of the Millennial Kingdom. It deals with the Tribulation and the beginning of the Millennial Kingdom. And he says in verse 12, at that time Michael shall stand up the great prince who stands watch over the sons of your people.

You have the time of trouble and at that time the ones who are written in the book will be delivered and immediately following, end of the Tribulation, beginning of the Millennial Kingdom, many of those who sleep in the dust of the earth shall awake. That is the resurrection of Old Testament saints. You have another great passage on this.

We talked about not only is there a resurrection as we will have at the Rapture but there is also a judgment like we will have the judgment seat of Christ. There's a good passage for that if you want to complete your notes. In Ezekiel chapter 20, in verse 3 he says, Son of man, speak to the elders of Israel and say to them, thus says the Lord God, have you come to inquire of me as I live, says the Lord God, I will not be inquired of by you.

We've seen this before where disobedience results in God not hearing our prayers and so forth. Will you judge them, Son of man? Will you judge them? Then make known to them the abominations of their fathers. Say to them, thus says the Lord God, on the day when I chose Israel and raised my hand in an oath to the descendants of the house of Jacob and made myself known to them in the land of Egypt, I raised my hand in an oath to them saying, I am the Lord your God.

Now, who's God making an oath with, believers or unbelievers? It's believers. On that day I raised my hand in an oath to them to bring them out of the land of Egypt into a land that I had searched out for them flowing with milk and honey. And he goes on to detail their rebellion in verse 8, they would not obey, they did not all cast away the abominations which were before their eyes nor did they forsake the idols of Egypt.

Then I said, I will pour out my fury on them and fulfill my anger against them in the midst of the land of Egypt. But I acted for my name's sake that it should not be profaned before the Gentiles among whom they were in whose sight I had made myself known to them to bring them out of the land of Egypt. Reminds us of Exodus 32 when Moses argues that for the sake of the onlookers God not destroy Israel utterly.

So he says, I made them go out of the land of Egypt and brought them into the wilderness. In verse 10, I gave them my statute, showed them my judgments, which if a man does, he shall live by them. This is being in the book of the living.

If you are righteous, if you are obedient as a believer, you are in the book of the living. You will live by them. I gave them my Sabbaths to be a sign between them and me that they might know

that I am the Lord who sanctifies them.

Yet the house of Israel rebelled against me in the wilderness. They did not walk in my statutes. They despised my judgments, which if a man does, he shall live by them.

Notice the repetition there. They greatly defiled my Sabbaths. So I said I would pour out my fury on them in the wilderness to consume them.

But again, I acted for my namesake that it should not be profaned.