

***The Future of Israel;
God Has Not Cast Away His People! Pt 3
Romans 11:1–11***

Romans 11:11–15 (NKJV)

¹¹ I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation *has come* to the Gentiles. ¹² Now if their fall *is* riches for the world, and their failure riches for the Gentiles, how much more their fullness!

¹³ For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry, ¹⁴ if by any means I may provoke to jealousy *those who are* my flesh and save some of them. ¹⁵ For if their being cast away *is* the reconciling of the world, what *will* their acceptance *be* but life from the dead?

Introduction:

There is nothing that speaks so powerfully of the Sovereignty and Omnipotence of God than the work of God in the nation of Israel. A small and insignificant people chosen by God to bring the

Messiah into the world and through him reconciliation for the world.

It is an incredible story and filled with amazement, disappointment and mystery.

There also nothing that illustrates the providence of God more than his dealing with Israel, both in there faithfulness to God and in there times of apostasy and unbelief.

And there is no greater example of how God can take the worst forms of evil and turn them into the greatest good for humanity than his work in Israel. The are solely responsible of killing Christ, yet it is this very death that blesses the nations.

It is one of the best examples of God,

“working all things together for good for those who are lovers of God and the called according to his purpose.

It is the statement of Joseph.

“you meant it for evil, but God meant it for good”.

It is the ongoing story of Israel

Outline for chapter 11

I. Only Partial

II. Not Permanent

III. For a Purpose

I. Only Partial

Paul's Confession

Elijah's Condition

Scriptures Confirmation

1. Paul's Confession

11 I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

² God has not cast away His people whom He **foreknew**.

1 Peter 1:1–2 (NKJV)

1 Peter, an apostle of Jesus Christ,

To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, ² elect according to the foreknowledge of God the Father,

.....

Romans 8:29–30 (NKJV)

²⁹ For whom He foreknew, He also predestined *to be* conformed to the image of His Son

Deuteronomy 10:15 (NKJV)

¹⁵ The Lord delighted only in your fathers, to love them; and He chose their descendants after them, you above all peoples, as *it is* this day.

² God has not cast away **His people** whom He foreknew.

Who are “His People” in the text ?

Romans 11:1 (NKJV)

11 I say then, has God cast away **His people?** Certainly not! For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

Back up one more verse to
Romans 10:21–11:1 (NKJV)

²¹ But **to Israel** he says:

*“All day long I have stretched out My hands
To a disobedient and contrary **people.**”*

And who is Israel?

Romans 10:1–3 (NKJV)

10 Brethren, my heart's desire and prayer to God for Israel is that they may be saved. ² For I bear them witness that they have a zeal for God, but not according to knowledge. ³ For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

Within the Disobedient, self righteous, nation of Israel, God has always had a remnant

1. Paul's Confession

2. Elijah's Condition

God always has his remnant!

This is why Paul says,

Romans 11:4

4 But what does the divine response say to him? *"I have reserved for Myself seven thousand men who have not bowed the knee to Baal."* **5** Even so then, at this present time there is a remnant according to the election of grace. ⁶ And if by grace, then *it is* no longer of works; otherwise grace is no longer grace. *But if it is of works, it is no longer grace; otherwise work is no*

longer work. *this underlined section is not in the earliest manuscripts*

Romans 9:11 (NKJV)

¹¹ (for *the children* not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls),

⁷ What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded.

Israel as a whole has not obtained it...salvation.

But the elect (of Israel) have obtained it, and the rest “of Israel” were blinded.

I. Only Partial

Paul's Confession

Elijah's Condition

Scriptures Confirmation

Romans 11:8 (NKJV)

8 Just as it is written:

*“God has given them a spirit of stupor,
Eyes that they should not see
And ears that they should not hear,
To this very day.”*

[9](#) *And David says:*

*“Let their table become a snare and a trap,
A stumbling block and a recompense to them.
¹⁰ Let their eyes be darkened, so that they do not
see,
And bow down their back always.”*

The *table* is the place of food, of sustenance, and it is most unexpected when this source of nourishment becomes a source of trouble. Or the thought may be that of a person sitting at a low table on which are decorative cloths in which he gets entangled when he springs up suddenly in response to some emergency

Morris, L. (1988). [The Epistle to the Romans](#) (p. 404). W.B. Eerdmans; Inter-Varsity Press.

The point is that the very thing that should have been a source comfort, rejoicing, refreshment and nourishment has become a trap for them. I believe he is referring the the Messiah coming and all the prophecies

they did not apply correctly and rejected. All that should have been salvation has become a trap and Judgment.

So Paul uses and a quote from the Moses, Isaiah and David. The Law, the Prophets and a Messianic Psm. to show that this blindness of Israel is no surprise and has happened throughout history of Israel. And even that in the worst rejection of all during the first advent of Messiah. They are blinded, but not ALL of them

So the setting aside of Israel is,

I. Only Partial

II. Not Permanent

Romans 11:11 (NKJV)

¹¹ I say then, have they **stumbled** that they should **fall**? Certainly not!

ππαίω: to fail to keep the law (of God)— ‘to stumble, to err, to sin.’ ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ, ππαίσῃ δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος ‘whoever keeps the whole law, yet sins in one point, has become guilty of all’ Jas 2:10; λέγω οὖν, μὴ ἔππαισαν ἵνα πέσωσιν; ‘I ask, then, when they sinned, did they fall to ruin?’ Ro 11:11.

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 773). United Bible Societies.

20.60 πίπτω^d: to suffer or experience destruction—
‘to experience destruction, to be destroyed.’ καὶ τὸ
δέκατον τῆς πόλεως ἔπεσεν ‘and a tenth of the
city was destroyed’ Re 11:13.

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 234). United Bible Societies.

Matthew 7:26–27 (NKJV)

²⁶ “But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: ²⁷ and the rain descended, the floods came, and the winds blew and beat on that house; and it **fell**. And great was its fall.”

1 Corinthians 13:8 (NKJV)

⁸ Love never fails. But whether *there are* prophecies, they will fail; whether *there are* tongues, they will cease; whether *there is* knowledge, it will vanish away.

Hebrews 4:11 (NKJV)

¹¹ Let us therefore be diligent to enter that rest, lest anyone **fall** according to the same example of disobedience.

Revelation 18:2 (NKJV)

² And he cried mightily with a loud voice, saying, “Babylon the great is **fallen, is fallen**, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird!

Romans 11:11 (NET)

^{11:11} I ask then, they did not stumble into an irrevocable fall, did they? Absolutely not!

‘I ask, then, when they sinned, did they fall to ruin?’

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 773). United Bible Societies.

This one statement should settle forever whether or not Israel has a future.

Clearly, Paul is talking about the severe sin of Rejecting Messiah for which they will be judged severely in about 13 years when Rome destroys the temple and slaughters the Jews in Jerusalem, yet Paul says that this sin will not lead to their utter and

complete ruin and elimination. They will not be completely ruined and go out of existence forever.

To the same people Israel even in their state of apostasy and unbelief he says belong (present tense) ⁴the adoption, the glory, the covenants, the giving of the law, the service *of God*, and the promises;

Romans 9:4 (NKJV)

To the same people who
Romans 10:2–3 (NKJV)

² have a zeal for God, but not according to knowledge. ^{and are} ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

And to this same people, he reminds them of the prophets words

*“All day long I have stretched out My hands
To a disobedient and contrary people.”*

Romans 10:21 (NKJV)

Yet Paul says, emphatically and with certainty...

Romans 11:1 (NKJV)

I say then, has God cast away His people? Certainly not!

And again, emphatically and certainly,

¹¹ I say then, have they stumbled that they should fall? Certainly not!

Romans 11:11 (NKJV)

I ask you today,

How could Paul have made the fact of the future restoration of the Nation any clearer? How could He have said it more emphatically?

He above all Jews would have understood the unbelief of Israel and the hatred they have of Christ and His followers. He too, at one time was one of those consenting to destruction of the church and the elimination of Christ. Yet as severe as that sin is, it is not the end for Israel.

Look at verse 11 again, and we see insight into one of the most amazing and baffling parts of the plan of God for the Salvation of the Gentiles.

11 I say then, have they stumbled that they should fall? Certainly not!

But through their fall, to provoke them to jealousy, salvation *has* come to the Gentiles.

But through their fall, this is a different greek word than the other word of fall.

88.297 **παράπτωμα, τος** *n*: what a person has done in transgressing the will and law of God by some false step or failure—‘transgression, sin.’ ὅς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν ‘who was handed over because of our transgressions’ Ro 4:25; ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν ‘if you do not forgive others, your Father will not forgive your transgressions’ Mt 6:15.

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 773). United Bible Societies.

This is the transgression that was ordained from the foundation of the world. This was the sin that led to the crucifixion of Christ that saved his Sheep. This great transgression is what led to your salvation!! This is God using evil to accomplish the greatest good.

This was a necessary sin, a planned rejection, a purposeful hardening of Israel.

Luke 22:19–22 (LSB)

19 And when He had taken *some* bread *and* given thanks, He broke it and gave it to them, saying, “This is My body which is given for you. Do this in remembrance of Me.”

20 And in the same way *He took* the cup after they had eaten, saying, “This cup which is poured out for you is the new covenant in My blood.

21 “But behold, the hand of the one betraying Me is with Me on the table.

22 “For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed!”

Matthew 26:24 (NKJV)

24 The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born.”

Acts 13:27–29 (NKJV)

27 For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor even the voices of the Prophets which are read every Sabbath, have fulfilled *them* in condemning *Him*. 28 And though they

found no cause for death *in Him*, they asked Pilate that He should be put to death. ²⁹ Now when they had fulfilled all that was written concerning Him, they took *Him* down from the tree and laid *Him* in a tomb.

Acts 2:22–23 (NKJV)

²² “Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—²³ Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;

Acts 4:27–28 (NKJV)

²⁷ “For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together ²⁸ to do whatever Your hand and Your purpose determined before to be done.

11

But through their

fall, to provoke them to

jealousy, salvation *has*
come to the Gentiles.

So you are saved because they rejected. You are saved because they hated Christ and killed him. The worst act of blasphemy and apostasy was salvation for you. Implication is if Israel would have believed, Christ would not have been crucified and if not crucified and resurrected then no salvation for anyone.

But the plan was all along to use there stiff-necked unbelief as a tool to crucify messiah so that Gentiles would be saved.

Matthew 8:11–12 (NKJV)

¹¹ And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. ¹² But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.”

Matthew 21:43 (NKJV)

⁴³ “Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.

Matthew 22:1–10 (NKJV)

22 And Jesus answered and spoke to them again by parables and said: ² “The kingdom of heaven is like a certain king who arranged a marriage for his son, ³ and sent out his servants to call those who were invited to the wedding; and they were not willing to come. ⁴ Again, he sent out other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner; my oxen and fatted cattle *are* killed, and all things *are* ready. Come to the wedding.” ’ ⁵ But they made light of it and went their ways, one to his own farm, another to his business. ⁶ And the rest seized his servants, treated *them* spitefully, and killed *them*. ⁷ But when the king heard *about it*, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. ⁸ Then he said to his servants, ‘The wedding is ready, but those who were invited were not worthy. ⁹ Therefore go into the highways, and as many as you find, invite to the wedding.’ ¹⁰ So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding *hall* was filled with guests.

Acts 13:46 (NKJV)

⁴⁶ Then Paul and Barnabas grew bold and said, “It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.

Acts 18:6 (NKJV)

⁶ But when they opposed him and blasphemed, he shook *his* garments and said to them, “Your blood *be* upon your *own* heads; I *am* clean. From now on I will go to the Gentiles.”

Acts 28 23

Acts 28:23–28 (NKJV)

²³ So when they had appointed him a day, many came to him at *his* lodging, to whom he explained and solemnly testified of the kingdom of God, persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening. ²⁴ And some were persuaded by the things which were spoken, and some disbelieved. ²⁵ So when they did not agree among themselves, they departed after Paul had said one word: “The

Holy Spirit spoke rightly through Isaiah the prophet to our fathers, ²⁶ saying,

‘Go to this people and say:

“Hearing you will hear, and shall not understand;

And seeing you will see, and not perceive;

²⁷ *For the hearts of this people have grown dull.*

Their ears are hard of hearing,

And their eyes they have closed,

*Lest they should see with their eyes and hear
with their ears,*

*Lest they should understand with their hearts
and turn,*

So that I should heal them.” ’

²⁸ “Therefore let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear it!”

Romans 11:25 (NKJV)

²⁵ For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.

But that is not the end of the story. That's not all the plan of God. He is not finished with Israel. There is still a future salvation for the people of Israel.

11

But through their

fall, to **provoke** them to

jealousy, salvation *has*

come to the Gentiles.

88.164 **παραζηλώω**: to cause someone to feel strong jealousy or resentment against someone— ‘to make jealous, to cause to be envious.’ ἐγὼ παραζηλώσω ὑμᾶς ἐπ’ οὐκ ἔθνει ‘I will make you jealous of the people who are not a real nation’ Ro 10:19.

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 759). United Bible Societies.

Romans 10:19 (NKJV)

¹⁹ But I say, did Israel not know? First Moses says:

“I will provoke you to jealousy by those who are not a nation,

I will move you to anger by a foolish nation.”

This is incredible.

God would use the unbelief of the Jews to bring about the salvation of the Gentiles, and He would then use the salvation of the Gentiles to save the Jews.

The Jews would be jealous of what?

I believe he is referring to the fact that the gentiles pagans would be grafted in and receive the benefit of all the promises.

Ephesians 2:11–19 (NKJV)

¹¹ Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—¹² that at that time you 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. ¹³ But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

¹⁴ For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, ¹⁵ having abolished in His flesh the enmity, *that is*, the law of commandments *contained* in ordinances, so as to create in Himself one new man *from* the two, *thus* making peace, ¹⁶ and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. ¹⁷ And He came and preached peace to you who were afar off and to those who were near. ¹⁸ For through Him we both have access by one Spirit to the Father

¹⁹ Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,

Galatians 3:7–9 (NKJV)

⁷ Therefore know that *only* those who are of faith are sons of Abraham. ⁸ And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, *saying, “In you all the nations shall be blessed.”* ⁹ So then those who *are* of faith are blessed with believing Abraham.

We become part of the true Israel. We are the true spiritual seed of Abraham. We are partakers of the promises and covenants.

By the way, this is what is so crucial about the book of Acts. There were times that Holy Spirit was delayed in coming on those that believed, so that an Apostle could come and confirm that the Gentiles had received the same Holy Spirit the Jews did on Pentecost, so as to have one body, one church one true Israel.

Skip verse 12 we will come back to it.

Romans 11:13–14 (NKJV)

13 For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry, ¹⁴ if by any means I may provoke to jealousy *those who are my flesh* and save some of them.

The church at Rome was primarily a gentile church with some Jews in it. He reminds them that he has not forgotten his primary mission to the Gentiles although he desires Israel to be saved.

12 Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!

15 For if their being cast away *is* the reconciling of the world, what *will* their acceptance *be* but life from the dead?

Paul loves this argument from the lesser to the greater. From the extreme negative to the extreme positive

Romans 5:10 (NKJV)

¹⁰ For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

12 Now if their fall *is* riches for the world, and their failure riches for the Gentiles,

15 For if their being cast away *is* the reconciling of the world

12 how much more their fullness!

15 what *will* their acceptance *be* but life from the dead?

These are not hypotheticals. He is not speculating what could be or might be or would be if it were to happen.

NO, Paul is assuming the restoration of Israel. He has already said.

v. 1. God will not cast away his people

v. 11. God will not let there transgression be there ruin and end.

Romans 11:23–26 (NKJV)

²³ And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again. ²⁴ For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who *are* natural *branches*, be grafted into their own olive tree?

²⁵ For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. ²⁶ And so all Israel will be saved, as it is written:

*“The Deliverer will come out of Zion,
And He will turn away ungodliness from Jacob;*

Paul knows that there is a future restoration of Israel. That there unbelief and the soon destruction of Jerusalem in 70AD is not the end. That He has always had his remnant and that He will preserve his people until the end and will save Israel.

And that is exactly what God has done.

[And look what the is ahead.](#)

12 Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!

Or “full inclusion”; *Grk* “their fullness

Biblical Studies Press. (2005). [The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible](#). Biblical Studies Press.

Romans 11:12 (NET)

11:12 Now if their transgression means riches for the world and their defeat means riches

for the Gentiles, **how much more will their full restoration bring?**

πλήρωμα^b, τος *n*: a total quantity, with emphasis upon completeness—‘full number, full measure, fullness, completeness, totality.’ ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ ‘until the complete number of the Gentiles comes (to God)’ Ro 11:25; ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς ‘for the totality of the divine nature lives in him (Christ) in bodily form’ Col 2:9.

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, pp. 596–597). United Bible Societies.

15 For if their being cast away is the reconciling of the world, what *will* their acceptance *be* but life from the dead?

being cast away- this is **not** the cast away of verse one, where Paul says God has not cast them away.

ἀπωθέω (ἠθέω 'push') fut. ἀπ(ε)ώσομαι; 1 aor. ἀπ(ε)ωσάμην; pf. ἀπῶσμαι; aor. pass. ἀπεώθην all LXX (Hom. et al.; pap, e.g. PFay 124, 19; LXX; TestAsh 1:8; TestJos 2:5; Philo, Aet. M. 74; Joseph.) in our lit. only mid. 'push' someth. 'away' or 'aside.'

① **push aside**

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). In [A Greek-English lexicon of the New Testament and other early Christian literature](#) (3rd ed., p. 126). University of Chicago Press.

being cast away ① **rejection**, of the (temporary) rejection of Israelites by God (Jos., Ant. 4, 314 not of people as such, but repeated loss of their cities and temple through divine providence) **Ro 11:15** (opp. πρόσλημψις).

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). In [A Greek-English lexicon of the New Testament and other early Christian literature](#) (3rd ed., p. 108). University of Chicago Press.

15 For if their being cast away is the reconciling of the world, what *will*

their acceptance be but life from the dead?

πρόσληψις *proslēpsis*; gen. *proslēpseōs*, fem. noun from *proslambánō* (4355), to receive unto oneself. A taking to oneself, acceptance. In the NT, a receiving, admission (Rom. 11:15).

Syn.: *apodoché* (594), acceptance.

Zodhiates, S. (2000). In [The complete word study dictionary: New Testament](#) (electronic ed.). AMG Publishers.

34.34 πρόσλημψις, εως f: the acceptance of someone into an association—‘acceptance.’

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 449). United Bible Societies.

It is not clear whether Paul as in mind their rejection and acceptance of Messiah or God’s rejection and then acceptance of Israel. The word for reject and accept are not verbs, but nouns and they do not have a active, middle, or passive element. The pronoun “their” leads me to believe that Paul is talking more personal here about Israels rejection and then their future acceptance of Messiah

15 For if their being cast away *is* the reconciling of the world, what *will* their acceptance *be* but life from the dead?

must surely refer to the seeming resurrection of a nation that appears to have died.

Boa, K., & Kruidenier, W. (2000). [Romans](#) (Vol. 6, p. 341). Broadman & Holman Publishers.

Ezekiel 37:1–14 (NKJV)

37 The hand of the Lord came upon me and brought me out in the Spirit of the Lord, and set me down in the midst of the valley; and it *was* full of bones.

² Then He caused me to pass by them all around, and behold, *there were* very many in the open valley; and indeed *they were* very dry. ³ And He said to me, “Son of man, can these bones live?”

So I answered, “O Lord God, You know.”

⁴ Again He said to me, “Prophecy to these bones, and say to them, ‘O dry bones, hear the word of the Lord! ⁵ Thus says the Lord God to these bones: “Surely I will cause breath to enter into you, and you shall live. ⁶ I will put sinews on you and bring flesh upon you, cover you with skin and put breath in you;

and you shall live. Then you shall know that I *am* the Lord.” ’ ’ ”

⁷ So I prophesied as I was commanded; and as I prophesied, there was a noise, and suddenly a rattling; and the bones came together, bone to bone. ⁸ Indeed, as I looked, the sinews and the flesh came upon them, and the skin covered them over; but *there was* no breath in them.

⁹ Also He said to me, “Prophecy to the breath, prophesy, son of man, and say to the breath, ‘Thus says the Lord God: “Come from the four winds, O breath, and breathe on these slain, that they may live.” ’ ’ ” ¹⁰ So I prophesied as He commanded me, and breath came into them, and they lived, and stood upon their feet, an exceedingly great army.

¹¹ Then He said to me, “Son of man, these bones are the whole house of Israel. They indeed say, ‘Our bones are dry, our hope is lost, and we ourselves are cut off!’ ¹² Therefore prophesy and say to them, ‘Thus says the Lord God: “Behold, O My people, I will open your graves and cause you to come up from your graves, and bring you into the land of Israel. ¹³ Then you shall know that I *am* the Lord, when I have opened your graves, O My people, and brought you up from your graves. ¹⁴ I will put My Spirit in you, and you shall live, and I will place you

in your own land. Then you shall know that I, the Lord, have spoken *it* and performed *it*,” says the Lord.’ ”

Zechariah 12:1–2 (NKJV)

12 The burden of the word of the Lord against Israel. Thus says the Lord, who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him: ² “Behold, I will make Jerusalem a cup of drunkenness to all the surrounding peoples, when they lay siege against Judah and Jerusalem.

Zechariah 12:8–13:2 (NKJV)

⁸ In that day the Lord will defend the inhabitants of Jerusalem; the one who is feeble among them in that day shall be like David, and the house of David *shall be* like God, like the Angel of the Lord before them. ⁹ It shall be in that day *that* I will seek to destroy all the nations that come against Jerusalem.

¹⁰ “And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for *his* only *son*, and grieve for Him as one grieves for a firstborn. ¹¹ In that day there shall be a great mourning in Jerusalem, like the mourning at Hadad

Rimmon in the plain of Megiddo. ¹² And the land shall mourn, every family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; ¹³ the family of the house of Levi by itself, and their wives by themselves; the family of Shimei by itself, and their wives by themselves; ¹⁴ all the families that remain, every family by itself, and their wives by themselves.

13 “In that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness.

² “It shall be in that day,” says the Lord of hosts, “*that* I will cut off the names of the idols from the land, and they shall no longer be remembered. I will also cause the prophets and the unclean spirit to depart from the land.

Revelation 1:7 (NKJV)

⁷ Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.

Matthew 23:37–39 (NKJV)

37 “**O** Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under *her* wings, but you were not willing! 38 See! Your house is left to you desolate; 39 for I say to you, you shall see Me no more till you say, ‘*Blessed is He who comes in the name of the Lord!*’ ”