



PASSION FOR TRUTH

WHERE NEW LIFE BEGINS

Decoding Romans: Chapter 9 - The Israelite Gentile? - Jim Staley

- 0:00:00 Does Paul believe that Jesus is God? Are the Gentiles really the Gentiles in the entire New Testament? Was Paul really talking to pagan Gentiles, or was there something absolutely mysterious going on? We're going to solve this mystery. And my friends, if you've never heard this, you're just not going to believe it. We're going to talk about it right after this.
- 0:00:30 Hello, everyone. Jim Staley, [Passion for Truth Ministries](#), welcome to this week's broadcast, where we are going verse by verse through the book of Romans, the book of theology said to be by all of Christianity. We are dissecting and opening up, finding out what's on the inside. What did the original Jewish Hebrew authors mean when they penned these things that we call the New Testament, and more specifically, what did Paul mean when he was writing to the churches in Rome? We've been discovering this gap between the original authors' intent and original meaning set back in its original Hebraic context and modern-day Christian theology that comes out of Western seminary. And that gap is widening, but we are trying to shrink it. So this is kind of a, if you're following along with this, then you are about to get your Master's and PhD as we walked all the way through Acts, we're walking through Romans, will likely do Galatians and Hebrews next, and we will round out some of the most difficult books that have been *misunderstood for millennia*, and all because we look through the lens that we have on us that likely someone else put over us, whether it be denominationalism, some sort of institution, parents, local church, our own Western bias, or just our lack of understanding of the Hebrew culture, the language, and the idiomatic expressions, and the debates, and the people groups that are found within the construct of whatever book that we're reading. So that's what we're doing. We're going back to the original so we can find the original truth, because at the end of the day, the truth can only do one thing: set us free.
- 0:02:06 So if you're interested in this type of content, please hit [subscribe](#) right now. You won't regret it. Hit the notification button right there, so you don't miss any content. Please share this material and feel free to ask us questions in the chat. Many times, we do our very best to get back with each and every one of you.
- 0:02:22 All right, so let's turn to **Romans chapter nine** and begin. ***"I tell you the truth in Christ, I am not lying. My conscience also bearing witness in the Holy Spirit² that I have great sorrow and continual grief in my heart."*** Now, let me just stop right there for one second and just mention about the whole Holy Spirit thing. It's really fascinating that he brings this up because it shows that Paul is doing a

parallel. There's a parallel line inside of him as he's walking out his walk with God. It's not just a static information-based, "Hey, this is the text. This is what God said to do. We need to do it." He says his conscience bears with the witness of the Holy Spirit that's inside of him. And so when you have the Holy Spirit living inside of you, there is an internal witness, and that witness typically comes through peace or a check in your spirit that does not produce peace. So, if you go against that check, you'll likely be going against the Holy Spirit. So, the more that you begin to look for that internal witness, the closer you'll be to the bullseye as following God as you're trying to follow God. So that's just an important thing I wanted to bring up real quickly. Paul is following the Holy Spirit.

0:03:34 All right, ³***For I could wish that I myself were accursed from Christ for my brethren, my countrymen, according to the flesh, ⁴ who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the Law, the service of God, and the promises, ⁵ of whom are the fathers, and from whom, according to the flesh, Christ came, who is, overall, the eternally blessed God. Amen.***" All right, while there's so much to talk about in this section right here, but I'm going to keep it brief, because we have so much meat at the end of this chapter. It's not even funny. But I want to just point out, first of all, that this is all about Israel, all about the law of God. This is all about the people of God. Remember the two people groups that he's talking to here are the Jewish believers that are in the church of Rome and the Gentile believers that are in the churches of Rome, with the majority of his teaching directed at the Jewish believers. The foundation of most of everything he's talking about so far has been about the law of God and Israel. It's important that we put on the same hat as he is. Look through the same lens and have the same weight on the same words, right? If we look at this again, look at what he says, while most of Christianity demonizes the law of God and lowers it to a point of, you know, it's a burden, it's a curse, and so on and so forth. Look what he says. He says that he is so upset he would rather give up his salvation so that his Israelite brethren would be saved. That's how much value he puts in his own stock, his own people. He wants them to be saved so bad. And he says, they pertained the adoption, the glory, the covenants were given to them, the promises, he says, the giving of the law. If the law was supposed to be a negative thing, why is he putting it in the list of nothing but positive things? You would think that if it was a curse, he most certainly would not be bragging about that it was given to us, but it was a positive blessing, and that's why he lists it here, of whom, the fathers, and Christ came through the fathers, who is, overall, the eternally blessed God.

0:05:42 Now it's interesting that he actually connects Christ with being God, although there's, you know, a debate on the syntax here of the Greek and what it's actually saying. But when you actually look at some of what Paul writes in different places, what you discover is some interesting scriptures, like you see in **Colossians, in chapter one, verse 15**, you can read it with me. It says, ¹⁵***He is the image of the invisible God, the firstborn over all creation.***" So Paul has this idea that Yeshua is in the image of God. And so much so in **Philippians two, verse six**, he says, ⁶***Who, existing in the form of God, did not consider equality with God as something to be used for his own advantage, nor is it anything that we could grasp.***" So, I don't want to dive too much in the weeds on whether or not you know Jesus is God, or whether Paul thought Jesus was God, or so on and so forth. But I would point you to a teaching that I have, I did many years ago. It was called **"Trinity on Trial."** It is probably one of the most comprehensive overviews that I

dive very deep into first-century Judaism to find out that they actually did believe in a God and a Yahweh Sebaoth. It was called the two powers of heaven. You'll find it very fascinating. I encourage you to check that out if that's a topic that you want to talk about. But for now, without a doubt, there are multiple scriptures that Paul brings up where it seems to be that he's not looking at him as just a man, that there's some definite articles and definite verbiage that he's using that come right out of the Tanakh, the Old Testament, that are connected to deity. All right? So, this seems to be one of those cases.

0:07:30 All right, **verse six**, let's go back to the text. Here we go. **"⁶ But it is not that the word of God has taken no effect, for they are not all Israel who are Israel, ⁷ nor are they all children because they are the seed of Abraham, but in Isaac, your seed shall be called."** All right. Now this is where it's all going to start to unravel here theologically, because there's so many entire denominations who have misunderstood this scripture and have taken this to mean that the Jews aren't Israel anymore, that, and this is where replacement theology has come in. Replacement Theology simply says that God had a plan in the dispensation of time for Israel. They blew it. God got rid of them, and now chose the church, and he started over. This is the furthest thing from the truth. It's not supported in Scripture, from Genesis to Revelation. The entire theme is about Israel. All of it, there's a reason why Jesus chose 12 disciples. There's a reason why there were 12 baskets of bread left over at the feeding of the 5000. There's a reason why the little girl was 12 years old. There's a reason why there's 12 hours in the day and 12 hours in the night and 12 signs of the zodiac, on and on and on it goes. There's a reason why there were 12 spies. There's 12 everywhere for a reason. At the end of Revelation, there's a reason why there's 12 gates where 12,000 from each tribe go in, representing the 144,000 that come into the New Jerusalem. If it weren't that way from the beginning, it wouldn't be that way at the end. It is all about Israel. There is only one group of people, my friends.

0:09:07 This is why [Jeremiah 31](#), the only chapter of the Bible in the Old Testament that talks about the new covenant, it says that the new covenant is with the house of Israel and with the house of Judah. There is no house of Gentiles. Either you're part of Israel or you're not in covenant. That's just the way it works. And that's why, when we're going to go through a few scriptures here, you're going to see just how important it is, this grafting in process. And when we get to **Romans 11**, we're really going to see this tree grow and how the branches work together with that root. Okay, so from now, for now, I should say, what's important is that Paul is saying, look, the word does not come back void. But here is the reality, guys. Because you can imagine him being a little embarrassed that his own people are not accepting Christ. But these are the people that held the oracles of God and the Torah and the prophets and father Abraham and all this. How could it happen? They say. And Paul's response is, look, not everybody that's Israel are actually Israel, nor are all the children because they're the seed of Abraham. And he points this incredible, brilliant passage out. And he says, **"In Isaac, your seed shall be called."** This is the prophecy right in [Genesis, chapter 21](#), where God gives us prophecy that to Sarah, that there's going to be a son, and then they have this son and, of course, Ishmael is born from the child of the flesh, where they just couldn't wait. Patience was not their best virtue. Makes me feel a little bit better about my life, because patience is not exactly at the top of the list of my character traits. But patience never works out good. I should say, when you don't have it, because Hagar situations develop, and that's exactly what happened with Abraham and

Sarah. That's why the promise was through Isaac. So, it's just proving, Paul is proving here that just because you're born of Abraham, just because you have bloodline means nothing. Or Ishmael would be at the front of the line because he was the firstborn, but he wasn't the promise. That's what it was all about.

0:11:11 Okay, that is going back to the text. ⁸ ***Those who are the children of the flesh, these are not the children of God, but the children of the promise are counted as the seed, ⁹ for this is the Word of Promise. At this time I will come and Sarah will have a son.***" This is a really critical stage of where the replacement theology folks kind of get a little bit confused. Is because it seems to be saying that there's something wrong with the Jewish people and God is choosing the church, but couldn't be further from the truth. What Paul is doing is simply pointing out from the very beginning of time, salvation has always been through faith, period. It's not of bloodline, it's not of works. Just because my kin are Jewish doesn't mean they're really Israel, anymore than a guy who's a drunk on the street can say that God is pleased with him just because he's wearing tzitzit and is Jewish. No, the bloodline and the mental intellectual assent to whatever belief system that you have does not cut it in God's world. **It's what you do, is where is your heart? What are you trying to accomplish? How are you serving Him? And are you in full faith, which requires obedience in what He said?** And what Paul's remarks are, is, hey, look, God gave them the Torah. That's great. There is a righteousness that does come from the Torah, but it doesn't lead to salvation. You need a high priest for that. That's better than the human high priest, and that is the Messiah, Jesus, the Christ, Yeshua HaMashiach. If you don't believe in Him, you didn't believe in God. And if you don't believe in God, you don't have faith in God, you're not on His side. It's just that simple. So Paul is not dissing on the Jewish people. He's actually stating the obvious is that Isaac was a child of the promise, period. Ishmael was never supposed to have existed. It was because of sin. So the promise comes through Isaac, because God said so.

0:13:11 So let's continue, **verse 10.** ¹⁰ ***And not only this, but when Rebecca also had conceived by one man, even by our father, Isaac, 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, ¹² it was said to her, 'The older shall serve the younger,' ¹³ as it is written, 'Jacob I have loved, but Esau I have hated.'***" Now I want to talk about this for just a moment, because the reality is, there's so many people that believe that the English here is correct, and unfortunately, it's not. God is not saying, "I hated Esau." No, what the Hebrew is, it's actually a Hebrew idiom. And this idiomatic expression meant to love less or to strongly choose one thing over another. Okay? So, if you read it that way, it's a lot different. It's written, "Jacob I loved, but Esau I loved less. I strongly chose another over him." Why did God strongly choose another over him? Because Esau was the one that strongly chose to give up his birthright and spit in the face of the Most High God that he would not be willing to carry that mantle, and he certainly would not be willing to die for it. And the mantle was so large, it was so big, he had no idea the mantle that was put on him and the significance of his own life in the space of history, and because that heaviness of that mantle was so big, and he threw it down, and he was willing to trade it for a bowl of soup. It's like trading the blood of Christ for a few shekels of silver, like Judas. That is why God chose another over Esau, even at the mistake and the manipulation of Rebecca and Jacob in the process, but because it started with Esau giving up the mantle for a bowl of soup, thus spitting in the face of God

Himself. God chose another. So, it shows right here, Paul's trying to say, look, this is it. This is all about people's actions. This is all about what God's desire and His will is. But his desire and his will walks hand in hand with what we do. We can change our own destiny. Ladies and gentlemen, there's people that even come out of poverty and become celebrities, from poverty. You have power over your destiny. It's all about what you believe, your faith, and walking that out in real time. Amen.

0:15:59 All right, let's go to **verse 14**. It says, **"¹⁴ What shall we say then? Is there unrighteousness with God?"** In other words, he's saying, don't get me wrong if you think that God is just choosing people to kill them. No, not at all. **"¹⁵ But he says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion." ¹⁶ So then it is not of him who wills, nor of him who runs, but of God who shows mercy. ¹⁷ For the Scripture says to the Pharaoh, "For this very purpose, I have raised you up that I may show my power in you and that my Name may be declared in all the earth." ¹⁸ Therefore He has mercy on whom He wills, and whom He wills, He hardens."** My friends, this is an extraordinary set of scriptures right here, because what he's saying that has been so misunderstood, we've been misunderstood. God shows these people and these people He chose for destruction. No, God called out to everyone, but the one who bowed the head, he chose to give them mercy. The whole book of Romans, my friends, is all about the idea that you cannot earn your way into heaven. You cannot earn your way into eternal salvation. It is all by mercy, and the scepter is given to the one who bows his knee in front of the king. It is not about, "I'm choosing to give mercy on this evil person. I'm choosing to give mercy randomly." He's choosing to give mercy based on your heart-reflected actions. That's what it is. That's why we have to humble ourselves before our God, because it's when we do, we receive His mercy. And that's why he says here about Pharaoh. I mean, look at this. It's extraordinary.

0:17:49 God gave Pharaoh so much mercy. It's not even funny. Now, when we see that, He says he hardens his heart. The Hebrew there literally means He strengthens it. That's what that Hebrew word means. It means to strengthen the heart. What does that mean? It means that He's taking what's already there and He's giving that person what he wants. God sees the ultimate outcome. He can see directly into the heart. And when you see into the heart, it's like negotiating to buy a car from someone, and you can see into their heart that they're ripping you off, and that you know that they're going to deceive you, and there's no other way out for them to do anything other than deceive you. You walk away. You give them what's already in their heart, because you can see it. See, God saw what's in Pharaoh's heart. He knew he wasn't going to repent. But what a loving God that he got. He brought 10 plagues into Egypt. The fact that he gave 10 plagues proves he had mercy. He gave Pharaoh 10 chances. How many chances does God give us? And we still have our heart hardened by 9, 10, failures in a row, 10 rejections, 10 rebellious actions in a row, God will eventually give you over to your own lust of whatever it is, and that's a really important word for all of us, because every one of us have fallen short of God's glory. Every one of us have vices, every one of us have addictions, and our fallen nature can get the best of us, but if we don't get back up and trust Him, eventually that heart will harden and he'll give us over to our own desires, and that is never a good place to be. I encourage you right now to put in the comments, "Father, help me to get back up." Some of you needed that word.

0:19:45 Alright, let's go back to the Scriptures. He says, **"¹⁹ Will you say to me then, 'Why does He still find fault? For who has resisted His will?'"** In other words, he says, "Look, he knows what they're thinking. How can you find fault with someone if God is not choosing them?" So he knows that they're misunderstanding him. So he says, **"²⁰ For who has resisted His will? Indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, 'Why have you made me like this?'"** **²¹ Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor? ²² What if God, wanting to show His wrath and to make His power known, endured with much long-suffering the vessels of wrath prepared for destruction, ²³ and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, ²⁴ even us whom He had called, not of the Jews only, but also of the Gentiles?"** Did you catch that? First of all, we're going to go in reverse order. It says, *"Even us whom He called, not of the Jews only, but also the Gentiles."* This proves that the ones who are called are not just the ones that answer the call, because many of the Jews did not answer, many of the Gentiles did not answer. Everyone has a calling. The great shofar of Heaven goes out, the Gospel goes out, but not many come into that call, and from the call are chosen. So look at it this way: there's 100 kids out on a playground, and they want to play kickball, and so there's two team captains, and the team captains want to pick people to play kickball, but only 20 come and want to play. So out of the 20, everyone's invited, but only 20 come when they raise their hand, the captains choose all 20 people, 10 for each side. That's how it works. Everyone's called, but very few are chosen. And how are they chosen? They're not chosen randomly. They're chosen because the person raised their hand and said, "I want to know you." So God chooses them. Okay? And so that's going back in reverse order. Here he says, *"This is how He's going to make His glory made known. What if God, wanting to show His wrath in, **verse 22**, and make His power known, endured with much long-suffering the vessels of wrath prepared for destruction."* Some have misunderstood this as that God made people from birth to be destroyed. No, not at all.

0:22:12 How do we know that? Because he says in the next verse, *"That He might make known the riches of His glory on the vessels of mercy, which He prepared beforehand for glory."* It doesn't mean that He prepared before the foundation of the earth, before they were born. It's when they chose Him, and their faith allowed them to enter into the kingdom by their faith. Okay? Because we're saved by faith. We're not saved by God just choosing us. We're saved by our faith. Right? Is that when that happens, He prepares before He comes their glory. He's preparing them for the glory that they're going to receive. In the same way, it says that He endured with great patience the vessels of wrath. If He created them from birth to be thrown in the pit of hell and for destruction, there's no reason for patience. He's having great long-suffering because He's giving them the opportunity to repent. This is what Paul is trying to say from a Jewish mindset, okay? Is not that God created vessels to kill. No, He created these vessels that have chosen to go against Him, and He's using those vessels to bring Himself more glory. Because God's going to get glory no matter what, whether we serve Him or whether we rebel and curse Him, He will get glory. He'll either use us to grow the kingdom of God, or He will use our stubbornness to give Him glory and honor the saints in their long-suffering and faith. That's exactly what He's saying here, my friends, we've just radically misunderstood Him. That's why He says, *"Even us, whom He called, not of the Jews only, but also the Gentiles."* And He says, also in **Hosea**, listen carefully. This

is when it's going to get crazy. ²⁵ ***I will call them My people who were not My people, and her beloved who was not My beloved.*** ²⁶ ***And it has now come to pass in the place where it was said to them, 'You are not My people,' there they shall be called sons of the living God.***" Paul is doing something here that has escaped even the highest levels of theologians that are out there in Christianity, and we're going to unpack it in just a minute, because I believe that this is going to be a mystery on a mystery solved. ²⁷ ***Isaiah also cries out concerning Israel,***" concerning who Israel, ***"though the number of the children of Israel be as the sands of the sea, the remnant will be saved,*** ²⁸ ***for He will finish the work and cut it short in righteousness, because the Lord will make a short work upon the earth.***" And then He goes on, He says, ²⁹ ***And Isaiah said before, 'Unless the Lord of the Sabbath had left us a seed, we would have become like Sodom, and we would have been made like Gomorrah.'***"

0:24:58 All right, now let's unpack this a little bit, starting with Hosea. Now, Paul is a high-level academic, studied at Harvard Theological Seminary, if you will. He's an Ivy League Rabbi, studied under the greatest rabbi in the first century, Gamaliel, president of the Sanhedrin in the Jewish Council at the time in Jerusalem. He knows the Torah backwards and forwards. He's above all of his peers. He graduated at the top of his class. He knows the rules of engagement. He cannot take a scripture out of context and manipulate it to mean something else. He won't do it. He can't do it. It's not in his bloodline to do it. He's an academic. There's no way that any academic, even alive today, any pastor or Bible study student or theologian, especially, that knows the rules of interpretation of hermeneutics, would take a scripture out of the Old Testament that has a very specific meaning to a very specific group and manipulate it and change it into what he wants it to mean. You can't do it. So why am I making a big deal about this? Because this scripture out of Hosea is not talking about the Gentiles. It's specifically referencing the northern house of Israel. Israel was split into two kingdoms under Solomon, 10 tribes in the North were called Ephraim, or the house of Israel, and the two tribes in the South were called the House of Judah. Okay, Judah and Benjamin, with the Levites spread out amongst all of them. The problem is, because we're not taught this in Christianity, is when we hear Israel, we think of the Jewish people. When we think of the Jewish people, we think of Israel. But that is not biblical Israel. Biblical Israel is all 12 tribes that were split into two kingdoms when the northern 10 Tribes were divorced in 722 BC, they were prophesied, and God said right here in Hosea that they were divorced and they could never come back. So there was a mystery within Judaism, even to this day, they pray for the northern house of Israel three times a day. The Orthodox do. Hosea says, *"I will call them My people who were not My people."* They were His people. So He says, the very people that got divorced, who were called not My people, meaning they got divorced, and her beloved who was not beloved. And it shall come to pass. And the very place that it was said to them, "You are not My people," meaning I'm divorcing you, there they shall be called sons of the living God.

0:27:28 What's He saying? The very people that I'm going to divorce, my northern 10 tribes, I'm going to bring them back, even though My Torah word says they can't come back. Once I divorce them, they are going to remarry someone else. They're going to defile themselves, and as long as I'm alive, they can't come back. Thus the Messiah having to die for His bride to free her from the law of adultery so that she can come back. It's an extraordinary story. I encourage you to watch "[Identity Crisis](#)" if you want the full version of this that goes into great detail, but let me

show you just a few verses for those of you that are looking at me sideways, just so you can see just how throughout the Torah and the prophets that this concept really is. First of all, it says that in **Amos, chapter nine, verse nine**, which is all about the house of Israel, it says, **"⁹ For look, I will command and I will sift the house of Israel among the Gentiles."** So that's why it appears in the New Testament that Paul is talking to pagan Gentiles. But the reality is, it is more likely that he is ministering to Gentiles who know they're from the northern house of Israel. They know they've been divorced, they know they can never come back to God unless they follow the rules of the southern kingdom, which is to become a Jew, and that would be very denigrating to a Danite or an Asherite. But the reality is, take a look at this. Josephus says in the first century, he's a first-century Jewish historian. He tells us that the northern 10 tribes are in existence in the first century. They, everybody knew who they were, but they existed across the Euphrates River. They were not allowed to be part of Israel because God had divorced them. They became as Gentiles. Check this out. He says, *"Wherefore, there are but two tribes in Asia and Europe subject to the Romans,"* talking about their Jerusalem, *"while the 10 tribes are beyond the Euphrates till now, and are an immense multitude, and not to be estimated by numbers."*^a We're talking millions and millions of Northern 10 tribes that were out there. How do we know that? Because there was well over a million Jewish people living in Jerusalem at the time that Josephus says this, and he says they towered over, they're not to be estimated at all in numbers, because there's that many. So the point that I'm making is that Josephus knew, everybody knew. Paul knew where the Gentiles were, or I should say, where the northern Gentiles were, because the word Gentile means out of covenant.

0:29:57 So you really have two types of Gentiles. You have the house of Israel, Israelite, the northern 10 tribe, Israelite, that became as a Gentile. Because, look, if they're out of covenant and they can't come back to the God of Israel, then they don't have any choice but to assimilate into Greek culture or Roman culture. And they became like a Gentile. You couldn't tell them apart. They were called the dispersion, or the diaspora. They're the ones that were dispersed. Okay, so when you see that word, that's what you're looking at. That's why **Ezekiel 11:16** says, **"¹⁶ Therefore say, Thus says the Lord God, although I've cast them far off among the Gentiles,"** talking about the northern house of Israel, the 10 tribes, **"and although I've scattered them among the countries, yet I shall be a little sanctuary for them in the countries where they have gone."** **Matthew 15:24**, Jesus said this, and **"²⁴ He answered and said, 'I was not sent except to the lost sheep of the house of Israel.'"** So the message came to the Jewish people of the southern kingdom. He came to His own because He comes from that kingdom, but He's sent to the lost sheep of the house of Israel. And the lost sheep are not the ones that aren't saved. The lost sheep are the ones that were divorced. That's how the Old Testament defines the lost sheep. All of the house of Israel, throughout the Tanakh, are called sheep that are lost, and Yeshua is coming to bring them back. It's what the whole one new man is all about, the northern and southern kingdoms coming together.

0:31:26 Gentile Israelites. Check this out. **John, chapter seven, verse 35** says this. **"The Jews therefore said among themselves,** after they couldn't find Jesus, and they're like, where did He go? **And they said, 'Where will this man go that we will not find Him? Will He go to the dispersion among the Greeks, and teach the Greeks?'"** My friends, take a look at this. The gravity of this is beyond imagination. These rabbis are literally, these Pharisees are saying, "Certainly He

did not go to the lost sheep of the house of Israel that are found among the Greeks." The dispersion, the dispersion in the first century was only one definition. It was the northern 10 tribes, the same ones that Josephus is talking about. And they can't believe that, even the thought that this rabbi would step foot to go talk to these dogs, these Greeks, but that's exactly what the Gospel ended up doing, and I believe that's why hundreds of thousands of people were getting saved under Paul's ministry and the disciples, is because they're going in these synagogues. The word is spreading amongst these dispersion Greeks, these really Israelite Gentiles that became Gentiles, and they're and He's saying, look, the mystery has been solved. The good news is you can come back into covenant and praise God. They all came back. There were so many that came back. They wanted to come back. Their ancestry is serving Yahweh, the Great, the great, but they couldn't because of the Torah requirement that wouldn't allow them once they're divorced. Their forefathers were divorced to ever come back. And Paul was saying, "Jesus made a way, you can come back," and that's why the ministry was so successful.

0:33:06 Even James makes it all about the 12 tribes. He says in **James 1:1**, **"¹ James, a servant of God and of the Lord Jesus Christ, to the 12 tribes which are scattered abroad: Greetings.**" My friends, do you see this? He's writing not to the Jews that are in Rome or Galatia, He's literally talking about all 12 tribes, and they weren't all Jewish. Only two tribes that lived in the southern kingdom could ever be called Jewish, and specifically only because they were named that when they went away to captivity in Babylon in 586 BC, when they came back under Nehemiah, they were called Jews, but all of the rest of the tribes had their own names, and that's why James says, "I'm writing this to *all* 12 tribes, and they're all scattered abroad." So this is great proof that the Gentiles, many of the Gentiles, not all. Of course, there were pagan Gentiles that got saved too, but the majority of the Gentiles, I believe, were coming as former Israelites that their ancestors were divorced, and that's why James says, "These are the 12 tribes which are scattered abroad." He's writing to these new believers of the Northern 10 tribes that are coming in that never existed in any kind of religious sense before Yeshua.

And again, **First Peter 1:1**, it says, **"¹ Peter, an apostle of Jesus Christ, to the strangers,"** that were there in Hebrew is "goyim," Gentiles, **"scattered throughout Pontus, Galatia, Cappadocia, Asia, Bithynia, ² elect according to the foreknowledge of God our Father."** Do you see that, my friends? The apostle Jesus Christ, to the strangers, to the ones scattered throughout? That's a dead giveaway that the dispersion was scattered, and that's why the church in Galatia is likely made up of Israelite Gentiles, because they're scattered, gathered there. And the dead giveaway is **verse two**, **"Elect according to the foreknowledge of God."** He's not saying that God just elected them and He didn't elect others. No, Israel is the only definition of all scripture that's been elect. They are the ones elected. They dropped the ball. God called out to them, and they were prophesied and predestined that some, a remnant, would come back. It's always been about the remnant. It's always been about running the race to win. And that's exactly what Paul is trying to get across to both his Gentile and Jewish audience in Rome, is it's not about bloodline. It's not about what you do and the works of the flesh. This is literally about your faith, walking out in obedience to God. And if you choose to be on the team, God will choose you. If you answer the call, God will choose you. You are. Your forefathers were elect. They were Israel. I'm calling you. Will you answer? And I believe that God is asking that same call today, internationally, globally, across the world, are you going to answer the call and come out of her, my people,

and begin to do Bible things in Bible ways, and begin to call Bible names by Bible names? But unfortunately, we've been mixing paganism and general Christian traditions and doctrines that were made up by theological men, instead of following the scriptures the way that the apostles and the forerunners of Christianity followed them with the power of the Hebrew foundation of their faith. **The word Hebrew itself literally means "crossed over."** Who wouldn't want to be a Hebrew with that name? I want to be called a Hebrew, one that's crossed over, one who is following Christ. I love the word "Christianos," Christian, because it literally means follower or imitator of Christ. I want to replicate what He did, and He walked as a follower of the Most High God, according to the book of the Most High God, and the Holy Spirit's job is to teach us today how to apply God's instruction manual with those principles in today's world.

0:37:12 So Paul says all of that, brings up all these scriptures for one reason, because in **verse 24** He's like, "It's not just the Jews only that He's calling, He's also calling the Gentiles." And then He defines what He means by Gentiles by pulling out the scriptures that are specifically talking about the northern house of Israel that contains Gentiles that are pagan. But it's really all about the bride and the bride that was divorced. He died for to bring her back into the covenant. And that's why Paul is hard to understand. He gets this. He understands this. You can see it. If you know where to look, it becomes obvious.

0:37:55 So **verse 30** says, **"30 What shall we say then? Let's go back to scriptures that Gentiles who did not pursue righteousness have attained to righteousness, even the righteousness of faith. ³¹ But Israel, pursuing the law of righteousness, has not attained to the law of righteousness."** Before we go any further, what's He saying? He's saying that look, what are we saying that the Gentiles that didn't know how to pursue righteousness through the law have attained it through faith, but Israel, who had the law, didn't attain it, even though they had it. And He answers His own question, why did Israel of the first century, the Jewish people, did they not receive righteousness even though they had all the instructions right in front of them? Says because **"³² they did not seek it by faith, but as it were, by the works of the law."** And we define that in previous broadcasts, is through the Dead Sea Scrolls in the Essenes, that works of the law was a Hebrew idiom in the first century that literally was talking about following the rules of the rabbis, not following the Torah, God's law, may it never be, but following the rules of the rabbi. Those are called works of the law, of the Oral Law, the tradition law, not God's law. You can never get righteousness by following the rules of the local church or the local congregation or the local tradition that might go against God's word. And I'm not saying all traditions are bad and not all rules are bad, but anything that goes against or trumps or lightens the gravity of God's law is not okay, and that's why it will never bring righteousness. But keeping God's law *will* bring a righteousness that's called your rewards in heaven from your obedience. It doesn't bring salvation righteousness, but it does bring righteousness. It's doing the right thing, and so He says, **"For they stumbled at the stumbling stone."** So He's looking, it's not about what you do, it's about who you believe and why you do what you do. Are you doing what you're doing to gain some sort of celebrity status? Are you trying to gain favor with God? Are you doing it just because you love God? Where's the faith? They're doing it for the wrong reason. Just like the man that Yeshua came up to and He's and the man said, "Hey, how do I become saved?" And He says, "Go, keep the commandments." Amazingly, Jesus, the first thing out of His mouth, what does it mean to be saved? He says, "Go, keep

the commandments." And then the man says, "I've kept the commandments." And Yeshua says, "Go, sell everything you own and give it to the poor." And the man walked away, poor. I mean, walked away sad and poor, actually, in spirit. Why did he walk away poor? Because he was stumbling at the greatest stumbling block, faith. There's so many of us that have situations in our life that God will bring you and break you down till you have nothing left. And you'll blame it on Satan all day long, and maybe your sin is involved, and maybe there is some part of that, but He'll break you down to the place until you have nothing left. Have you ever been there? I've been there.

0:41:02 I remember being in a prison cell on the 83rd day in the hole, being falsely accused and being put in the hole, underground in a seven by nine-foot cell with a horrible person, with guards that were telling my cellie that they would turn the other way if he killed me. It was a horrible experience, and I was almost at the place where I was losing hope. I was at the breaking point, and I had to make a decision, am I going to trust my God in the midst of literal hell, walking through the valley of the shadow of death, or will I just quit? And I made the choice that day to follow the God of Abraham, Isaac, and Jacob, even through the night, even if it was bumpy, and even if it led to my death, I would not quit. And that faith brought me to a tremendous revelation in Christ, as the next day, I was taken and I was transferred to another prison, and then the warden there was a Christian, and because of COVID and President Trump's Care Act, I was elected to come home 18 months early. It was an absolute miracle, and I had no idea that He put me into the prison falsely accused for 84 days because He wanted to transfer me to a different prison because it was required that the warden sign off that you were worthy to go home early, and the warden at this prison was corrupt and didn't like me because of who I was and because of things that I found out that were corrupt at that prison, and God saw it. So, my punishment, that I thought was a punishment, didn't understand why God was allowing this. I've ever been there. Have you ever thought, "Why is God allowing this?" The very thought became an embarrassment and a shame when I learned, looking back, that His plan was to bring me home early, and the only way, the only road to do that, was through the midst of the fires of hell. So whatever you're going through, my friends, God has a plan. Don't ask, "Why are you going through this?" Just ask for strength to endure. Some of you need to write that in the comments right now, "Father, give me strength to endure." Some of you need to repent and say, "God, forgive me for asking why." Because you know asking why, you know what that does? It questions the goodness of God, and God is good all the time, all the time God is good, we say that, but we don't really believe it. Because if we truly believed it, we would never ask why to begin with. We would believe He has a plan. We would believe Him at His word. We would believe that He called out to us, that we answered the call, that He chose us. And it's through our faith that we are grafted in, and we get to be grafted into Israel and part of her covenants of promise. And when you are part of His people, that the Bible says is the apple of His eye, you know what that is? That means He sees nothing else. I remember, and I'll leave you with this. I remember being in prison my first 30 days, and I received a letter from a former prisoner that was at the same prison years earlier. And he said, "Jim, I want you to know that when you're at your bottom, when you're at the very, very bottom, and you feel like God has left you, He's actually eyeball to eyeball with you. He's that close." That made me weep, because I felt that way. And maybe some of you out there feel that way. There's been many more times in my life where I feel like, "Where is God?" And let that be an encouragement. He's so close to you. He's actually looking you dead in the eye.

He's protecting you. He's watching over you. He's not so concerned about your comfort and how you feel right now. He's concerned about maturing you and growing you. And sometimes you just have to go through something to get well.

0:45:21 My friends, we kind of demarcated out from the text a little bit. But I believe and hope that that would be an encouragement to you today, that this broadcast was an encouragement. If it was, would you please tell us in the comment section, or you can email us at info@passionfortruth.com, and make sure you share this with someone else. Maybe there's someone else out there that's going through something that needs to know that God knows where they're at, just like He knew where every one of the 10 Lost Tribes were, every one of them that were out of covenant for something that their forefathers did. Maybe you were out of covenant because something that your forefathers did put you in a bad place. You went through some rough stuff, but God knows where everyone is at, and He's calling out to them today, inviting everyone to be part of His elect, to be part of the people of God.

0:46:13 My friends, if this message blessed you, would you please consider praying for us on a daily basis? It would really make an impact in our lives. We believe in prayer more than most. We need your prayers. And if you could [support us financially](#) in the smallest way, if you're not already giving somewhere else, that would be great, too. We certainly appreciate everything that you do here. Our intent is to absolutely give our best and put it forward. Are you giving your best? Let's give our best this next week. Let's get up early and pray. Let's spend less time on ourselves and more time in the Word of God and in prayer. And let's let what has been scattered in your life, let's ask God to begin to bring it back, shall we?

0:47:03 All right, my friends, I pray that God truly will bless you and keep you this week. Let His face shine upon you for whatever you're going through. Let His countenance be lifted up over you, and may He give you Shalom. All right. I'm Jim Staley with Passion for Truth Ministries. I'll see you in the next video.

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