

## A Fulness of Riches (Luke 21:24)

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10 December 2008

**Romans 11:25-26:** *25 For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen (literal) Israel, until the fulness of the Gentiles be come in; 26. And so all (spiritual) Israel shall be saved:...* (Spiritual & literal Israel are discussed in the study - Romans 9, 10, 11)

The New International Version states a part of verse 25 as: *a hardening has come upon part of Israel, until the full number of the Gentiles come in*, implying that the 'part' of Israel and the 'fulness' of the Gentiles are literal numbers. This interpretation lends a false credence to one of the popular teachings today, how that literal Israel will accept the Protestant version of the Messiah. All this is tied in with their flavor of teachings on the fulfilling of the 70<sup>th</sup> week of Daniel (9:24-27) and the Antichrist that is to appear at the time of the end. However, it can be shown that Paul is writing about a 'spiritual fulness' - riches for the saints, hardening of heart for the wicked. This form of the Greek word, *pleroma* <sup>(4138)</sup>, is used only four times outside the writings of Paul. Three times Jesus used the word in parables (Mt 9:16; Mk 2:21; Mk 8:20), and John used it once when referring to the fulness of grace and truth received from Jesus (Jn 1:16-17). None of the times Paul uses this Greek word can it be insinuated that he is referring to 'numbers', except in this verse. But, is Paul referring to numbers?

There are two key uses by Paul, one of which applies to Romans 11:25. **Gal 4:4:** *But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,* (cf also Eph 1:10). **Eph 3:19:** *19. And to know the love of Christ, which surpasses knowledge, that ye might be filled with all the fulness of God.* It is this latter application that fits Romans 11:25, which can be seen in the same chapter. (Filled with God's spirit, love, wisdom and knowledge - cf also Rom 13:10; 15:19; Eph 1:23; 4:13; Col 1:19; 2:29)

**Rom 11:12:** *Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?* The 'fulness' of the Gentiles has to do with their 'spiritual riches' and not the numbers of them who accept the gospel of Christ. Unlike religious organizations, God is not into numbers of people. Therefore, the hardness of Israel is not based on certain numbers, but on a hardening of their hearts against the truth. It is spiritual understanding manifested by the Gentiles in the last generation, and then given to the literal Jews that will complete spiritual Israel and bring this world, as we know it, to an end.

**Col 2:1-3:** *1. For I wish you to know how great a conflict I have for you and those in Laodicea, and as many as have not seen my face in the flesh, 2. that their hearts may be comforted, being united together in love, and to all riches of the full assurance of the understanding, to the full knowledge of the mystery of the God and Father, and of the Christ, 3 in whom are all the treasures of the wisdom and the knowledge hid.* [more literal to the Greek] It is not the doctrines of the Rapture, Trinity, etc. that will be received by the Jews, but the truth that the Father and Son are two individuals, and the Father gave His only Son to die, not because He is angry, or because we broke the law, but the fact that God has always loved and desired us with and everlasting love. WE are the reason the Son was brought forth in eternity and sent to this earth - to show us the Father's love and to bring us to a spiritual completeness in Him. **Jer 31:3:** *The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee.* This applies to every person in every generation.

There is however, a fulness of time connected with what Paul taught, though not a specific number of days or years, as associated with this and other prophecies by many religious organizations. Example: **Gen 15:13-16:** *13. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and*

*shall serve them; and they shall afflict them four hundred years; 14. And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. 16. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.* The phrase the fourth generation is a hint that the four hundred years is approximate - that sometime during the fourth generation from Abraham, his seed would be delivered. The exact time was 430 years (Ex 12:40-41).

It is Luke who indicates the 'fulness' tied to time and to the treading down of Jerusalem: **Lk 21:24:** *And they shall fall by the edge (literally = mouth) of the sword (Bible, Koran, etc), and shall be led away captive into all nations: and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled.* It is man's understanding of God that brings him into captivity to the sin nature. The 'times' can be understood by another example from the verses quoted from Genesis 15 - *the iniquity of the Amorites is not yet full.* While the Amorites were rejecting God and bringing to a fulness their iniquity, Israel was getting a dose of slavery and oppression. (consider the inward meaning) When God said, "It is enough", He delivered Israel and then used them to bring judgment on the Amorites. This same principle is being enacted today in a spiritual sense. God's people are being oppressed by their sins as we cannot overcome them while holding an incorrect understanding of the Father and Son. Many even say that we cannot overcome sin in this world - period. When God says that the iniquity of those rejecting truth, and righteousness of those accepting the truth, of all non-Jews, has reached a fulness, those having the truth will give it to the world, at which time many literal Jews will be grafted back into the olive tree (Christ), as though raised from the dead (Rom 11:15-23). This movement will be significant enough to be recognized by God's people.

The Destruction of Literal Israel: The entrance of Jesus into Jerusalem that last time, riding on a donkey, is recorded in all four gospels (Mt 21:1-11; Mk 11:1-11; Lk 19:28-40; Jn 12:12-19). However, only Luke records what Jesus said as he sat overlooking the city just before entering: **Lk 19:41-44:** *41. And when he was come near, he beheld the city, and wept over it, 42. Saying, If thou had known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. 43. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 44. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.* Jesus knew that most of the leaders of Israel were spiritually bankrupt, and he said it in various ways. Here he said "if you had known in your day,... because you knew not the time of your visitation" (investigation) indicating that the destruction would be seen by that generation of Jews. The spiritual application is given in Matthew 24, Mark 13 and Luke 21.

The Abomination of Spiritual Israel: The verses in Luke 21 are parallel with Matthew 24 and Mark 13, all of which most interpret only in the most literal sense. Similar to Luke 19:44, Jesus said in Matthew 24:2: *There shall not be left here one stone upon another, that shall not be thrown down.* But he also said: *And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draws nigh* (Lk 21:28); *29. So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. 30. Verily I say unto you, that this generation shall not pass, till all these things be done* (Mk 13:29-30). Some of what Jesus said in these chapters can be taken as the literal destruction of the city and temple, however, it fits better when taken in a spiritual sense as applying to all generations. i.e. A stone is a concept - truth tears down the wall of doctrinal interpretations on which religious organizations, including the Jews, are based. Paul made a distinction between the earthly and heavenly Jerusalem (Gal 4:24-26). Spiritually, a city is a mind-set. Therefore, these verses apply to a spiritual condition in that day and continues to the end of time, of which God's people are told to understand, and those seeing it will come out of it before it is too late.

So that the similar language can be seen, a few verses of each chapter are quoted, but the whole of each chapter should be read and compared:

**Mt 24:14-16:** 14. *And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end* <sup>(5056)</sup> *(spiritual completion) come. 15. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso reads, let him understand:)* 16. *Then let them which be in Judea flee into the mountains:*

**Mk 13:13-14:** 13. *And ye shall be hated of all men for my name's sake: but he that shall endure unto the end* <sup>(5056)</sup> *, the same shall be saved. 14. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that reads understand,) then let them that be in Judea flee to the mountains:*

**Lk 21:20-21:** 20. *And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter therein.*

**Abomination of Desolation:** Speaking of the abomination of desolation, Matthew and Mark state that Daniel spoke about it. Why did Luke say that it was the desolation of Jerusalem? The answer, also is found in the book of Daniel. (Note: Scott Stanley has studies on Daniel 8 that give a deeper spiritual application)

**Dan 11:31, 35:** 31. *And arms shall stand on his (king of the north) part, and they shall pollute the sanctuary of strength, and shall take away the daily (sacrifice), and they shall place the abomination making desolate...* (also mentioned in 12:11) 35. *And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.* Notice that the 'daily' is taken away at the same time the 'abomination' is set up. This happens 'to the time of the end.'

Daily comes from the Hebrew word *tamiyd* <sup>(8548)</sup>, translated 'continual' in **Num 28:3-4:** 3. *And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot day by day, for a continual* <sup>(8548)</sup> *burnt offering. 4. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;* Jesus is called the lamb of God (Jn 1:36), and the lamb having been slain (Rev 5:6, 12; 13:8). Consider the two lambs offered daily as a figure of cross, of which we are to take up daily (Lk 9:23) with all the understanding it brings. Jesus said: *And he that taketh not his cross, and follows after me, is not worthy of me* (Mt 10:38). The figure of removing the daily is taking away the cross by ignoring it, or perverting the understanding of it. This will leave a person spiritually desolate.

Daniel, chapter 8, connects the 'removing of the daily' to the temple, which is in Jerusalem. **Dan 8:9-13:** 9. *And out of one of them came forth a little horn, which waxed exceeding great (magnified), toward the south, and toward the east, and toward the pleasant (land). 10. And it waxed great (magnified), even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. 11. Yea, he magnified himself even to the prince of the host, and by him the daily (sacrifice) was taken away, and the place of his sanctuary was cast down. 12. And an host was given him against the daily (sacrifice) by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. 13. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?* (Note: Check out Scott Stanley's study on the Little Horn)

The historical setting of 'south' is Egypt, and the 'east' is Persia. The 'pleasant' (land is rightly supplied) can also be 'glorious' or 'beautiful.' This could be taken to be Babylon (Isa 13:19), or the land of Israel (2 Sam 1:19). Because of the context, 'pleasant land' would be Israel. The little horn is a person magnifying self toward worldly thinking (south) and thoughts of self (east), an unchanging attitude, and to God, who is said to be dwelling in the temple in Israel. In so doing, self brings the truth down to its level (cast to the ground) and removes the correct understanding of the cross (daily). This is the transgression of desolation, called the 'abomination of desolation' in Matthew 24, out of which God's people come. In previous studies it has been shown that the abomination of desolation is seen when a person comes to realize that it is what they are believing about God that is making them spiritually desolate.

**Summary: Rev 11:1-2:** *1. And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple (cf 1 Cor 3:16) of God, and the altar, and them that worship therein. 2. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.*

Paul said the hardness of Israel would last until the fulness of the Gentiles came in (Rom 11:25), and Luke ties the fulness to the treading down of Jerusalem: **Lk 21:24:** *And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.* Regarding the righteous, the fulness is referred to as 'riches' (Rom 11:12 - above), while Luke indicates that there is a time limit when God says it is enough. "Forty-two months" has nothing to do with a literal time, but is indicative of a "fulness of darkness", which comes from man living by, and teaching his own understanding of God. New Jerusalem is a city and a symbol of the mind-set of the risen Savior - opposite to the city of Babylon, the mind-set and confusion of the wicked. Jerusalem is the way of thinking that is being trodden under foot by self and by false religious teachings.

The signs that the end is near are not based on literal time prophecies, as many have thought, but based on an understanding that comes only from God in the generation to which He chooses to reveal them. We have been warned - Jesus Said: *Take heed that no man deceive you.* (Mt 24:4) **Mt 24:32-36:** *32. Now learn a parable of the fig tree; When his branch is yet tender, and puts forth leaves, ye know that summer is nigh: 33. So likewise ye, when ye shall see (with spiritual eyes) all these things, know that it is near, even at the doors. 34. Verily I say unto you, This generation (the one seeing them) shall not pass, till all these things be fulfilled. 35. Heaven and earth shall pass away, but my words shall not pass away. 36. But [concerning] that day and hour knows no man, no, not the angels of heaven, but my Father only.* So, when God reveals, as He is now, the understanding of Matthew 24, we know the end is near.

**The final sign before resurrection: Rev 11:11-14:** *11. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 12. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. 13. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. 14. The second woe is past; and, behold, the third woe cometh quickly.* The message of the two witnesses is generally not accepted. However, the 7000 of which God told Elijah that He had, stand up. It is the time when the literal Jews are grafted back into the olive tree. This is why the remnant are affrighted - they know it is the end of all things, for the third woe comes quickly. From where do the Jews get this truth?

**Rom 11:25-27:** *25. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.*

26. *And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: 27. *For this is my covenant unto them, when I shall take away their sins.* Our sins are taken away by applying the truth given us by God to the way we conduct our lives. **Rev 14:1-5:** *1. And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.* This is the group of people who give the last message to the world and to the Jews. What do the Jews do with the message?*

**Rev 11:15-19:** *15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. 16. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, 17. Saying, We give thee thanks, O Lord God Almighty, which art, and was, and art to come; because thou hast taken to thee thy great power, and hast reigned. 18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou should give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and should destroy them which destroy the earth. 19. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.*

The 'great hail' is the first resurrection of the righteous, and this happens when the seventh vial is poured out (Rev 16:21). Therefore, the judgment taking place in verse 18, above, is happening to the living wicked, who are spiritually dead. It is the Jews who pour out the seven vials, or seven last plagues, and no one accepts the truth during this time. **Rev 15:1-3:** *1. And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues (truth is a plague to those rejecting it); for in them is filled up the wrath of God. 2. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. 3. And they sing the song of Moses the servant of God, and the song of the Lamb... While the Gentiles (non-Jews) can sing the song (experience) of the Lamb, only the literal Jew can sing both, the song of the Lamb and the song of Moses (cf Ex 15).*

**Rev 14:2-5:** *2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 3. And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. 4. These are they which were not defiled with women (religious mind-sets of the world); for they are virgins (have the mind of Christ). These are they which follow the Lamb whithersoever he goes. These were redeemed from among men, being the first fruits unto God and to the Lamb. 5. And in their mouth was found no guile (Father forgive them): for they are without fault before the throne of God. And so, some Gentiles come to a fulness of the riches of God, while others are filled with the fulness of man, and ungodliness is turned away from Jacob - then, God resurrects the righteous who died in Christ. Praise God from whom all blessings flow. Amen!*