

# THE NATION ISRAEL . . . THREE ELECTIONS

At this 1954 Grace Gospel Fellowship convention, on this eighth day of June, I have been requested to speak and write on three chapters in Paul's Epistle to the Romans; namely, the ninth, tenth and the eleventh. Inasmuch as I have in print a study of part of one of these chapters comprising several hundred pages, it is obvious that I cannot even give a complete outline of the three chapters in thirty minutes. But let us see what we can learn in this short time from these three important chapters.

First, let us see why the heading "ISRAEL" . . . "THREE ELECTIONS". In both the Hebrew in the Old Testament Scriptures and in the Greek in the New Testament Scriptures, the word translated 'elect', 'election', both in the verb and the noun form is also translated 'choose' and 'the chosen'.

In the eleventh chapter of Romans we shall consider the two elections of Israel; but for the first election let us read several verses of Scripture written centuries before the Apostle Paul wrote to the Romans. We read in Deuteronomy 7:6 and 7, concerning God's election of Israel: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth . . . The Lord did not set His love upon you, because ye were more in number than any other people: for ye were the fewest of all people." Then note carefully the next verse, which throws much light on Romans 11:26 to 29: "But because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt

As we learn why God saved Israel from Pharaoh and Egypt, and then read Jeremiah 16:14 and 15 and Isaiah 60:20 and 21, "the days come, with the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt, But, the Lord liveth, that brought up the children of Israel out of the land of the north, and from all the lands whither He had driven them: and I will bring them again into their land that I gave unto their fathers" . . . The Lord shall be thine everlasting light, and the days of thy mourning shall be ended . . . Thy people also all righteous: they shall inherit the land forever." Why? That the Lord may be glorified.

In Ezekiel 36:21,22, 31 and 32 we learn that Israel's future redemption and restoration will be for the Lord's own Holy Name's sake. In Romans 11:26 we learn that Israel will be saved, after God has accomplished His own eternal purpose during this temporary and parenthetical age and dispensation. Why? Because God's gifts and calling are without repentance and for the fathers' sake. (Romans 11:27 to 29). The fathers are Abraham, Isaac and Jacob. We recall the words of the Son of God on earth in Matthew 22:32: "I am the God of Abraham, and the God of Isaac, and the God of Jacob (Israel). God is not the God of the dead, but of the living."

Let us note in Exodus 2:24 and 25 and in Exodus 12:40 and 41 why and when God visited Israel in their Egyptian bondage and led them out under Moses in fulfillment of Genesis 15:13 and 14 (at the end of 430 years on the selfsame day): "God remembered His covenant with Abraham, Isaac, and with Jacob." "God had respect unto them (Israel)." "For the fathers' sake" . . . "The gifts and calling of God are without repentance." God confirmed His covenant with an oath. (Hebrews 6:17, Genesis 22:16).

## THE LORD GOD CHOSE ABRAHAM AND JACOB (ISRAEL)

Note Nehemiah 9:7: “Thou art the Lord, the God, Who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham.” Now Psalm 135:4: “For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure.”

It is interesting to learn that in the Bible between Genesis 32:28, when the Lord changed Jacob’s name to Israel (a prince with God), that is, from the first Book in the Bible, to Revelation 21:12, the last mention of Israel in the last Book of the Bible, we find the word ‘ISRAEL’ about 2570 times. “ISRAEL” or “ISRAELITE” is found in the three chapters of Romans we are considering with other Scriptures fourteen times. To understand the Bible intelligently we must know much concerning the past, present and future of the Nation “ISRAEL”, God’s peculiar “TREASURE”, called in Matthew 8:12, “the children of the kingdom”, and in Romans 11:21, “the natural branches”.

As to the past election of Israel and the future election of Israel, it is interesting to compare Ezekiel 20:5 and Isaiah 41:1: “Thus saith the Lord God: In the day when I chose Israel, and lifted up Mine hand unto the seed of the house of Jacob, and made Myself known unto them in the land of Egypt” . . . “For the Lord will have mercy on Jacob, and will yet choose ISRAEL, and set them in their own land.” With Isaiah 41:1 let us read Zechariah 1:17, Zechariah 2:12: “The Lord shall yet comfort Zion, and shall yet choose Jerusalem” . . . ”And the Lord shall inherit Judah His portion in the holy land, and shall choose Jerusalem again.”

When the Lord God foretold what He was going to do for Israel by the hand of Cyrus Isaiah 45:1 to 3. He said, “for Jacob, My servant’s sake and ISRAEL Mine elect.” Isaiah 45:4. “But thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend.” Isaiah 41:8. “Thus saith the Lord that created thee, O Jacob and He that formed thee, O ISRAEL . . . Fear not for I have redeemed thee, I have called thee by thy name; thou art Mine.” Isaiah 43:1 . . . “I am the Lord, your Holy One, the Creator of Israel, your King.” Isaiah 43:15. “I have created him for My glory.” Isaiah 43:7. One other verse concerning the future glory of Israel, Isaiah 65:9: “I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains: and Mine ELECT shall inherit, and My servant shall dwell there.”

## TWO VINEYARD PARABLES

We read in Isaiah 5:7; “the vineyard of the Lord of Hosts is the House of Israel and the men of Judah.” Read the Lord’s song concerning this Vineyard which He planted, a pleasant plant . . . in a very fruitful hill. Read Isaiah 5:1 to 7. Then with this read the solemn words of Israel’s Messiah and King, in His Vineyard Parable in Matthew 21:33 to 46. In this Parable the Lord Jesus told Israel of the great sins of their forefathers, and the still greater sin that Israel of His day was about to commit, and which they did commit. According to Acts 3:14 and 15; they killed “the prince of Life”. As the Lord spoke the closing words of this Vineyard Parable he reminded Israel that Psalm 118:19 to 24 was being fulfilled. In order that righteousness and salvation might be provided the builders (Israel) would reject the STONE (CHRIST). This rejection and Christ’s work of redemption would be the Lord’s doings . . . “marvelous in our eyes”. The day that Christ suffered once for sins on the cross, the Just for the unjust, to bring sinners to God was the day which the Lord made. (Psalm 118:22 to 26).

We are a very busy generation, too busy to spend very much time searching the Scriptures to learn among other things the most interesting history of Israel, and learn why the question of Romans 9:4, "WHO ARE ISRAELITES?" We speak of the most interesting history of Israel; yes, it is fascinating, romantic, but tragic. We cannot be ready for the study of the ninth, tenth and eleventh chapters of Romans until we have a general knowledge of God's dealings with ISRAEL. Did you know that you need spend not more than several hours of diligent study to possess a rather fair general knowledge of Israel? Will you make the sacrifice? If so, here are the Scriptures to read together with the two Vineyard Parables we have mentioned: Genesis 15, Exodus 12 and 20, Psalm 78 and 106, II Kings 17 and 23, Daniel 2, Acts 2, 7 and 13, I Thessalonians 2:14 to 16, Luke 21:22 to 33, Romans 11 and Acts 28:26 to 31.

Think this over. It is possible within a few hours to have a general history of Israel, mentioned by the name 'ISRAEL' about 2570 times in the Bible. The word 'CHRISTIAN' is mentioned just three times. After reading this brief history of God's 'ELECT' Nation you will be convinced that there is a sense in which ISRAEL is a 'Miracle' nation. Remember Hebrews 11:12: "therefore sprang there even of one, and him as good as dead, as the stars of the sky in multitude, and as the sand which is by the seashore innumerable."

ISRAEL HATH NOT ATTAINED THAT WHICH HE SEEKETH FOR. (Romans 11:7)

Israel exceedingly erred in that they sought righteousness not by faith, but as it were by the works of the law. They stumbled at that stumbling stone (Romans 9:30 to 33). Israel was ignorant of God's righteousness and they went about to establish their own righteousness, and they refused or failed to submit themselves unto the righteousness of God. (Romans 10:3). All day long God stretched forth His hands unto a disobedient and gainsaying people (Romans 10:21). In Matthew 21 and 23, the Lord Jesus summed up many of the charges against Israel.

In John 1:11 we read that Christ came unto Israel in His own world and Israel received Him not. Then they added those words in Luke 19:14, "we will not have this Man to reign over us." Christ warned Israel, in Matthew 12:31 to 33, that Israel's sin against the Son of man would be pardoned; but not their sin against the Holy Spirit. The Lord Jesus said, "the Son of man must go" (Matthew 26:24) . . . the Son of man must be lifted up". (John 3:14).

"The Son of man came to give Himself a ransom for many." (Matthew 20:28). Christ was truly the foreordained Lamb of God (I Peter 1:18 to 23), and was made lower than the angels for the suffering of death, that He should, by the grace of God, taste death for every man (Hebrews 2:9). Therefore, the Son of man declared that He must be lifted up, and in the shadow of the cross Christ said, "for this cause came I unto this hour." (John 12:27 to 33). So, according to Psalm 118:19 to 24 and Matthew 21:42 and Acts 3:18, the rejection and death of Jesus Christ was the Lord's work, for He was delivered according to the determinate counsel and foreknowledge of God when wicked men put Him to death. (Acts 2:23). "Christ died for our sins", "according to the Scriptures", or in fulfillment of Old Testament prophecy. (I Corinthians 15:1 to 4). What Pontius Pilate and Caesar and Israel did in the matter of the crucifixion of Christ was what God's hand and God's counsel determined before to be done. (Acts 4:26 to 28). What God's hand and God's counsel determined before to be done. (Acts 4:26 to 28). Because the death of Christ was inevitable and in the redemptive plan of the eternal, omniscient God (Luke 24:46, Acts 3:18 and Acts 17:3), because Christ had to be lifted up and then become the firstfruits of them that slept, Christ prayed for His murderers on the cross, "Father, forgive them, for they know not what they do." (Luke 23:34). Because of this prayer and the truth of Acts 3:18,

God was willing to charge Israel's great sin to ignorance and turn all of them away from their sins, if they would repent and be baptized in the Name of Jesus Christ for the remission of sins. (Acts 3:26 and Acts 2:38). Israel's Messiah was raised from the dead to be Israel's Prince and Saviour, "for to give repentance to Israel and forgiveness of sins." (Acts 5:31). To witness this willingness of God to forgive Israel for the great sin of killing the Prince of Life (Acts 3:14 and 15), and all other sins, the Holy Spirit was sent.

Many Israelites believed and were saved (Acts 2:41, Acts 4:4, Acts 5:14, Acts 6:7 and Acts 9:42). But many more Israelites resisted the Holy Spirit (Acts 7:51), blasphemed the Holy Spirit (Acts 13:45 and Acts 18:5), and forbade the apostles to preach the gospel to Gentiles (I Thessalonians 2:14 to 16) and the wrath of God came upon them to the uttermost.

So Israel rejected Christ as their Messiah, prince and Saviour, both before and after Calvary, before and after the coming of the Holy Spirit from heaven. When Israel rejected Christ and had Pilate put Him to death, in fulfillment of Psalm 118:19 to 24 and the fifty-third chapter of Isaiah, in fulfillment of Christ's predictions in Luke 18:31 to 35 and Luke 12:50, it was the Lord's doing, for the day that Christ put away sin by the sacrifice of Himself was "the day which the Lord hath made."

After Israel rejected Christ in resurrection, after the 'ELECTION' obtained righteousness by faith in the crucified and resurrected Christ, and the rest of Israel was blinded, that blindness to continue until the fulness of the Gentiles come in (Romans 11:7 and 8 and Romans 11:25), God ushered in a new dispensation of very, extra special favor for Gentiles. Then cried the Apostle Paul, "O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments and His ways Past-tracing-out! Who hath known the mind of the Lord?" (Romans 11:33). As we read Romans 11:33 and 34 together with Ephesians 1:11, in which verse we read that members of the Body of Christ, chosen in Christ from before the overthrow of the world, predestinated unto the adoption of children by Jesus Christ (Ephesians 1:4 and 5), were predestinated according to the purpose of Him Who worketh all things after the counsel of His own will, we might well ask the question, "in what sense was Israel's rejection of Christ after His resurrection the Lord's doing and marvelous in our eyes. (Matthew 21:42).

We do know, after reading Ephesians 3:9 to 11 and Colossians 1:24 to 27, that God's eternal purpose concerning the Body of Christ, the hope of God's calling and the riches of the glory of His inheritance in the saints (Ephesians 1:17 and 18), was 'HID IN GOD' and 'HID FROM AGES AND FROM GENERATIONS' (Ephesians 3:9 and Colossians 1:26). So Israel's prophets did not contemplate, in their prophetic utterances and writings, "the dispensation of the mystery" . . . "the dispensation of the grace of God for Gentiles" One reason why the Apostle Paul was treated as a malefactor (II Timothy 2:8 and 9), an 'ambassador in bonds' (Ephesians 6:19 and 20, Colossians 4:3 and 4), "the prisoner of Jesus Christ for Gentiles" (Ephesians 3:1 to 3), was because he could not prove, by an appeal to the Old Testament Scriptures, that his 'GRACE' message and program, which he testified was given him by special revelation from the risen, glorified Christ, was God's unprophesied, predestinated eternal purpose.

In spite of Paul's testimony in II Corinthians 12:1 to 12 as to the proof of his apostleship as the Lord's ambassador of reconciliation, because Israel had been cast away (II Corinthians 5:17 to 21, Romans 11:15), comparatively few in Paul's time believed, and comparatively fewer religious leaders have today believed, Paul's testimony in Ephesians 3:8 that special grace was given to him to preach the UNSEARCHABLE ('PAST-TRACING-OUT') RICHES of Christ. One reason why present day Christians repudiate Paul's claim in Ephesians 3:8 is because of a lack of understanding of the mystery of Romans 11:25 and an understanding of the two-fold

‘ELECTION’ of Israel in that great dispensational chapter (Romans Eleven), and especially the time element, that is, the time when the FALL of Israel took place, and when and why and how Israel shall yet be ‘ELECTED’.

### THE ELECTION HATH OBTAINED IT: AND THE REST WERE BLINDED

After reading in Romans 11:7, “The ELECTION hath obtained it, and the rest were blinded”, we read in Romans 11:8, “according as it is written.” In Romans 11:25, after reading that the time of Israel’s blindness will come to an end, we read in the next verse, “As it is written.”

It is very interesting to study “as it is written” in Romans 11:8 and in Romans 11:27, with John 12:37 to 42; that Israel did not believe, because Isaiah 53 had to be fulfilled; and that Israel could not believe, because Isaiah 6:9 and 10 had to be fulfilled, “Go and tell this people (Israel). Hear ye indeed, but understand not: and see ye indeed, but perceive not . . . Make the heart of this people fat and make their eyes heavy, and shut their eyes; lest they should see with their eyes and hear with their ears, and understand with their heart, and be converted, and be healed.” Not many years after this prophecy in Isaiah 6:9 and 10 Zedekiah, their king was blinded, and “the times of the Gentiles, politically, began.” (II Kings 25:7; Daniel 2). Israel was under Caesar, the Gentile world-ruler, during the times of the Gentiles (Luke 21:24), when John 12:37 to 42 was quoted, explaining why Christ’s own received Him not. They did not believe and could not believe; that the Scriptures might be fulfilled and God’s plan of redemption might be accomplished.

Surely when we read John 12:37 to 42 we think of some verses in the ninth chapter of Romans, and well may we ask the question asked in Romans 9:20 after reading Romans 9:15 to 23. So Christ in incarnation, was rejected by Israel, not only “as it is written”, but that the Scriptures might be fulfilled.

As we read in II Kings 25:7 that Zedekiah was blinded, and “the times of the Gentiles, politically” began, let us read in Acts 13:5 to 13 that BARJESUS, the Jew, was blinded, and because of his blindness, a Gentile believed. Then see that God was getting ready to fulfill Isaiah 6:9 and 10 again and usher in “the times of the Gentiles, spiritually.” So then in Romans 11:6 we have the ‘ELECTION’ of Israelites by grace; the rest of Israel blinded. “AS IT IS WRITTEN” in Isaiah 6:9 and 10. This blindness is still upon Israel. God’s ELECT in this age and dispensation of GRACE are members of the Body of Christ, not ‘ELECT ISRAEL’.

### ISRAEL WILL AGAIN BE ELECTED

As touching the ‘ELECTION’, when Israel shall be saved, in fulfillment of Romans 11:26, this will be, because they are beloved for the fathers’ sake, because the gifts and calling of God are without repentance, because this is God’s covenant when He shall take away Israel’s sins. (Romans 11:26 to 29). All of this will be also, because “it is written” in the Old Testament.

So we learn that during the period, from Abraham to Moses, Israel was ‘ELECTED’. In the days of Paul Israel was ‘ELECTED’. After the Body of Christ has been completed and taken to glory Israel will again be ‘ELECTED’.

At the time the rest were blinded God turned to the gentiles with the ministry and message of ‘RECONCILIATION’. (Romans 11:15 and Romans 5:10 and 11). At that time Gentiles obtained mercy because of Israel’s unbelief. At that time God gave the Gentiles the

opportunity of being rich, because of the diminishing of Israel (Romans 11:12). At that time God sent salvation to Gentiles, as it had never been sent before. (Romans 11:11, Acts 28:25 to 28).

When we learn that God will fulfill His future kingdom plan with His 'kingdom' nation redeemed and restored, "the zeal of the Lord of hosts will perform this" (Isaiah 9:7), because "known unto God are all His works from the beginning of the world" (Acts 15:18), we know that God will establish His millennium of righteousness and peace on this earth. When we read in I Peter 1:18 to 23 that Christ was foreordained from before the foundation of the world to die on the cross for the redemption of the human race, we can believe that Christ's death was the Lord's doing. Therefore, the quotation of Isaiah 6:9 and 10 in John 12:37 to 42.

But why the quotation of Isaiah 6:9 and 10 in Romans 11:7 to 10 and in Acts 28:25 to 28? If God purposed, from before the overthrow of the world, that Christ and the Church would be one flesh (Ephesians 5:31 and 32), that Jews and Gentiles would be reconciled in one Body by the cross, thus forming 'ONE NEW MAN' (Ephesians 2:15 and 16), would we be in error, if we should say that Israel's rejection of their Messiah and the grace gospel after Christ's resurrection was the Lord's doing? Or should we just rest our case with the Lord, and say with Paul, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past-tracing-out! Who hath known the mind of the Lord? Who hath been His counselor?"