

THE ONE NATION AND THE MANY NATIONS

THE JEWS AND THE REST OF US

THE JEW THE KEY TO THE BIBLE

THE JEWS AND THE REST OF US

In Nehemiah 4:1 and 2 we read a most interesting question, asked by a man, who in the eyes of his people, and in his own estimation, was a great man. His name was Sanballat. He was very angry at the Jews. Many big men have been angry with the Jews. Sanballat asked this question, "What do these feeble Jews?" Then two more questions: "Will they fortify themselves?" "Will they revive the stones out of the heaps of the rubbish which are burned?"

To that great man the Jews did seem very feeble, but that great man and the other enemies of the Jews associated with him did not know that God was protecting and preserving the Jews while they accomplished His Divine purpose. The feeble Jews did revive the stones out of the heaps of rubbish.

Many Gentiles here in America do not think that the Jews are so feeble. Although there are only a few million Jews in this country as compared with more than one hundred and twenty-five million Gentiles, the Jews, who, during "the times of the Gentiles" according to Deuteronomy 28:44, are supposed to be "the tail" and not "the head" politically and religiously, in the financial business world, surely are anything but feeble. They are right in the front in radio broadcasting and the motion picture industry.

Under another "big" man in Europe the Jews during the past few years have seemed feeble and unable to fortify themselves. But that man has gone the way of Sanballat, Pharaoh, Haman, Nebuchadnezzar, Spain and many others, who hated and persecuted the Jews. Why? Because the Jews are in the hands of God. Israel is the Nation of destiny, and God has some stones which He intends to revive out of the rubbish, and the Jews will have a very prominent place in this revival.

Our present civilization seems near to "the heaps of rubbish which are burned," but out of it a glorious civilization is coming.

There is a sense in which the Jews are the key to the Scriptures. If we really want to know the structure of the Bible, and understand God's plans and programs and eternal purpose concerning the human race, we should diligently search the Scriptures and learn all therein revealed concerning the past, the present, and the future of the Jews. There was a period, from the sin of Adam to the giving of the ten commandments at Mount Sinai, called in the Bible, "from Adam to Moses," "when there is no law." (Romans 5:12 to 14). During those twenty-five hundred years the human race was without the written revelation from God. For some reason God waited until after the birth of Israel and the giving of the law to Israel before He directed Moses to write the history of Adam, Abel, Seth, Enoch, Noah, Shem, Terah, Abraham, Isaac,

Jacob (Israel) and Israel's twelve sons, as we have it in the Book of Genesis. Apparently it was God's will that all of His holy Scriptures should be written by His holy nation Israel. There may be some question as to whether God made one exception in the case of the beloved physician, Luke, although that is a debatable question; but all of the other Books of the Bible were written by Israelites.

Certainly no student of the Bible is an intelligent student, who does not study the Bible dispensationally; and the Jew is certainly the dispensational key to God's Book. We speak of the Jews as the one nation and to the Gentiles as the many nations. To understand the Bible dispensationally and otherwise we must see how God set aside the many nations and chose His one nation; and then how He set aside the one nation and turned an ex-Jew to the many nations, with the message of reconciliation, at which time God began the new creation and a new dispensation to last until His eternal purpose for this new dispensation shall be accomplished; and then God will again turn from the many nations to His one nation.

THE EX-JEW—SAUL OR PAUL

I presume that we are all agreed that the apostle Paul was the most faithful, zealous, spiritual and fruitful Christian who has ever lived on this earth. In Romans 11:13 he wrote: "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify (glorify) mine office." In Acts 21:39, we read: "But Paul said, I am a Jew of Tarsus." In Philippians 3:5 Paul said, "I am of the stock of Israel, an Hebrew of the Hebrews." In Galatians 1:13 and 14 Paul wrote: "Ye have heard of my conversation in times past in the Jews' religion . . . And profited in the Jews' religion above many of my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers."

Yes, this zealous, religious Jew became the most zealous, spiritual servant of the Lord Jesus Christ. He did say, "I am a Jew." But we have no record that he said, "I am a Christian." Paul never used the word "Christian" in any written record we have and he wrote about one-half of the Books of what we call "the New Testament Scriptures." In fact, the word "Christian" is used only three times in the Bible. Paul used the words "Jew" and "Israel" more than fifty times. The two words were used concerning the same people or nation. The word "Jew" occurs in all of the Bible 292 times; and the word "Israel" 2571 times.

Note a question asked by Paul, in which the word "Jews" is used; and a most important truth he presented, in which he used the word "Israel."

"IS GOD THE GOD OF THE JEWS ONLY? IS HE NOT ALSO OF THE GENTILES? YES, OF THE GENTILES ALSO." (Romans 3:29). "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, TILL THE FULNESS OF THE GENTILES BE COME IN. AND SO ALL ISRAEL SHALL BE SAVED." (Romans 11:25 and 26).

In connection with this most interesting and important truth in Romans 11:25 and 26, read the why of Israel's future salvation, in verse twenty-eight, "As touching the election, they (Israel) are beloved for the fathers' sake." The fathers were Abraham, Isaac and Jacob. For their sake God will again elect Israel. Something happened to Israel about the year 50 A.D. When and

because something happened to Israel, or the Jews, about 50 A.D. something also happened to the Gentiles. Reconciliation was sent to them; and they obtained God's mercy because of Israel's unbelief. (Romans 11:15 and Romans 11:30). Something is going to happen to Israel in the future, because the gifts and calling, of God are without repentance. (Romans 11:29). God made a covenant with Abraham concerning Israel's peaceful possession of offered Isaac on the altar. (Genesis 22:7 to 19; Hebrews 6:14 to 20 and the land of Canaan; and he confirmed it with an oath at the time Abraham 8:9 to 13). So we read, in Romans 11:27, concerning Israel's future salvation: "This is My covenant unto them (Israel), when I shall take away their sins."

But now for Paul's very interesting question, "Is God the God of the Jews only?" That question was asked in the year 60 A.D. We would not think of asking such a question after nineteen centuries of Christianity, during which time we have not only known the truth of Romans 10:12, that there is no difference between the Jews and the Gentiles, but up to this present generation we have seen the Jews as a very feeble minority. When the second world war broke out, just one out of every one hundred human beings on this earth was a Jew, yes, just one percent of the earth's human inhabitants. It is true that God has miraculously preserved the Jews from complete annihilation; but aside from this fact, no intelligent student of the history of the Jews during the past nineteen centuries could truthfully say that God's favor has been upon the Jews. However, such a student would have to acknowledge that there has been the fulfillment of the words of Israel's Messiah, as recorded in Luke 21:24. Note what He said after Israel had rejected Him as their Messiah and King: "And they (the Jews) 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' shall be fulfilled." If we can depend upon the words of the Lord Jesus Christ, then we may be sure that as truly as Jerusalem has been under the political rule of Gentiles and as sure as the Jews have been scattered all over this earth among the Gentiles, just so sure will "the times of the Gentiles" be fulfilled. When the fulness of the Gentiles be come in, Israel will be saved by the coming of their Deliverer. (Romans 11:25 and 26). Note in Luke 21:27 to 33 that the Son of man will come back to this earth for Israel's redemption.

The Lord Jesus Himself, when here on earth, may have influenced the Jews to ask the question, "Is God the God of the Jews only?"; for He said to the Gentile woman; "it is not meet to take the children's bread (Israel's bread) and cast it to the dogs (Gentiles)"; "I am not sent but unto the lost sheep of the house of Israel"; "go not into the way of the Gentiles." (Matthew 15:23 to 27 and Matthew 10:5 to 7). So Christ might have asked the question of that Gentile woman; "is God the God of the dogs?" As Gentiles, let us remember those words of Paul, in Acts 13:46, where he said that he was turning to the Gentiles because the Jews, to whom he had to go first, would not have what the risen Christ offered them. (Acts 13:46). He offered them the sure mercies of David. (Acts 13:30 to 35).

According to Acts 13:23, Christ was born into this world to be Israel's Saviour. According to Luke 1:28 to 33, the Lord Jesus Christ was born into this world to occupy the throne of David and to reign over the house of Jacob forever. According to Galatians 4:4 Christ was born under the law to redeem Israel under the law. According to Romans 15:8, Christ, on earth, was a Minister of the circumcision. When here on earth Christ said, "We know what we worship; for salvation is of the Jews." (John 4:22). When the Lord Jesus was eight days old He

was circumcised, and all that was done for Him was done according to the law of Moses given to and for Israel. (Luke 2:15 to 39). When here on earth it was Christ's custom to attend the Jews' synagogue on the Jews' Sabbath. (Luke 4:16). Christ was saluted, "King of Israel"; and He died as "King of the Jews." (John 1:45 to 50) (Matthew 27:37). Christ was born with Divine right, legal right, family right, and every right to take David's throne and reign over the house of Jacob. (Luke 1:28 to 32). He is coming back to this earth to do this very thing. (Isaiah 9:6 and 7). Then Israel will no longer be "Forsaken," but "Hephzibah" (the Lord delighteth in thee). (Isaiah 62:1 to 4).

Both Peter and Paul told the Jews that Christ was raised up in incarnation and also in resurrection to be Israel's Saviour. (Acts 5:29 to 32 and Acts 13:23 and 30 to 36). Yes, salvation is of the Jews.

Let us never forget the truth of Romans 11:30; that the Gentiles obtained mercy and grace from God, because of Israel's unbelief. Then a new Divine movement began; and the Lord "came and preached peace to you which were afar off (the Gentiles), and to them that were nigh (the Jews)." (Ephesians 2:17.) There was a great difference between being "afar off" and "nigh." The "afar-off" Gentiles were called "no people," "a foolish nation." (Romans 10:19). The Gentiles were aliens from the Commonwealth of Israel. (Ephesians 2:11). The Gentiles were alienated from the life of God. (Ephesians 4:18). The Jews were called "the natural branches." The Gentiles were called "the wild olive tree"; "wild by nature." (Romans 11:24; Romans 11:21). Remember the difference between "the children" and "the dogs," in Matthew 15:21 to 27. Then remember Peter's words some seven years after Christ died: "it is an unlawful thing for a man that is a Jew to come unto one of another nation (the Gentiles)." (Acts 10:28). With all of these statements in mind let us think of Romans 9:4 and 5:

WHO ARE ISRAELITES?

"WHO ARE ISRAELITES; TO WHOM PERTAINETH THE ADOPTION, AND THE GLORY, AND THE COVENANTS, AND THE GIVING OF THE LAW, AND THE SERVICE OF GOD, AND THE PROMISES?" "WHOSE ARE THE FATHERS, AND OF WHOM, AS CONCERNING THE FLESH CHRIST CAME, WHO IS OVER ALL, GOD BLESSED FOR EVER?"

If the Psalmist, one thousand years before Christ came down from heaven, could truthfully utter the great truth in Psalm 147:20, concerning Israel, "He (Jehovah) hath not dealt with any nation so," what now could be said concerning this Nation? Since those days the Jews have given us our Lord and Saviour Jesus Christ, the twelve apostles and the apostle Paul, and the additional inspired Books of the Bible, including the twenty-seven Books from Matthew to Revelation, all written by Jews, if Dr. Luke was a Jew.

Whether or not we like the Jews, we certainly value above everything else what we have received from and through them. If we could be on hand to see and know Israel when the coming King of Glory shall have transformed them, we would like them much better than we do now, while in their blindness they continue to reject that King Who visited them on this earth and presented His Divine Messianic credentials. If you want to know just how redeemed Israel will be after their transformation, read Ezekiel 36:24 to 38 and Ezekiel 37:21 to 38. Read these verses

and see what is going to happen to Israel. Yes, the Sun of righteousness is going to arise with healing in His wings. (Malachi 4:2). "They shall look upon Me, Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son." (Zechariah 12:10). This will be a different story from John 1:11: "Christ came unto His own, and His own received Him not." In Matthew 13:44 the Lord Jesus Christ told Israel about a Man Who bought a field that He might own a treasure that was hid in that field. What did the Lord God say concerning the Nation Israel right after they had been delivered from Egypt and Pharaoh? "Ye shall be a peculiar treasure unto Me above all people." (Exodus 19:5). "The Lord hath chosen Israel for His peculiar treasure." (Psalms 135:11). Note again Isaiah 45:4, "Israel, Mine Elect, I have even called thee by thy name." "Thou art My servant, O Israel; thou shalt not be forgotten of Me." (Isaiah 44:21). "I am the Lord, your Holy One, the Creator of Israel; your King." (Isaiah 43:15).

Let us remember that when God shall transform Israel, when Israel shall be saved, according to Romans 11:25 to 29, it will be because the gifts and calling of God are without repentance, because of the fathers, Abraham, Isaac and Jacob. (Romans 11:27 to 29). Note Isaiah 41:8, "But thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham, My friend." Abraham was God's friend. And surely God was Abraham's friend. Now compare Romans 11:29 with Ezekiel 36:22 and note why Israel's future glory is assured. Not for Israel's sake. But for the Lord's own sake; for His Name's sake. And for Abraham's sake.

Israel was born in affliction in Egypt. The more they were afflicted the more they increased. (Exodus 1:12). When the Lord sent Moses to deliver Israel from Egyptian bondage, why was it done? Not because Israel deserved it. But for the very same reason that they are yet to be delivered from the hands of the nations who will be afflicting them. Note Exodus 2:24, "And God heard their groaning and GOD REMEMBERED HIS COVENANT WITH ABRAHAM, ISAAC AND JACOB." So the Lord delivered Israel from Egypt, FOR THE FATHERS' SAKE; just as He will yet, for the fathers' sake say to the North, the South, the East, and the West, give up My people. Why again? For I have created him for My glory. (Isaiah 43:6 and 7). So Israel was created for the Lord's glory. And Jesus Christ was the glory of His people Israel. (Luke 2:32).

In this message we want to think of the statement in Isaiah 43:7, that God created Israel for His own glory, with the statement of Paul, in II Corinthians 5:17, "if any man be in Christ, he is a new creation," and Ephesians 2:10, "we are God's workmanship created in Christ Jesus." Surely Israel was God's workmanship. In considering the creation of Israel from barren Sarah and Abraham, at the age of one hundred, and the creation of the Church out of Gentiles, who were dead in trespasses and sins and long before given up by God (Romans 1:20 to 30), we are reminded of the statement in I Corinthians 1:28 to 31, "no flesh shall glory in God's presence."

Yes, Israel is the key to the Scriptures. And the most important truth in all the Bible for any person to understand, if that person would know the structure of the Bible and know how to rightly divide the Word of truth, understanding God's different dealings with the human race and His different plans and purposes in different dispensations, is the great truth that in the days of Abram, who later became Abraham, God turned from the many nations to one nation; and in the days of Saul, the Jew, who became Paul, the apostle of the Gentiles, God turned from the one nation to the many nations. And then all Gentiles should know that if God spared not the one nation, He will not spare the many nations. (Romans 11:17 to 24). God will turn again from the

many nations to the one nation after He has accomplished His eternal purpose in this age and dispensation of grace, which will be the “One New Man” of Ephesians 2:15, “The Perfect Man,” the stature of the fulness of Christ, of Ephesians 4:13. (Ephesians 3:11; Ephesians 1:3 to 5; Ephesians 1:19 to 11; Ephesians 1:21 to 23).

THE MANY NATIONS AND THE ONE NATION

In the first chapter of Romans we learn what happened to the many nations before God said to Abram, “I will make of thee a great nation.” (Genesis 12:2). “When the nations knew Him as God, they glorified Him not as God . . . their foolish heart was darkened . . . they became fools . . . they changed the glory of the incorruptible God to images of man, birds and beasts and creeping things . . . they changed the truth of God into a lie . . . God gave them up.” (Romans 1:21 to 27). “Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind.” (Romans 1:28). They were alienated from the life of God. (Ephesians 4:18). They were alienated from God by wicked works. (Colossians 1:21). And so they were far off. (Ephesians 2:13 and 17). They were dead. (Ephesians 2:6 and Colossians 2:13).

But again in the eleventh chapter of Romans we have learned that something happened. The one nation, Israel, was divided into two groups, “the elect” and “the rest.” (Romans 11:5 to 9). And “the rest” were blinded. That brought the setting-aside, the fall, of the one nation; and also a very radical change in God’s attitude toward, and His dealings with, the Gentiles, in grace. Salvation was sent to the many nations to provoke the one nation to jealousy. (Romans 11:11). This was not until Israel had rejected Christ in resurrection as well as in incarnation. Then the many nations obtained mercy, because of the unbelief of the one nation. (Romans 11:30). This brought in a parenthetical period, during which the one nation will be in disfavor with God, and the many nations will continue under the reign of grace, until the fulness of the Gentiles be come in; and then Israel shall be saved. (Romans 11:25 and 26). This means that God will again turn from the many nations to the one nation. This most wonderful dispensational chapter in all of the Bible, the Eleventh of Romans, closes with very fitting words: “O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!” In Acts 3:19 to 21 and Acts 5:29 to 32 the Twelve presented to the one nation a new proposition, but by Paul God presented to the many nations a new dispensation.

THE CALL OF ABRAM—THE BIRTH OF THE NATION

First let us read Hebrews 11:8 and 12:

“By faith Abraham (Abram), when he was called to go out into a place which he should afterward receive as an inheritance, obeyed . . . Through faith Sarah was delivered of a child when she was past age . . . Therefore sprang there even of one, and him AS GOOD AS DEAD, so many as the stars of the sky in multitude.”

No glory here for the flesh. The man was as good as dead. That is not very good. The woman was past age. God had His opportunity to manifest His power and to claim the glory for Himself.

Again before going to the twelfth chapter of Genesis to read the call of Abraham, let us note Romans 4:9 to 11:

“We say that faith was reckoned to Abram for righteousness. How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had being yet uncircumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being uncircumcised.”

In Galatians 3:16 to 18 we learn that Abram was called and justified by God 430 years before God made the “law” covenant with Israel. The “law” covenant was known as “the Old Testament” after Christ died on the cross and made the “law” covenant old. (Heb. 8:9 to 13) (II Corinthians 3:11 to 18). Until after Christ had died on the cross there was no covenant or testament known as “The Old Testament.” It was very definitely new when it was added at Sinai to the Abrahamic covenant; till the Seed of Abraham (Christ) came. (Galatians 3:19). Abraham lived about one hundred years after God called him and justified him; so there was no “law” covenant (which was later to be known as “the Old Testament”) until about 330 years after Abraham’s death. We find no trace of the “law” covenant or “Old Testament” in the Book of Genesis.

But we do learn in Genesis this very important truth; that the first eleven chapters of Genesis, from the entrance of sin by Adam to the call of Abram, cover about 2083 years of the history of man. Then beginning with the very first verse of the twelfth chapter of Genesis, through the remaining thirty-nine chapters of Genesis, and on through the thirty-eight Books, from Exodus to Malachi, we have chiefly the history of the birth, the journeys, the religious program, the commonwealth, the kings and captivity, of one nation, and that of other nations that had dealings with that one chosen nation, Israel. In Genesis 35:10 we learn that Jacob, who was the son of Isaac and the grandson of Abraham, became “Israel” by command of God. Unto Jacob (Israel) twelve sons were born. One of those twelve sons was given the name “Judah.” David, God’s great king, came from Judah. When Jesus Christ was born, the record in Matthew 1:1 is, “Jesus Christ, the Son of David, the Son of Abraham.” There was therefore the two-fold sense in which Jesus Christ was a Jew, as the Lion of the Tribe of Judah, and by religion. (Luke 4:16; Luke 2:14 to 39).

The history of Israel did not stop with Malachi; for Matthew, Mark, Luke and John, the Four Gospels, give us the record of Jesus of Nazareth in the midst of Israel, sent only to the lost sheep of Israel. (Acts 2:22 and Matthew 15:24). Christ chose twelve Israelites and told them to go to Israel; not to Gentiles. (Matthew 10:5 to 8). After Christ’s death there were devout Jews on the day of Pentecost in Jerusalem. (Acts 2:5; Acts 2:36). Seven years later these scattered Jerusalem Jews preached to none but Jews only. (Acts 11:19). Then Paul was a Jew and he said to the Jews about twelve years after the death of Christ, “it was necessary that the Word of God should first have been spoken to you (Jews).” (Acts 13:46). So we see that the Bible is very largely a Jewish book. But we do thank God that Paul later on received some very good news for Gentiles, in what he called “the dispensation of the grace of God for you Gentiles.” (Ephesians 3:1 to 4). And in this age of grace there is no difference between the Jews and the Gentiles; for the same Lord is rich unto all that call upon Him. (Romans 10:12).

THE GOSPEL OF THE UNCIRCUMCISION

What a shock it was to the twelve apostles when Paul told them what the Scriptures foresaw when God, about 1900 B.C., chose one uncircumcised heathen by the name of Abram, and justified him in uncircumcision, 430 years before the law was added (Galatians 3:8 and 17). At that time the Scriptures foresaw that a great number of uncircumcised heathen would be saved by grace through faith without the deeds of the law and without circumcision. (Galatians 3:8).

In the twelfth chapter of Genesis is the record of the call of that uncircumcised heathen, who was justified centuries before the word "Jew" was used the first time in the Bible and more than one hundred years before the word "Israel" was used for the first time in the Bible. So let us not call uncircumcised Abram either an Israelite or a Jew. And also we should know that after God gave His religious program to Israel (Hebrews 9:10) all Israelites were called Jews, not merely those who descended from Judah. Generally then the word Jew in the Bible refers to Israel religiously. Satan has used many schemes to confuse people as to Abraham, Israel, and the Jews, some Christian leaders even calling the Body of Christ "Israel." One of Satan's most absurd deceptions is "Anglo-Israelism" or "British-Israelism," with the fantastic theory that the Gentiles of England, Europe and America are the ten lost tribes of Israel. This would rob the Christian Gentiles of the most glorious truth in all the Bible; the unsearchable riches of Christ for the Gentiles (Ephesians 3:8), the dispensation of the grace of God and the mystery among the Gentiles (Ephesians 3:1 to 4 and Colossians 1:24 to 27). According to the Anglo-Israelites, these glorious Pauline messages would be for the Turks and Arabs and Chinese and Russians, but not for Americans. The devil knows that only the person who knows the true place of Israel in the Scriptures and in the program of God will understand and enjoy the Bible, and see what God wants every Christian to see, "the dispensation of the mystery which from the beginning of the world hath been hid in God." (Ephesians 3:9).

Now let us turn to the Book of Genesis to read the call of Abram. Note first Genesis 12:4, "Abram was seventy and five years old when he departed out of Haran." Genesis 15:6, "Abram believed in the Lord: and He counted it to him for righteousness." (Compare this with Romans 4:3 to 11 and Galatians 3:6 to 9). Genesis 17:24 . . . "And Abraham was ninety years old and nine, when he was circumcised." Genesis 17:5 . . . "Neither shall thy name any more be called Abram, but thy name shall be Abraham." Genesis 21:5 . . . "And Abraham was an hundred years old, when his son Isaac was born unto him." Genesis 22:9 and 10 . . . "And Abraham built an altar there, and bound Isaac his Son, and laid him on the altar." Genesis 22:15 and 16 . . . "And the angel of the Lord called unto Abraham . . . and said, By Myself have I sworn, because thou hast not withheld thine only son." (With this read Hebrews 6:14 to 20, concerning the two immutable things, God's covenant and God's oath . . . Then read James 2:21 and learn when Abraham was justified by works). ("Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?"). Abram, in uncircumcision as a heathen, was justified without works (Romans 4:3 to 11) twenty-four years before he was circumcised, twenty-five years before Isaac was born, and about forty years before God confirmed His covenant with an oath at the time Abraham offered Isaac, and received him in figure raised from the dead. (Hebrews 11:19). Compare this with the wonderful truth of Romans 8:32, "God that spared not

His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?" Isaac was spared but the Lord of glory was crucified; delivered by the determinate counsel and foreknowledge of God. (Acts 2:23).

But let us get definitely fixed in our minds that, in Romans 4:3 to 11, Paul was referring to God's covenant with Abram, the uncircumcised heathen. The Scriptures foresaw the gospel of the uncircumcision to be preached by Paul to uncircumcised heathen nineteen centuries later. (Galatians 3:8 and 2:7). James, in James 2:21, was referring to the oath which God gave to circumcised Abraham when he had offered up Isaac, about forty years after Abram was justified without works.

ABRAHAM'S SEED

Let us read Genesis 12:1 to 3: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great: and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families be blessed.

"Here we want to emphasize the promise, "I WILL MAKE OF THEE A GREAT NATION." Then let us note, in Joshua 24:2, that Abram's father was an idolatrous Gentile.

Now a few quotations from the Bible concerning that great nation:

"The people shall dwell alone, and shall not be reckoned among the nations." (Numbers 23:9).

"He that toucheth you toucheth the apple of His eye." (Zechariah 2:8). "The Lord's portion is His people . . . He found him in a desert land and in the waste howling wilderness: He led him about, He instructed him; He kept him as the apple of his eye." (Deuteronomy 32:9 and 10; Psalms 17:8; Lamentations 2:18).

"No weapon that is formed against thee shall prosper." (Isaiah 54:17). "If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men, But My mercy shall not depart away from him." (II Samuel 7:14).

"Neither be dismayed, O Israel; for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and none shall make him afraid. For I am with thee, saith the Lord, to save thee. I will make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." (Jeremiah 30:10 and 11).

"And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, Saith the Lord thy God." (Amos 9:15).

God has punished His nation with the rods of men; but all of the great Gentile nations from Egypt to Germany have learned that no weapon formed against the Jews shall prosper. The Jews today speak more than one hundred languages. They are scattered among the nations waiting till "the times of the Gentiles" be fulfilled, having God's promise that He will not make a full end of them. Israel was created for God's glory; and while at the present time, spiritually, they are no credit to God, yet we learn in Ezekiel 36:21 to 34, that for God's own holy Name's sake Israel is being miraculously preserved and her future glory will far surpass her past glory.

(Isaiah 43:7; Isaiah 62:1 to 4). Israel was called to be God's witness to the nations. But instead of being faithful witnesses to the Gentiles, both Israel and Judah, became idolatrous, wicked people, under such kings as Jeroboam and Manasseh, two of the most wicked men who ever lived on this earth. So God sent Israel captive under the Assyrians and Judah captive under the Babylonians. The King of Babylon besieged Jerusalem about 600 B.C.; and that marked the beginning of "the times of the Gentiles." The Gentiles took the one great nation to Babylon. From that time to this we have been living in "the times of the Gentiles," politically; and Israel has been "the tail" and not "the head," in "Thou shalt become fulfillment of Deuteronomy 28:44. And note Deuteronomy 28:37: a byword among all nations."

When their Messiah came unto His own, His own received Him not. He spoke some very solemn words to them in the parable of the vineyard, in Matthew 21:33 to 46. He told Israel they had killed their own prophets and now they were going to kill God's own Son, their Messiah. Then He told them that "the times of the Gentiles" would continue until His return as the Son of man, at which time Israel would be saved out of great tribulation. (Luke 21:24 to 32).

When God turned Israel over to the Gentiles about 600 B.C. "the times of the Gentiles," politically, began. When God sent blindness upon Israel, the one nation, about 50 A.D., and sent Paul, the apostle of the Gentiles, to the many nations, to provoke Israel to jealousy (Romans 11:11), "the times of the Gentiles," spiritually, "the dispensation of the grace of God for Gentiles" (Ephesians 3:1 to 4), began. After the close of this present dispensation the fulness of the Gentiles will come in, and then God will turn again to the one nation. (Romans 11:25 and 26).

The Lord Himself preached the gospel to Abram, the uncircumcised heathen, and the one great nation Israel came from that man and his wife, as good as dead; and then God turned from the many nations to Abram to bring forth the one nation, about 1900 B.C.. The Lord Himself preached to Saul, the Jew who was born out of due time, the only unsaved person, on earth, who saw Christ after He was raised from the dead. The Lord Himself preached the gospel to that circumcised Jew and sent him to the many nations, when and because the one nation was set aside. (Acts 9:1 to 15; Acts 22:17 to 21; Acts 13:46; Acts 18:5 and 6; Acts 28:25 to 28; Romans 11:15 and Romans 11:30). This man Paul received from the glorified Christ in heaven the "grace" gospel which he preached to the Gentiles. (Galatians 1:11 and 12). That grace was given to Paul that he might preach among the Gentiles "the unsearchable riches of Christ." (Ephesians 3:8). By revelation the risen Christ made known to Paul "the dispensation of the grace of God for Gentiles," when and because Israel was set aside. (Ephesians 3:1 to 3). Because this dispensation had been God's secret, and His eternal purpose, Paul declared it to be "the dispensation of the mystery." (Ephesians 3:9 to 11). Then Paul wrote this profound truth, in Colossians 1:24, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for His Body's sake, Which is the Church." Paul had much to say about the One Body. (I Corinthians 12:13; Romans 12:3 to 5; Ephesians 4:4 and 5:32). In Ephesians 3:6 he called it "the JointBody." In Ephesians 2:15 we learn that God, during this dispensation of grace, will make One New Man; Christ and the Church, One Flesh. (Ephesians 5:31 and 32).

After God has accomplished His eternal purpose during this present economy, and the unity and the Perfect Man of Ephesians 4:13 has come, then there is to be a New Israel. (Isaiah 62:1 to 4). But let us not confuse the One New Man of Ephesians 2:15 with the New Israel of

Isaiah 62:1 to 4. After God completes the Body of Christ, “the building up of the Body of Christ” (Ephesians 4:12), Christ will return to build again the tabernacle of David. (Amos 9:11 to 15; Acts 15:13 to 18). Then the twelve apostles will sit on twelve thrones and judge the twelve tribes of Israel. (Matthew 19:27 and 28). These same twelve men stood up on the day of Pentecost and addressed a message to all the house of Israel (twelve tribes). (Acts 2:14 and Acts 2:5 and Acts 2:36 and Acts 2:22.) “Twelve” is the number of Israel. “One” is the number of the Church, for all members of the One Church are one with Christ and one with one another, in one hope, one faith, by one Spirit and one baptism. (Ephesians 4:3 to 6) . . . “For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit were we all baptized into one Body, whether we be Jews or Gentiles.” (I Corinthians 12:12 and 13). “That He might reconcile both unto God in One Body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off and to them that were nigh. For through Him we both have access by one Spirit unto the Father.” (Ephesians 2:16 to 18). There had been before that time enmity between the one nation and the many nations, but that enmity was slain by Christ on the cross, when He broke down the middle-wall between them to make of the twain One New Man. (Ephesians 2:15). Therefore, the Body of Christ is indeed the Church of Many Nations. “Where there is neither Gentile nor Jew, circumcision nor uncircumcision. but Christ is all, and in all.” (Colossians 3:11).

When the risen Lord turned Paul from the One Nation to the Many Nations, Paul wrote concerning Christ, “we know Him no longer after the flesh.” “Therefore if any man be in Christ, there is a new creation . . . old things are passed away: behold all things are become new.” (II Corinthians 5:16 and 17). Then what followed in the next four verses? The ministry of reconciliation. So we see that when God turned from the One Nation to the Many Nations He brought in a new dispensation and the New Creation, making alive dead Gentiles, saving them by grace without any obligation to Israel’s religious program and no longer in subjection to that One Kingdom Nation, under the covenant of circumcision, as they had been for many centuries.

It was God Who brought forth the One Nation (Israel) from the two dead Gentiles. Abram and Sarah, after He had set aside the Many Nations. Israel was God’s new creation for His own glory. It was God Who brought forth the New Creation from dead Gentiles, after He set aside His one Nation. (Galatians 6:15; Ephesians 2:10). In the Kingdom age after this present dispensation the Many Nations will again come to God through the One Nation and then they will again be in subjection to that One Kingdom Nation in the coming Kingdom dispensation.

But let us know, that according to God’s infallible Word, both Gentiles and Jews must either be saved by grace through faith in the crucified and resurrected Christ, or be forever lost.