



Bible Student's Notebook™

The Herald of His Grace

Weekly

Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume 22
Issue 539

Israel and the Supposed Lost Tribes

Part 2 of 2

by — Charles H. Welch (1880-1967)

The Scriptural Testimony is that the Nation of Israel was never "Lost" and that the "Jews" are a People Composed of the "Twelve Tribes"

ALL ISRAEL SHALL BE SAVED

Before we can come to a Scriptural conclusion as to the import of the statement, found in Romans 11, we must consider as a whole the section in which it is found, namely Romans 9:1-11:36.



The structure of Romans 9-11 in its simplest presentation is as follows:

Romans 9-11

- A 9:1-5. Sorrow.
Doxology: God over all (9:5).
- B 9:6-29. The Remnant saved. Mercy on some.
Corrective as to "all Israel" (9:6).
- C 9:30-11:10. The Stumbling stone.
The Lord of all that believe. No difference.
- B 11:11-32. All Israel saved. Mercy on them all.
Corrective as to the Remnant (11:1-5).
- A 11:33-35. Song.
Doxology: All out of God, all through God, all to God.
To God be glory unto the ages (11:36).

WHO ARE ISRAEL?

Abraham had eight sons:

<u>By Hagar</u>	<u>By Keturah</u>	<u>By Sarah</u>
Ishmael	Zimran Jokshan Medan Midian Ishbak Shuah	Isaac

Ishmael was "cast out," for he could not be the heir together with Isaac (Genesis 21:10). Of the sons of Keturah it is written,

Abraham gave them gifts, and sent them away from Isaac his son (Genesis 25:6).

But of Isaac we read,

And Abraham gave all that he had unto Isaac (Genesis 25:5).

If mere physical descent from Abraham had constituted a claim, then seven other nations descended from these seven other sons might have disputed Israel's rights. The deciding factor was God's sovereign election.

Again, coming close to the problem, Paul carries the argument a stage further. The other nations referred to

(see *LOST TRIBES*, page 4715)

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Paul Our Guide – Christ Our Goal

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This free weekly electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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ABBREVIATION KEY

<i>Scripture Version</i>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the Bible Student's Version).	CL: A Critical Lexicon and Concordance (Bullinger)
CV: Concordant Literal Version	CWS: Complete Word Study Dictionary (Zodhiates)
DAR: Darby Translation	FoS: Figures of Speech (Bullinger)
DT: Dabhar Translation	SEC: Strong's Exhaustive Concordance
FF: Ferrar Fenton Bible	TGL: Thayer's Greek-English Lexicon
KJV: King James Version	UR: Unsearchable Riches
RE: Rotterdam's Emphasized Bible	VED: Vine's Expository Dictionary
WT: Weymouth Translation	YAC: Young's Analytical Concordance
YLT: Young's Literal Translation	
<i>Reference Sources</i>	<i>Reference Notations</i>
AA: Analytical Analysis (Welch)	cf. – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	e.g. – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	et al. – and others
CC: Concordant Commentary (Knoch)	etc. – et cetera (and so on)
CKC: Concordant Keyword	ff. – and the following
	i.e., – that is

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LOST TRIBES (continued from front page)

above were descended from different mothers, but the apostle goes on to show that even sons born to Isaac by the *same mother* do not share equal privileges.

Esau was the elder, Jacob was the younger, both children of the same mother, yet Esau was rejected and Jacob chosen,

For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her, The elder shall serve the younger (Romans 9:11-12).

This is not the only place where a distinction is made between the *true chosen* seed, and the merely *natural* seed. For example, when the Lord looked upon Nathanael He said,

Behold, an Israelite indeed (John 1:47).

Then, in John 8, we read:

They answered and said unto Him, "Abraham is our father." Jesus saith unto them, "If ye were Abraham's children, ye would do the works of Abraham ... Ye do the deeds of your father ... Ye are of your father the Devil" (John 8:39-44).

In the epistle to the Romans itself we have the distinction between the purely natural seed and the spiritual heirs of Abraham,

For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God (Romans 2:28-29).

In Galatians 4, Ishmael is likened to the unbelieving Jews "born after the flesh," while the true believing Jews are likened to Isaac; and his mother, the freewoman, is likened to Jerusalem that is above, and free. These

constitute the "Israel of God" (Galatians 4:21-31; 6:16).

As we study the argument put forward by Paul in Romans 11, an important principle emerges that extends beyond the limits of the people of Israel:

So all Israel shall be saved (Romans 11:26).

"All Israel" can be interpreted correctly only if the reasoning of Romans 9 is adhered to.

In Isaac shall thy seed be called (:7).

The children of the promise are counted for the seed (:8).

Israel is not a title that belongs to any one merely because he is a descendant of Abraham, for it is written,

POINTS OF REFERENCE

Hebrew speaks of their *Race*
Israel speaks of their *Nationality*
Jew speaks of their *Religion*

They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of

the flesh, these are not the children of God: but the children of the promise are counted for the seed (Romans 9:6-8).

Here the words "Israel," "seed" and "children" are used with *two* significations. One speaks of every single descendant, the other of those who are related to promise, counted for the seed and in Isaac.

With these humbling evidences of Divine sovereignty we turn to Romans 11 and read,

And so all Israel shall be saved ... as concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance (Romans 11:26-29).

This blessing of Israel takes place under the covenant and cannot be spiritualized away and applied or ►

interpreted of the ecclesia, the Body of Christ. In the same way “*The Israel of God*” (Galatians 6:16) refers to the elect nation and not to the Gentiles.

Several facts stand out in the record of Israel's calling:

- (1) They have a most glorious future under the blessings of the New Covenant.
- (2) None of these blessings can be legitimately transferred to the Gentiles or the Body of Christ.
- (3) The title “*Israel*” and “*Jew*” is never used of any other than this people.
- (4) God's faithfulness is called in question if the *literal* interpretation of these passages is denied.

The attempt to make a distinction between “*the Jew*” and “*Israel*” fails in the light of scriptural usage. The title “*Israel*” belongs to *all* of the tribes. The term “*Jew*” dropped its special reference to Judah and became the symbol of a religion.

From Genesis 12, where the promise of a seed was made to Abraham, to the last chapter of the Acts, the Jew or Israel dominates the Scriptures, and blessing and purpose are related to them. The only portion of Scripture where Israel, as a factor, is *absent*, is the “*administration of the secret*” (Ephesians 3:9, *Rotherham*), the parenthetical period that intervenes between the blindness of Israel which came upon them in Acts 28, and the day when their eyes shall be opened and they will look upon Him Whom they pierced (John 19:37; Zechariah 12:10).

The phrase “*The children of Israel*” is too deep seated to be removed either from our translations or our references, but it should be remembered that the

word used in the Old Testament and also in the New Testament is “*son*” as distinct from a “*child*.”

The first title given to Israel in the Scriptures is found in Exodus 4:22,

Israel is My son, even My firstborn.

The last is found in Isaiah 46:13,

Israel My glory.

The earthly ministry of Christ was limited to,

The lost sheep of the house of Israel (Matthew 10:6; 15:24).

While others spoke of Christ as “*The King of the Jews*,” the Jews themselves used the title “*The King of Israel*” (Matthew 27:42; Mark 15:32; John 1:49; 12:13).

It truly can be affirmed that he who realizes the scriptural position of Israel, the nature, sphere and purpose of their calling, their influence upon the condition of the Gentiles, and the blank (dispensationally) that their failure at the first advent caused, possesses the key to unlock the purpose of the ages.

In Israel the believer may see worked out in miniature the scheme of redemption and the goal of God, and discover that what things happened unto them, happened unto them as examples and types and shadows of larger issues. ■

An Alphabetical Analysis, Volume 2, pages 200-211
(*edited & abridged*)



100 Scriptural Proofs that Jesus Christ Is the Savior of All and 150 Reasons for Believing in the Final Salvation of All Mankind

by — Thomas Whitemore & Erasmus Manford

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This reprint of two historical works from the 19th century examines Scripture passages taking the reader through a logical train of thought proving universal reconciliation.

Circularity

by — Jack E. Jacobsen

One of the most sweeping statements by Paul is that “all things are of God” (Romans 11:36). A more literal [rendering] of Paul’s statement would be that “all things are out of God.” Not only in Romans is this statement made, but we have this statement reiterated in I Corinthians 8:6; 11:12; II Corinthians 5:18; Ephesians 1:11; Hebrews 2:10. Perhaps the most pungent spiritual nugget of this truth is given to us by Paul in Romans 11:36 as stated in the *Amplified Version*:

For from Him and through Him and to Him are all things. For all things originate with Him and come from Him; all things live through Him, and all things center in, ... consummate, and ... end in Him. To Him be Glory forever. Amen.

Was Paul careless and too bold in these utterances, or did he mean what he said to be taken literally and at full strength? No, Paul was giving us a concept of circularity. He was revealing a truth given to him by Christ Jesus. Was this truth too much even for Peter? Peter states in II Peter 3:16,

There are some things in those [Epistles of Paul] that are difficult to understand.

While Peter saw grace for his own people, Paul saw *grace for all*. Not only did Paul see the marvelous love and grace of God for all men, but Paul saw all of mankind being restored in the ages to come.

That in the dispensation of the fullness of times He

might gather together in one all things in Christ both which are in Heaven and which are on earth; even in Him (Ephesians 1:10).

All nature is a manifestation of *circularity*. For example, in Ecclesiastes 1:5-7, we read,

The sun also arises, and the sun goes down, and hastes to his place where he arose. The wind goes toward the south, then turns about unto the north; it whirls about continually, and the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, there they shall return again.

In this concept of circularity, we see God as the First and Only Cause. There are no second causes. God has *all things* under His control. The negative and evil forces accomplish His purpose. In Romans 9, Paul shows how God chose Abraham, God chose Isaac, God chose Jacob and not Esau, God chose Moses *and* God chose the Pharaoh. To Pharaoh God says that I chose you to show forth His power:

For the Scripture saith unto Pharaoh, “Even for this same purpose have I raised thee up, that I might show My power in thee, and that My name might be declared throughout all the earth” (Romans 9:17, citing Exodus 9:16).

Romans 9:19, and following, deals with the power of God to make a vessel for His honor and one for His dishonor (ordinary use). God allowed the brethren of Joseph to ►



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deal harshly with him, to sell him into slavery. This was a set of divine circumstances that would eventually lead to a place of honor in Egypt for Joseph as the minister of agriculture. In this role, Joseph was used by God to feed the hungry world of that day.

The sovereignty of God is mentioned by Paul in Romans 13:1,

For there is no power but of God: the powers that be are ordained (ordered) of God.

God can raise up men and abase them. God raised up Nebuchadnezzar, the king of Babylon, and then debased him. Nebuchadnezzar finally bowed in humility to worship the Lord.

In the life of Samson, we find a man dedicated to the Lord from before his birth to be a Nazarite, fully separated unto the Lord. When Samson grew up, he saw a woman in Timnath, a Philistine, and Samson asked his parents to obtain her to be his wife. This hurt his parents deeply. Samson was to marry one of his own kind. The Scriptures declare that,

His mother and father knew not that this was of the Lord (Judges 14:4).

This was at God's direction, even though to their Jewish mindset Samson's choice was contrary to the will of the Lord.

When Israel became a nation, they had King Saul, King David and King Solomon. After the death of Solomon, his son Rehoboam was asked to reduce the yoke of heavy taxes. He rejected the council of the older men and the people, and the Kingdom was divided. We read these words from II Chronicles 10:15,

So the king hearkened not unto the people; for the cause was of God, that the Lord might perform His word ...

When the ten northern tribes refused the kingship of Rehoboam and made Jeroboam their king, Rehoboam gathered His army to go and bring them back under his control; but God sent a messenger to him saying,

Thus says the Lord, "You shall not go up nor fight against your brethren; return every man to his house: for this thing is done of Me" (II Chronicles 11:4).

Paul refers to this division and dispersion in Romans 11 as God's plan to fulfill His purpose in the coming ages.

God has not cast away His people, which He foreknew, but blindness in part is happened to Israel,

until the fullness of the nations come in. And so all Israel shall be saved; for God has concluded them all in unbelief, that He might have mercy upon all (Romans 11:2, 25-26, 32).

In our lives, God has ordained the good and the bad, both working for our good under His control. The weapon which He allows to be formed against us will not ultimately prosper, but God will use the entire situation for our eventual good.

Behold, I have created the smith that blows the coals in the fire, and that brings forth an instrument for his work; I have created the waster to destroy. But no weapon formed against you shall prosper ... this is the heritage of the Lord's servants (Isaiah 54:16-17).

The whole present *kosmos* (universe) is in a state of degeneration, going into a state of decay and corruption. However, the hour is coming when all things shall change and God will begin a work of re-generation. Jesus spoke of the beginning of that time saying,

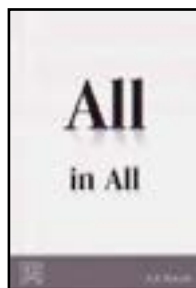
In the regeneration when the Son of Man shall sit in the Throne of His Glory (Matthew 19:28).

This will mark the beginning of the ages when all things will be restored to their intended glory.

Whom [Christ] the heaven must receive until the times of restitution of all things (Acts 3:21).

Paul mentions in I Corinthians 15:22 the way of mankind in God's plan of circularity.

As in Adam all die, even so in Christ shall all be made alive.



ALL in All: The Goal of the Universe

by — A.E. Knoch (1874-1965)
(#6269) 219 pages, Paperback

(See order form.)

This publication is a compilation of the writings of A.E. Knoch on human destiny. The author examines three major theories on this topic current among students of Scripture. The striking phrase "All in all," which pertains to the vivification of all mankind in I Corinthians 15:28 and relates to the reconciliation of the entire intelligent creation in Ephesians 1:23, is discussed at length. Two extensive appendices are included, exploring the usage of the terms "eon" and "eonian" in the Scriptures.



Who is in Adam? All of us – past, present and future.

According to a purpose of the ages, which He made in Christ Jesus our Lord.

"All" of those in Adam are the same "all" in Christ. In geometry there is a theorem, "things equal to the same things are equal to each other."

As all are made alive, each in his own order, death is destroyed. Only when there is no more death in God's entire universe is death totally abolished. This promise of life is given unto all.

Thus, the "all" in Adam are the "all" in Christ. The first Adam brought forth death to humanity; the last Adam (Christ) brings life to all.

The last enemy that shall be destroyed is death (I Corinthians 15:26).

The first man Adam became a living creature, the last Adam is for a life-giving spirit (:45, Young's).

Christ will reconcile all things back unto God.

What is the secret of all of us coming into the "life-giving spirit" of Christ? The answer is in verse 23, "Every man [person] in his own order." God has an order for us to receive that life-giving spirit of Christ. God ordained that Paul, in God's own time, would come in on his way to Damascus. You and I came to this life-giving spirit at God's appointed time in our lives.

And through Him to reconcile the all things to Himself – having made peace through the blood of His cross – through Him, whether the things upon the earth, whether the things in the heavens (Colossians 1:20).

In :24, Paul says, "Then comes the end." In the end all will have come into Christ's life-giving spirit. The Lord Jesus is not fully manifested as the Savior of all men yet, but when the ages are finished, Christ will deliver redeemed humanity to the Father that God might be "All in all."

Every tongue will confess adoration to Christ as Lord.

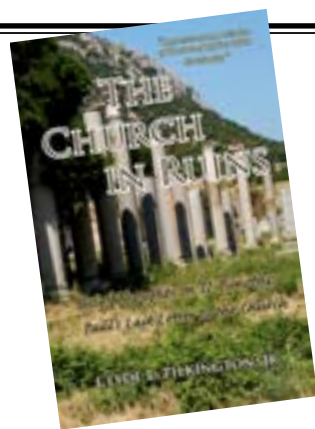
When the Lord Jesus has subdued all things under Him and in Him, then this jewel of redeemed humanity will be presented to the Father and the ages will cease and so-called "eternity" will begin.

That at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:10-11).

This plan of God contained in the concept of circularity is described by Paul in Ephesians 3:11,

God will rise up in everyone, bringing the consummation of God's plan of the ages – a complete circle, **from God in Himself to God** "All in all." ■

— *The Concept of Circularity*
(edited & abridged)



140 pp., PB

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THE CHURCH IN RUINS

Brief Thoughts on II Timothy, Paul's Last Letter to the Church

by — Clyde L. Pilkington, Jr.

This brief survey of Paul's last epistle will reveal that while almost 2000 years have transpired, the condition of the church has remained the same, and indeed has worsened in accordance with Paul's warning to Timothy.

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