

The Two Israels

Radio Broadcast

By Ken Wimer

sermonaudio.com

Bible Text: Romans 11
Preached On: Thursday, July 25, 2019

Shreveport Grace Church
2970 Baird Road
Shreveport, LA 71118

Website: www.shrevegrace.org
Online Sermons: www.sermonaudio.com/shreveportgracech

Welcome to the Grace Abounding Broadcast sponsored by the congregation of the Shreveport Grace Church in Shreveport, LA. My name is Ken Wimer and it is my privilege to minister the word of God for you today. May the Lord Jesus Christ be praised and exalted through the message preached and may he, by his Spirit of grace, grant ears to hear to each one he came to save and ransomed by his shed blood on the cross.

I'd like to invite you to look with me in Romans 11. This is a chapter that is really misunderstood today and I believe the reason is because when men read the Scriptures, they don't discern that there really are two types of Israel in Scripture. There's natural Israel to whom the promises were given in the Old Testament. God purposed to preserve them for one reason, because God had purposed that his Son should come through that nation. But within Israel is Israel, the word "Israel" means "prince with God," and so as we read here in Romans 11, we're going to see where God blinded natural Israel and they're still blinded today. There are some that are hopeful that somehow in the end there's going to be a conversion of the Jews and a turning again to God, and many times they'll read this chapter as if that's what it's saying but I truly believe that what it's saying is that regardless of the blindness of natural Israel, God has always had his true Israel whether it's Old Testament or New, those that the Father gave to Christ from eternity, for whom Christ came and paid the debt, and so complete is that debt that Paul wrote to the Galatians that in Christ there's neither Jew nor Gentile, there's neither bond nor free, male or female. That's a position in Christ, those that he's redeemed are all justified by the same blood and righteousness and to think as some preach that God's going to go back again and restore that which is done away and rebuild national Israel with a temple and everything to boot, it just goes against the very fiber of Scripture because Paul writing to the Corinthians said first the natural, then the spiritual. And we are living the spiritual today if we are in Christ and Christ has paid our debt, then we are Israel, the true Israel, and that's what we see here.

When Paul writes here to the Romans beginning in Romans 10:20, he's speaking of that spiritual Israel, the elect of God when he says, "But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me." He's talking about Gentiles and in the book of Acts, you remember there came a

time when the apostles shook the dust off their feet and declared that God had given the kingdom to another. That's what he's speaking of. But then in verse 21, "But to Israel," natural Israel, "he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people." And again people read that and say, "Well, see, God is really wanting to get them saved." That's not what he's saying. He's proving their hardness in that while his arm is stretched forth, they'll have nothing to do with him. He came unto his own in the person of the Lord Jesus Christ and his own received him not. But as many as received him, the reason they did is because he gave them the power to become the sons of God.

Now when you get to verse 11 because it sounds pretty dismal and the question is then has he cast off completely natural Israel? And Paul says, "I say then, Hath God cast away his people?" Now here in the context when he says "his people," he's talking about true Israel among Israel. That's who he's talking about. "God forbid." And then Paul gives his own self as a testimony, "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." So he's saying if God had cast off every single Jew, then I myself would not be of that number today."

Verse 2, "God hath not cast away his people," here he's not talking about natural Israel but his people, "which he foreknew." So among Israel, the Jews, that Jewish nation, the people that God foreknew he hath not cast away. And Paul says he knows that to be so because he was an Israelite of the seed of Abraham, the tribe of Benjamin, and yet it pleased God to draw him to Christ.

"Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel," he goes back even to the Old Testament, this blindness of the nation of Israel wasn't just something in his day, he goes all the way back to Elijah. "Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life." Notice how it's put there, how he maketh intercession to God against Israel. Elijah wasn't even praying for the salvation of any in Israel in his day.

And yet Paul says, "But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." The reason I'm reading this for you is because we're going to see in 1 Samuel 10 how God sent strong delusion in Samuel's day and it appeared that God had given up the entire nation and yet there was Samuel, like Elijah in his day. God has always preserved a remnant down through time. Even in our day, we can look around and say where are those that have any understanding of the Gospel of the Lord Jesus Christ as revealed here in Scripture, and yet the same can be said that the Lord has reserved a remnant. We might not be all in the same place, we might be spread out all over this whole world and meeting in small numbers here and there but it's still a remnant that has not bowed the knee, here it says to the image of, which is in *Italic*, to Baal, to false worship.

"Even so then at this present time also there is a remnant according to the election of grace." No matter how many times you open the Bible and read that, it's still in the present tense. Even so then at this present time there's a remnant according to the election

of grace. If you're listening to me and your heart's rejoicing, that's you if the Lord has opened your heart. It's like Isaiah said, "Who hath believed our report?" in Isaiah 53. Well, the remnant has believed it. The Ethiopian eunuch believed it when the Spirit opened his heart. Do you believe it? Well, if so then you're one of those of whom it says but God has given that faith, the power to believe, that's why you believe.

It says here, "And if by grace, then is it no more of works." There is a hybrid grace gospel, I put that in small "g" being preached today that is not the Gospel. There are men going around trying to balance Scripture. "We've got to preach grace but we also have to preach duty." Do you ever hear about duty faith? Some of the old Puritans loved to talk about that, the requirement to believe. It's a condition for grace. Here it says, "if by grace, then is it no more of works," you can't mix it.

"But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for." So again, which Israel? This is natural Israel. This is national Israel, hath not obtained that which he seeketh for. What did national Israel seek for? A national kingdom. That's why they turned thumbs down on Christ when he came because he wouldn't overthrow the Roman government, their worst enemy, and establish an earthly kingdom. There are still people today that expect an earthly kingdom. Over there in Jerusalem, they're contributing toward it, even congregations that call themselves Christian. You'll see these little signs in people's yards, "I'm for Israel." They support that rebuilding of national Israel and think by it they're doing God a favor.

But natural Israel, national Israel hath not obtained that which he seeketh for, "but the election hath obtained it," you see, there's the true Israel that election, the elect among Israel has obtained but notice, "the rest were blinded." This is God's judicial blindness over an entire nation and you can go over there today, the worst God-haters are there today. If you were to go to stand in the streets of Jerusalem on a corner and even mention the name of Jesus Christ, you would be arrested. It would be just the same if you went to Syria or one of these Muslim countries and endeavored to stand there and proclaim Jesus Christ as he is here in Scripture, you would face an immediate arrest and condemnation. That's in national Israel today.

The rest were blinded but notice, "According as it is written." So who blinded them? Well, this is God and that's what we're going to see in Samuel, the strong delusion that God sent that men might believe a lie lest they should be converted. Giving them over to their own reprobate mind. "According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear." When you talk about the spirit of slumber, that's not an uncomfortable thing. You get sleepy, you lay down and you think, "Ah, it's just so good to rest." That's the spirit of slumber. They're content in their rebellion and unbelief and there's no greater judgment than that and we live with people all around us that are that way, that you can't shake them out of their sleep. It's not that they're uncomfortable because they're in unbelief. No, they love it. They love it. They wouldn't have it any other way. They love their congregation. They love the programs. They love everything going on. They love their preacher. They love

the fact that their kids are involved in all these programs. It's a restful slumber but it's the sleep of death.

"Eyes that they should not see, and ears that they should not hear; unto this day." And there again, no matter how many times you open the Bible and read it, it's still unto this day.

"And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them." When he says "let their table," what table does Christendom have? They have the Bible. Some of them will sing the same hymns that we sing here and yet it's a snare. They don't see what we see. They read this Scripture as someone with double vision. I've talked to preachers, "Well, that you can't apply to the church because that's Israel. Here's church and then here's Israel." That's how they go through the Scripture. No. You're either elect or you're not. You've either been justified by the blood of Christ, the cross, or you are reprobate. There's no middle ground.

And Paul says, "Let their eyes be darkened, that they may not see, and bow down their back," notice, "always." So those that are blinded bow down their back always. There's no hope given here that somehow in the end all of a sudden Israel's going to rise up out of the dust, natural Israel. No.

"I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles," unto the nations, "for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles," that is, in Christ, "how much more their fulness?" So here's where people start getting crazy. They say, "Alright, here it is, see? When it says 'fulness' that means the Lord's going to bring them back in." All that's saying is that right now God is causing this Gospel to be heard among the nations more than among Israel but in the end, as we're going to read here, every Jew that's a circumcised Jew, a natural Jew that God has elected, in the end not one will be missing. The fullness means that that number that God has determined, it's not going to be everybody, but that number that God has determined will be brought in.

He says, "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save," what? "Some of them." He wasn't delusional thinking that somehow there was going to be a full restoration of Israel. Some of them, and again in the context it's the remnant of grace just like he himself, Paul, had been called.

"For if the casting away of them be the reconciling of the world," and there again it's not everybody in the world but he's speaking there in terms of Gentile nations, sinners from every tribe, nation and tongue, "what shall the receiving of them be, but life from the dead?" And when he says "the receiving of them," that means the total number of Jews like Paul that God has purposed to save, that he'll yet bring in.

"For if the firstfruit be holy," now who's the firstfruit? Well, that's Christ. "The lump is also holy," what's the lump? That's the church. The lump here is Jew and Gentile. "And if the root be holy," what's the root? It's not the Jewish nation that's the root, it's Christ. If Christ, the root, be holy "so are the branches." Christ told his disciples that, "I am the vine. You are the branches. Without me, you can do nothing." So write "Christ" there. He's the firstfruit, he's the root.

"And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches." He's talking about branches being cut off. He's talking about how God moved from the Jewish nation predominantly, the Gospel being preached to them, to the Gentile nations. But now, Gentiles, don't boast as if you're something because a branch is nothing other than how it's attached to the tree, the root. "But if thou boast, thou bearest not the root, but the root thee." We have no room for boasting if we're in Christ.

"Thou wilt say then, The branches were broken off, that I might be grafted in." You can kind of hear the argument between Gentile and Jew here. "I'm somebody because if you were a Jew, the Jewish nation was cut off but the branch, now it's the Gentile."

"Well," he says, "because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches," do you see that? It's not that a person that was elect was cut off. We're talking about dead branches like on a tree that God removed. That's natural Israel, natural branches. "Take heed lest he also spare not thee." Right now it's pleased God to raise up a witness here in the United States but we have nothing to boast of. It may be that the winds of providence move now from the United States down to South America. It might be that South America starts raising up preachers, or as we're seeing now even in Africa. I marvel every Saturday morning when I sit down here on Skype that these men are taking time out of the middle of their day in the heat to sit and listen to a Gospel message that they in some very difficult circumstances without modern transportation like we have, are communicating and preaching and carrying forth in a way I don't see here going on in the United States. People will gather in a house with a tin roof at 110 degrees and sit and listen to the Gospel message being preached with no other motive than the hunger and thirst that the Lord's given them. I marvel at that. But that's the reminder, the Lord could just as easily take away from us and move this somewhere else in this world and cut off these branches. I believe that's what Paul is saying there.

"Be not highminded, but fear." I think about every opportunity we have to hear right now, it's a grace of the Lord.

"For if God spared not the natural branches, take heed lest he also spare not thee." He's talking about Gentile natural branches and we have plenty of it, religion, Christendom.

"Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut

off." That "if" is not a condition, it's just a quality. Those that continue to give God the glory, in his goodness to do that is an evidence that they've not been cut off. But I'll tell you, there's a bunch that give lip service to God and to Christ who long ago have been cut off because they give themselves the glory.

"And they also, if they abide not still in unbelief, shall be grafted in," notice, "for God is able to graff them in again." If God is pleased to bring in the Jews again not to establish a natural earthly kingdom but to bring some back into the Gospel, if God be pleased.

"For if thou wert cut out of the olive tree which is wild by nature," he's talking about the Gentiles there, the elect Gentiles, "and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?" Brought back into see that just like Paul when it pleased God to reveal Christ in him, all these Scriptures that have a Jewish history to them suddenly now they realize it's all about Christ.

"For I would not, brethren, that ye should be ignorant of this mystery," it's a mystery that has to be revealed, "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." And again when it says "blindness in part," it's talking about in God's purpose right now national Israel, natural Israel has been blinded until the fullness of the Gentiles, until every one of those from every tribe, nation, tongue should be brought in.

Now when it says in verse 26, "And so all Israel shall be saved," here it's talking about elect Israel. It's talking about these very ones whose root is in holiness, that is, in Christ. That Israel shall be saved. All of it. But it's speaking of Jew and Gentile because it's talking about the same tree being grafted into this one tree which is Christ. "As it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." The "Jacob" there is any one of us that has been made the object of God's mercies.

"For this is my covenant unto them, when I shall take away their sins." Where were sins taken away? At the cross. That's Jew and Gentile. That's the true Israel of God.

"As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes." Who would have thought that Paul was one of these elect when he was breathing out persecution against the church? No one was praying for him. Paul's telling his own testimony here and in the same way that God was pleased to reveal Christ in him, he's saying God is going to bring in the full number of those of his natural flesh, the Jew.

"For the gifts and calling of God," verse 29, "are without repentance." Now you can read that one way or another. Some read it, "Well, when God's pleased to give the gift of salvation and call sinners, then he doesn't change." But what I want you to see here is when it says "For the gifts and calling of God are without repentance," God doesn't even require repentance first in order to exercise his will. It's without works. Don't even say,

"Well, if they'll repent, then God will hear them." No. Repentance is the fruit of God already giving and calling. And it's without repentance in the sense of being without that requirement in man first. You see, people have that turned around.

"For as ye in times past have not believed God, yet have now obtained mercy," notice, "through unbelief." How many preachers are going around today saying, "Well, if you'll just believe, if you'll just humble yourself, God will save." That's not how it works. God's going to save through, in spite of men's unbelief. He's going to cut through and as I've often said, he makes us willing against our will, draws us.

"Even so have these also now not believed," Paul's not sitting around hoping and waiting, "so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief." This is so contrary to what men preach. They don't know a God that rules and overrules even in men's unbelief, "that he might have mercy upon all." And there the "all" has to do with all Israel up in verse 26, all those who are the remnant of grace, as he mentions in verse 7, the election hath obtained it and the rest blinded. So there's a distinctiveness to God's working in grace but also in judgment.

"O the depth of the riches both of the wisdom and knowledge of God!" You see, that's a response of someone taught of the Spirit. You go preach this in most congregations today, just the reading of it, you won't have people saying, "O the depth of the riches of the wisdom and knowledge of God!" They'll be crying, "Away with this fool! Away with him!" But not those that are the Lord's because we understand that if we're the Lord's, it's all his doing from beginning to end.

"O how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." I don't know how you can improve on that.

Let's have a word of prayer.

Gracious Father, what a portion of Scripture. It's impossible to read it without our hearts being moved if we've been taught by your Spirit to consider what it is to be an elect sinner given to your Son for whom he came and paid the debt, and to be joined in that one number whereby it's said, "And all Israel shall be saved." Oh, to be of that number and not to be of any sort of natural profession whether Jew or Gentile. So many being raised up in their religious organizations, making professions and yet it's all duty and law and observances and ceremonies but not Christ. We pray, Lord, that as you have taught us, you will continue to teach us and humble us and cause us to rejoice in the great gift of salvation that is in your Son the Lord Jesus Christ and we'll give you the praise, honor and glory in our dear Savior's name. Amen.

You have been listening to the Grace Abounding Broadcast brought to you by the congregation of the Shreveport Grace Church in Shreveport, LA. We meet at 2970 Baird Road and invite you to join us each Sunday beginning at 10 a.m. For more information, please visit our website at www.shrevegrace.org or call 318-687-4943. Please plan to join us again next week.