

“All Israel Shall Be Saved’ — God Fulfills His Promises — Part 2”

Review from last time:

- The Day of the Lord Cannot Come Until the Church Is Raptured
- The Focus Then and Now Is On the Man of Sin and His Workings
- His Workings Are Evil In Every Way Both Then and Now
- As Believers Under Grace We Shall Be Delivered. Rejoice!

- Not long ago, you will remember, we taught the grace doctrine concerning the Rapture or Catching Up of the Church, which is His Body. But the current events of our day have placed a special focus on world events, and now it seems to many, especially among unbelievers, that this planet is near to its final years or even perhaps days. Apocalyptic language is becoming commonplace, and the threats of what may soon be coming have created fear in the hearts of many. Even Bible-taught believers are easily caught up in this way of thinking. So it is appropriate that, in our studies here, we again look into the Biblical teaching concerning the redemptive timeline following the Rapture. Much of the Bible IS APOCALYPTIC, but we as members of Christ’s Body will not be present on this earth then, for that will be tribulation as this world has never seen it. Amen. And we shall have been delivered. Praise God.

- That period, after the Rapture of the saints living under grace has occurred, when God again refocuses on his people, the Jews, is called in Jeremiah 30:7 “the time of Jacob’s trouble.” And as we have seen in so many ways already, the removal of the church from the earth occurs before the Tribulation begins. Then, when our removal has been accomplished, the focus of Almighty God will again shift to what it had been before, on what had been revealed through prophecy, on Israel and the nations, with the Jews in the primary focus, for they are indeed God’s “chosen people”.

- The Day of the Lord Cannot Come Until the Church Is Raptured
 - But for the next dispensational period to begin, great changes have to occur first. We have seen that in our studies earlier on this subject. Paul writes of that in verse 3 of 2 Thessalonians chapter 2. There, he writes so clearly of how the Rapture of the Church, which is His Body, is both an end and a beginning. It is an end to the glorious Dispensation of the Grace of God and the beginning of the Time of Jacob’s Trouble. For that had been prophesied and therefore would surely come to pass in God’s perfect timing:

2 Thessalonians 2:1-3

1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

- There are some words here that are of critical importance for our understanding: “for that day shall not come, except there come a falling away first...” “That day”, called “the Day of Christ” here, and “the Day of the Lord” most often, is the 7-year Tribulation period leading up to the Second Coming of our Lord and Savior to establish his Earthly Kingdom. Our apostle is revealing here what must come first in leading up to that event.

Notice that he exhorts the believers with the promise of the Rapture in verse 1, using the words “the coming of our Lord Jesus Christ, and *by* our gathering together unto him.” They should not be “... soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand”. It is, of course, because they will not be present here on this earth any longer when that time comes. So don’t have such apocalyptic concerns since you will not be present on this troubled planet any longer then. We would do well ourselves today for the same reason.

- Here, our translation again, sadly, could be better, in the words “... a falling away first ...” What our apostle is revealing here in his use of this word is the Rapture event itself. The Greek word means “separation”, “division”, or “departure”. The context must determine what the departure was from, however. Yes, the Greek word is “ἀποστασία” from which we get our English word “apostasy”, meaning a departure from the true faith. But the Greek word only means departure, as can be seen from other usages, like in Acts 21:21, where it is translated “forsake Moses”, or depart from him and his teachings.

So here in 2 Thessalonians 2:3, the meaning is that satan’s grand plan will not be revealed openly except during the Tribulation period, but that cannot occur until the Rapture has already taken place, as he writes here.

- We skip down now to verses 6 & 7, where our apostle describes, using the word “iniquity”, how the enemy would be working and how God would be working as well after the Rapture event:
- The Focus Then and Now Is On the Man of Sin and His Workings

2 Thessalonians 2:6-8

6 And now ye know what withholdeth that he might be revealed in his time.

7 For the mystery of iniquity [*or, lawlessness*] doth already work: only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

- The wording here in verse 6 and then also in verse 7 needs some explanation:
 - The meaning here is truly profound — he is holding it back from its full manifestation that will occur when he (or it) is “taken away” as the KJV puts it. This is apparently about the rapture as well. When it has been “taken away” or removed, then the full force of satan’s working will be revealed. Of course, that will be after the Rapture since it is the church itself that is the restrainer here with the indwelling Holy Spirit as the enabler. It is not the Holy Spirit, as many teach, who will be removed. For the Holy Spirit will be very active during the Tribulation, but with a far different ministry that is especially focused on the Jews. But so will also be satan, who will be revealed there in the person of the false prophet, the beast, and in many other ways.
 - This is an amazing teaching. It tells us that satan, the arch-deceiver, has crafted a plan of deception for today, for we who are living under grace, and of course also for those who are still unsaved. This satanic work is designed to counterfeit the work of God and to use lying signs and miracles to convince many to follow after him. This will deceive many saints and also suppress the preaching of the gospel of the grace of God. This is exactly what we see today, and it has characterized christendom from the beginning, with outbreaks of the miraculous from time to time, it seems. Today it is springing up all over the world. But because it seems to be miraculous (and some may truly be such), we must not assume it is the evidence of God’s working. Paul writes here that it is not.

- His Workings Are Evil In Every Way Both Then and Now

- The Apostle then continues to reveal the character of the lawlessness in the Tribulation Period, and because of the warnings in the earlier verses, how satan is working even in our day:

2 Thess. 2:8-12

8 And then shall that Wicked [or the Lawless One] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 [Even him], whose coming is after the working of satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a [the] lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

- “And then shall that Wicked [shall] be [finally openly be] revealed...” :This “Wicked” one is none other than THE lawless one, a murderer and liar from the beginning.
- But note that the timeline of the Rapture is revealed here in the simple words “and then”. Again, we see that these events that we know from Daniel and Revelation cannot occur UNTIL the church has been removed from this earth. When that has occurred, then will occur “the apocalypse of the lawless one”, a literal translation that reveals so much. Anti-Christ is truly substituting himself for the Christ of God, is he not?
- And he is already at work today in a limited way, as verse 7 explicitly reveals. “.... whose coming is after the working of satan with all power and signs and lying wonders”: The manifestations in our days are previously unrevealed. But that limitation will continue after we are raptured, since the full and open revelation awaits the midpoint of the Tribulation period of seven years, according to the book of Revelation. At that time, it will be openly revealed to be full-blown at the time revealed here and in no way restrained as it is today.

The focus by those who name the name of Christ today on the supernatural (miracles, signs, and lying wonders) is misguided and is satanic at its core. It is not God working these miracles today, but satan (if they are even real, that is, and not just lies promoted to deceive the believers and others who have been captured by their lies). But in the Great Tribulation period, it will be far worse as satan’s emissaries,

including the anti-christ with the Beast, ultimately work these miracles in their fullness without restraint. Many shall receive the Mark of the Beast due to the miracles and signs.

- Again, Paul is referring to Prophecy here, not because his subjects are living or will be living in the Tribulation period, but because when they understand the great contrasts, they will know the truth of what he writes. This is a very powerful form of argument and entirely valid. May we fully comprehend it as Paul intends it to be understood and not twist the words to mean something they cannot mean, as is so often done. It is so critically important to understand the character of the times being described by the apostle here, isn't it?

The Apostle now turns to the subject of encouragement based on his very effective Rapture teaching. Both the second chapter and the third chapters of 2 Thessalonians end with encouragement. And indeed, may we always be encouraged as I am sure they were in that day.

- As Believers Under Grace We Shall Be Delivered. Rejoice!

2 Thess. 2:13-17

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given [us] everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

- Note that in the ending of the chapter in verses 13-17 Paul exhorts according to the essence of God's grace working in us today. He exhorts according to grace, and it is implied by that fact that we will never be in the time of Jacob's trouble, praise Almighty God! We have been called into a glorious future indeed, even as he writes there "the obtaining of the glory of our Lord Jesus Christ."

For that reason, there is nothing here about watching, signs, enduring, keeping the commandments, etc., as you might expect if this were the final exhortation of the apostle to his dear children who were to anticipate the coming of the "time of Jacob's trouble". This exhortation is based on the facts about salvation under God's abundant grace. Phrase by phrase and word by word, this exhortation extolls the free and abundant grace of

God, entirely based on the completed work of Christ on the cross for sinners such as ourselves.

- Not long ago, you will remember, we taught the grace doctrine concerning the Rapture or Catching Up of the Church, which is His Body. But the current events of our day have placed a special focus on world events, and now it seems to many, especially among unbelievers, that this planet is near to its final years or even perhaps days. Apocalyptic language is becoming commonplace, and the threats of what may soon be coming have created fear in the hearts of many. Even Bible-taught believers are easily caught up in this way of thinking. So it is appropriate that, in our studies here, we again look into the Biblical teaching concerning the redemptive timeline following the Rapture. Much of the Bible IS APOCALYPTIC, but we as members of Christ's Body will not be present on this earth then, for that will be tribulation as this world has never seen it. Amen. And we shall have been delivered. Praise God.
- So, though the Bible is in some ways an apocalyptic book, we have every reason to rejoice as we look forward today. Under grace, our expectations for heavenly glory with our dear Lord and all grace saints are very different from what they would be if we had a Kingdom hope, as those living in the Tribulation period will surely have. The Rapture is clearly, as Paul writes in 2 Thessalonians chapter 2, both an end and a beginning, an end to the Dispensation of the Grace of God, and a beginning of the Lord's refocus on Israel and the nations as opposed to the grace administration that is ended with our upward calling. Amen.
- To summarize, then, why is the pre-Tribulational Catching Up or Rapture of the Church, which is His Body, so very, very important for us living under the principles of grace? Because it is dispensationally critical for our understanding of how God is working: How God is working today, in contrast to how he has worked before under the Law of Moses, or will yet be working. For indeed, that is the difference between God's administration of law, on the one hand, and grace, on the other.

Yes, faith has always been a requirement. And, in addition, there is grace exhibited under law, for God is the God of all grace. But in the law itself, there is no grace for it is incompatible with it in its very wording.

In our dispensation of grace, however, our blessings are over and above anything we could ever have merited by our obedience to any godly standard. His grace has poured them out upon us freely and with great abundance. So once this current dispensation has ended and we are no longer present on this earth, then the whole plan of God changes its focus to Israel and the Jews, and the law will be back in vogue. For the Lord has much work to do there in completing his prophetic redemption for his chosen people. He must create an elect nation that will worship him in spirit and in truth, which he has never had. It

is for them that the Millennial Kingdom has been prepared.

- The working of Grace and Legal Works cannot mix. So there needs to be a clean break between the Dispensation of the Grace of God and the Tribulation leading to the coming Kingdom. That is the purpose and effect of the Rapture. For dispensationally, Mosaic legalism and abundant grace can never be mixed, as we will again see today in this study in God's precious Word of Truth and Grace.

Our Outline Today: The Foundation of Our Understanding: The "Election" of Almighty God

- ***The Foundation: Divine Election is Established by the Promises Given to the Fathers (Romans 9)***
- ***The Foundation: Election is Established by the Faith Requirement (Romans 10)***
- ***The Foundation: Election Explains Israel's Setting Aside (Romans 11)***

Next Time: The Olive Tree: An Overview of the Dispensational Plan Regarding Israel & The Rapture

I. The Foundation: Divine Election is Established by the Promises Given to the Fathers (Romans 9):

- In chapter 11 of the Romans, our Apostle writes about the transitional events between the two dispensational workings of God, between the Dispensation of the Grace of God and the Tribulation Period. But the context of that is found in the previous two chapters and in the earlier verses in chapter 11. To understand this better, today I want us to focus on the chapters and verses that lead up to Paul's teaching there at the end of chapter 11.

In summary of those scriptures, we note the following, beginning in chapter 9:

- Chapter 9: Paul's great concern expressed here is for the Jews, for the nation of Israel. These were his own people, and his heart was breaking over their rejection of their own messiah, the only one that truly could be called "their hope", but he was not, they were only too willing to exclaim. But he notes that rejection was prophesied from ever so early, and not only that, but also that an elect remnant was part of that prophetic message. To show that the apostle, from the depths of his heart of love, writes this:

- [READ] Romans 9:3-8, 11

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 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;

5 Whose [are] the fathers, and of whom as concerning the flesh Christ [came], who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they [are] not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, [are they] all children: but, In Isaac shall thy seed be called. [Gen. 21:12]

8 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.

...

11 (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;)

- To summarize: Not all those who were the natural and physical descendants of Abraham are counted under the terms of the “seed” promises. Only those who are of the “children of the promise”, verse 8, are included, only those which here he calls in verse 11, those of the “election”, are so counted, and the successive selection of God from generation to generation proves that as the promises given to Abraham are passed on to Isaac and then also to Jacob and his twelve sons.

So Ishmael and his descendants and Esau and his descendants are excluded. Verses 4 & 8, where the word “promise” is found, are critical. And then verse 11 gives us the key to our understanding in the words “In Isaac shall thy seed be called.” For this points back to Genesis 21:12 and the birth of Isaac, the son of the promise that God had made to Abraham, a promise given in its “prototype” in Genesis chapter 15, but then augmented several times, in chapters 17, 18, and then finally 21.

Abraham had believed God when he heard the promise of a son in his old age. That son was Isaac, as was proven in due time when Sarah conceived and then bore her son, Isaac. The other son of Abraham, Esau, was not the son of the promise, therefore. For he was the son of unbelief, not a son of faith through the word of Almighty God. Abraham was indeed a man of human flesh, and his faith wavered.

Galatians 4:21-26

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

- Other key verses here must include these:

Romans 9:27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

Romans 9:29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrhah.

- This is all about the sovereignty of God, therefore, and how it is expressed in the realm of mankind. For our God knows the end from the beginning and reveals that in ways of his own choosing from time to time. This goes back in time all the way to the giving of the “proto-gospel”, so called, in Genesis chapter 2, though it becomes a central focus of the Bible beginning with Abraham’s salvation and then life as we have just reviewed. Later, it even applies to nations, as we see revealed in Deuteronomy 31. God had called out a nation for his name’s sake in Israel, made out of the Twelve Tribes descended from Isaac’s son, Jacob.

They were still governed by the Abrahamic Covenant of Promise, but the Law of Moses was added, and the Jews after the Exodus had covenanted with Almighty God to obey it in all of its demands.

And there were consequences, hard for us Gentiles to imagine, but harder far for them:

[READ] Deuteronomy 31:15-22

15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go *to be* among them, and will forsake me, and break my covenant which I have made with them.

17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God *is* not among us?

18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I sware.

22 Moses therefore wrote this song the same day, and taught it the children of Israel.

- So God, creator and sustainer of all things, including mankind, knows the end from the beginning and reveals it that his purposes might be fulfilled. The revelation is not always positive and encouraging, as we have just read:

Isaiah 46:10-11

10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

- Back to Romans 9: God had raised up a savior for Israel, even their Messiah. But although they were seeking righteousness according to the Mosaic Law, they did not find it. They were seeking it according to their works and not according to faith. They therefore “stumbled” at the “stumbling stone”, even their own Messiah, our Lord Jesus. Amen. To stumble there and not to come by faith receiving his righteousness, even the righteousness which is “of faith” brings condemnation and judgment, as Israel discovered.

But the Gentiles were not under the Law, and God has set aside

Israel so that the grace of God, independent of Israel and the Law, might come to those who believe.

Romans 9:30-33

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because [they sought it] not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

[see Isaiah 8:14-15 and 28:16 for these references]

- So it is proven in Romans 9 that Divine Election is Established by the Promises Given to the Fathers and their consequence.

Taking God at his word, therefore, by faith, is at the heart of the message of the Bible. That is illustrated in countless places, as we have now seen and will see, beginning with Abraham. It is always the heart of the message, even concurrently when God required the works of the Law of his people under the Moses. Though no one was ever saved by works, sometimes the works were required of the faithful. Israel's history proves that. But the yoke of the Law was Israel's burden as a nation, and they largely had not believed God regarding his provision of their long-awaited Messiah. The issue was faith through God's word of the good news and their failure to believe on him as Paul in chapter 10 shows so powerfully:

II. The Foundation: Election is Established by the Faith Requirement (Romans 10):

[READ] Romans 10:1-4

1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ [is] the end of the law for righteousness to every one that believeth.

- So, faith is the key here in chapter 10, while the promise and election were keys in chapter 9:1-29. These are all cut out of the same whole cloth, as it were. The very righteousness of God is

required for salvation.

The Jews missed that by trying to establish their own righteousness, as so many have done through the ages. May we never make that mistake. Adding works to faith as a “requirement” of salvation under the gospel of grace, however that is done [as the cults always do, of course], is to cancel the free gift by replacing that gift of God’s righteousness with our own. That is never acceptable before God and never will be, for it glorifies man and not God [or even satan himself]. satan is the master of religion for that reason. The religions of this world are religions of works righteousness even when they call themselves “christian”.

III. The Foundation: Election Explains Israel's Setting Aside (Romans 11):

- Chapter 11: This chapter largely concerns Israel’s “cutting off” due to their unbelief and God’s elective work in turning to the Gentiles. This chapter is among the most profound in the Bible and is critical for those who would understand scripture and, through it, the very mind of God as he works out his redemptive plan for the ages. He opens the chapter with this question in verse 1:

[READ] Romans 11:1 -4

1 **I say then, Hath God cast away his people?** God forbid. For I also am an Israelite, of the seed of Abraham, [of] the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 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.

- This is the critical question the apostle is answering in these pivotal chapters of Romans. Paul means here “cast off” in an absolute sense, never to return to them again.

This is actually the theological view of most of those who name the name of Christ. Their non-dispensational interpretations and so-called “spiritualizing” of scripture prevent them from understanding Paul’s line of thinking entirely. Yes, there are some Jews who are saved today under grace, but that will not prevent God from carrying out his plan for his chosen people, the Jews, and his elect nation, Israel, in the future. No, God has not cast off his people, permanently, with the church now being its replacement.

And that is exactly what he writes about as he continues here in chapter 11. The church in no way cancels or substitutes for Israel in God's eternal plan. Many false teachers have promoted this teaching and still do today.

[READ] Romans 11:5-7

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then [is it] no more of works: otherwise grace is no more grace. But if [it be] of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

- The "election of grace" mentioned here is not the same as the election referred to in 9:11 where the apostle is writing about Abraham's lineage and how only some were included under the terms of the promises. Praise and thanks to God who has sovereignly included us in this august group!

Conclusions / Application:

So election is a word that can be used in fundamentally different ways. It can refer to individual believers... or also to their offspring ... of even to entire nations. But the sovereignty of God and his working among sinners is at the heart of it always...

[READ] Romans 11:11-12, 25-26

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

...

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

26 **And so all Israel shall be saved:** as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: