

## THE CHURCH AND THE TWO ISRAELS

Many dispensationalists say that Israel is totally fallen, cast away and set aside and the church has no relationship with Israel. But, what does Paul say about this? Does Paul agree with this? Did he say they are totally fallen and cast away and did he say the church has no relationship with Israel today?

In Romans 11:25 he wrote: ***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.***

Paul said that blindness in part is happened to Israel. What does this imply? It means the blindness is not total. Some were blinded, but some were not blinded.

In Romans 11:7 he wrote: ***What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.***

In this verse there are two groups of Jews. One group is blinded and the other is not. That is why Paul said the blindness was in part. The election in Romans 11:7 are the Jews within the nation of Israel who believe on Christ and they are a part of the elect remnant of Jews who have believed God throughout the Bible.

Paul gives a short history of the elect remnant of Jews who believe what God says in Romans 11:1-5: 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. 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, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 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. Even so then at this present time also there is a remnant according to the election of grace.

Throughout the Bible there has always been an elect remnant of Jews who believed and obeyed God. In Elijah's day there were 7000 Jews who believed God and did not worship Baal like the rest of the Jews in the nation of Israel. In Paul's day there was an elect remnant of Jews who

believed God by believing on Christ. He calls them the election of grace in verse 5 and he was one of them.

What this means is there are two Israels. The unbelieving apostate Jews who never believed or obeyed God and the believing Jews who have always believed and obeyed God. In Paul's day and today they are the Jews who believe on Christ. So all Israel is not blinded and or cast away or set side today. That is why it is wrong to say all Israel is fallen and cast away and set aside. There is an elect remnant of believing Jews within the church that believing gentiles are one body with.

### **Their Names In the New Testament**

\*They are called a little flock in Luke 12:32.

\*A fruitful nation in Matt.21:43.

\*A holy nation and a chosen generation in 1 Peter 2:9.

\*They are the election of grace in Romans 11:5.

\*In Romans 11:16-17 they are the branches that were not broken out of the good olive tree. Paul shows us that gentile believers are grafted into the olive tree along with them and partake of the root and fatness of the tree with them.

### **The Book of Ephesians:**

\*They are the Jews who first trusted in Christ of Eph.1:12.

\*They are the commonwealth of Israel of Eph.2:12 that we are made nigh to in Eph. 2:13.

\*They were the ones who were nigh to God in Eph.2:17.

\*They are ½ of the two of Eph. 2:15.

\*They are members of the new man in Eph.2:15.

\*We are reconciled together with them in one body in Eph.2:16.

\*They are the saints and household of God in Eph.2:19 that we are now fellow citizens with.

\*We are fellow heirs and members of the same body with them in Eph.3:6.

\*They are a part of the fellowship that was a mystery from the beginning of the world in Eph.3:9.

These Jews in the church at Ephesus are the same ones who were not blinded or cut off in Romans 11. They are the election of grace who believed God and on Christ his Son in Romans 11:6.

Paul calls them the ***Israel of God*** in Galatians 6:15-16: ***For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision,***

***but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.***

Paul shows us that there is a true Israel of God today and this epistle was written to them. So all Israel is not cast away or set aside. The Jews who believe on Christ are God's Israel today and we gentiles are one body with them.

This means there is a relationship between the church and Israel. The Israel of God is one half of the church which is Christ's body. If you say the church has no relationship with Israel as a nation you are right. But if you say the church has no relationship with Israel period you are wrong.

And this is where many dispensationalists err. They fail to see that there is an Israel of God today and it's not a political nation or state. It is a spiritual nation of Jews who have believed on Christ who are a part of the true Israel of God throughout the Bible.

So how does Paul define Israel? He says that they are not all fallen and cast away. He says there is an Israel of God today which he calls the election of grace and the Israel of God. He says we are one body with them.