

God's Chosen, The Israelites

Lesson 2

S.R. Deut. 7:6 - 9

2 - 1 - 2025

Introduction

- A. We cannot properly appraise later connotations for *"people of God"* without this historic background.

I. HISTORICAL BACKGROUND

- A. Abraham, a man of faith (Hb. 11:8-10), was not a Jew.
- B. But God made a promise to Abraham, which was later repeated to his descendants, saying, "I will make you a great nation" (Gen. 12:1,2).
- C. Abraham was separated from his own country (Gen. 12:1); he and all males of his household were given the special covenant of circumcision (Gen. 17:1-14); and his previously barren wife, Sarah, bore him a son ("of promise") when he was "one hundred years old" (Gen. 21:1-7).
- D. Jacob had twelve sons, and their families were the foundation of the twelve tribes of *Israel*, a name given Jacob when he wrestled with an angel - Gen. 32:24-28.
- E. Multiple generations of hardship welded the descendants of Jacob together as a people — becoming the "Israelites" Moses led through the wilderness to the promised land.

II. THE ABRAHAMIC PROMISE

- A. God promised the Israelites certain lands (Gen. 15:18-21), but careful Bible study refutes any future land claims of present day premillennialists present.
- B. The prophets of Israel documented her transgressions, and recognized the penalty - Ezek. 33:23-29.
- C. Look again at the original promise God made to Abraham in Gen. 12:2,3: *"I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed."*

III. PHYSICAL ISRAEL, SPIRITUAL ISRAEL

- A. The “blessings” for all nations in Christ are *spiritual*.
1. The Messianic prophecies of Isaiah so testified (Isa. 4:2-4; 10:20-23; etc.), and promised these blessings for Gentiles as well as Jews (Isa. 49:5,6).
 2. Peter spoke of “the covenant which God made with our fathers, saying to Abraham, ‘And in your seed all the families of the earth shall be blessed.’ To you first, God, having raised up his Servant Jesus, sent Him to bless you, in turning away every one of you from your iniquities” (Ac. 3:25,26).
 3. In proclaiming Christ as the “sure mercies of David,” Paul said, “Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins” (Ac. 13:34-38).
- B. The *physical* aspects of God’s promise to Abraham were but a means to the far more important and eternal end of *salvation from sins* for all mankind - Gal. 3:26-29.
- C. God’s scheme of redemption for mankind necessitated *the incarnation of deity*.
- D. There were highly developed races and cultures on earth at the time of Abraham, but God chose to develop His own people, *a special race through whom His Son would put on flesh*.
- E. The apostle Paul recognized certain advantages of the Jews: “Chiefly because to them were committed the oracles of God” (Rom. 3:1,2).
- F. But such advantages increased rather than lessened moral obligations (Rom. 3:21-25).
1. Despite God’s love for and assistance to these special people, He sought among them, as among all people, something more than physical or ceremonial characteristics.
 2. Paul wrote, “He is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, not in the letter . . .” (Rom. 2:29). Cf. Deut. 10:16.

Conclusion:

- A. The only true “*people of God*” in a moral sense — now or ever, Old Testament or New, regardless of race or dispensation — have always been those who freely gave themselves in wholehearted submission to the will of God

