

Part I of III: The Chosen People of God?

For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel will be saved... (Romans 11:25,26)

Hyman Appelman (1902 - 1983)
Listen to these downloaded audio sermons by the speaker Hyman Appelman in mp3 format. Hyman Appelman was born in Russia to orthodox Jewish parents who moved to America in 1914. Appelman became a trial lawyer in Chicago. At age twenty-eight he was converted to Christianity, causing his parents to disown him. His father said to him, "When your shoes come together from hunger and you come crawling to my door, I will throw you a crust of bread as I would any other dog."
Feeling a definite call to preach, he attended Southwestern Baptist Theological Seminary and became one of the greatest evangelists of his generation. Dr. Appelman made eight or nine trips around the world and several trips to Russia as an evangelist. It was hard to find a day in his long ministry of fifty-three years that he was not preaching somewhere. He was the author of some forty books.

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This chapter-message covers the sweep of Isaiah 1-29 with some amazing

doctrines on the Second Coming and eschatology that is most generally considered the province of the NT. It proves again that while we will primarily use the NT explanation of OT quotes to interpret the Bible sometimes the OT goes so far beyond the NT in clarity that we need it to help explain NT doctrines. And while the focus of our outline of the whole Bible, that is the part of it for this chapter, is on Isaiah, we will with Isaiah introduce all of the Major Prophets: Isaiah, Jeremiah, Ezekiel, and Daniel. The sweep of this corresponding history is of the Divided Kingdoms period of Israel in the north and Judah in the south which happened after the United Kingdom reigns of Saul, David, and Solomon. With Isaiah, first of the four major Prophets, the northern kingdom of Israel {Samaria} goes into Assyrian Captivity and the southern kingdom of Judah {around Jerusalem} goes into Chaldean {Babylon, Medes, and Persia} Captivity. Jeremiah, Ezekiel, and Daniel actually live through the Captivity. And as for as the NT where the quotes are found, the following books are included: Matthew, Mark, Hebrews, Romans, John, and I Corinthians. That is not too many NT books in which to find quotes from Isaiah 1-29, but it is a good mixture of from Jesus, from the Apostle Paul in Hebrews and Romans and I Corinthians, and the Apostle John; and it is especially appropriate that Isaiah, Prophet of Prophets of Israel, would be the prophet-priest to announce the long-term spiritual demise of the Jews as the Chosen nation of Israel except for the remnant to be in heaven. {Recall that Israel was not called "Jews" until the period of the Restoration from Captivity.}

9-1: Parables of Jesus Explain What Happened to the Jews.

Jesus taught in parables to explain what had happened to the Jews as the chosen people of God.

1. Jesus told the parable of the wicked vinedresser with Israel as the nation who rejected the rightful owner of the vineyard (Isaiah 5:1,7, Matthew 21:33, and Mark 12:2)

Thus, we are introduced by Jesus Himself to the book of Isaiah, a book that He was instrumental in writing; and therefore, we could not have any better guide to the interpretation. While you may think it quite ambitious to summarize the gist of Isaiah, as with the other OT books, with a few quotes as they are found in the NT, you must remember that with Jesus Himself we are listening to the co-author of the OT. Remember how the Apostle Peter told us that "no Scripture is of any private interpretation, but holy men of God spoke as they were moved by the Holy Spirit" (I Peter 1:20,21), and how this Holy Spirit was also the Spirit of Christ. {The Holy Spirit and the Spirit of Christ are inseparable even as the trinity of God the Father, the Son, and the Holy Spirit are inseparable.}

Isaiah

The kingdoms were divided when the Prophet Isaiah started writing, for he tells us in the introductory words (Isaiah 1:1) that this was a vision of Judah and Jerusalem, further that the vision was during the reign of the following kings: Uzziah, Jotham, Ahaz, and Hezekiah--all kings of Judah and chronicled as settled history in the four books of the Chronicles and Kings. Would you like to briefly verify that the parable of wicked vinedressers Jesus told truly summarizes the truth of Isaiah up through Isaiah 5? It is simple in that Isaiah 5 can be summarized as "God's Disappointing Vineyard" {without the reading of any NT meaning into it}, then respectively the four chapters before starting with Isaiah 1 have the content as follows: (1) the sinfulness of the nation of Judah; (2) the harlotry of the city of Jerusalem {yes, Isaiah, or really the Word of God through Isaiah held back nothing, and this is the way God really felt about the southern kingdom at this point in history}; (3) with all this darkness some hope is needed so the eschatological message comes in Isaiah 2 and 3 of the New Jerusalem and expands into the famous Day of the LORD of the OT {always with at least one immediate Day of Judgment, a foretaste of the ultimate Day of Judgment at the end of the age; then in (4) chapter 3 gets back to immediate judgments on Judah and Jerusalem with a general prediction of complete oppression, without at this point mentioning the oppressing nation which we know from history to be the Chaldean captives of Jeremiah, Ezekiel, and Daniel {it is always a comfort to read of such holy and dedicated men as the Prophets who were among the corrupted of Jerusalem}, followed by the a detailed listing of the wrongs of the city and nation against their own people, something Isaiah knew so well {at some point we will want to compare Jeremiah and Isaiah on the sins against their own people as well as the strangers in the land}; and (5) then in chapter 5 we have an expression of the heartbreak of God over His "well-beloved" vineyard with an appeal to the men of Judah to judge between Him and His vineyard.

"For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah are His pleasant plant. He looked for justice, but behold, oppression; for righteousness, but behold, a cry for help." (Isaiah 5:7)

God's complaint against the people through this Prophet as with the other Prophets was consistently a complaint against their justice and righteousness. No wonder when we come to Daniel, and with an answer to Daniel's prayers about what will happen to his people that at that time are in Chaldean Captivity, Daniel through Gabriel and then the Son of Man {a common term for Christ} is informed that shortly after the life of Christ the nation of Israel will become spiritually desolate.

2. The OT and Jesus explain the nature of parables (Isaiah 6:9,10, Matthew 13:14,15, and Mark 4:12).

While Isaiah 6 tells of the Prophet's call to be a Prophet with a vision of God on His throne and in His temple, so awesome that Isaiah knows his people and himself to be unclean that God sends a seraphim to touch the lips of Isaiah, the prime message as echoed by Jesus in Matthew and Mark is what Isaiah is to "Go, and tell this people" (Isaiah 6:9). This is also one of the prime messages that Jesus brought to His own nation hundreds of years later and is a key to understanding both the way Jesus taught by parables as well as understanding of the whole Bible itself. Jesus, with introductory words before He quotes Isaiah 6:9,10, explains to His twelve disciples the reason for parables is to allow members of the kingdom to understand the mysteries of the kingdom of God as given in the OT {and NT}, but how to all "outsiders" all spiritual things come in parables. Then Jesus quotes Isaiah.

"so that seeing they may see and not perceive and hearing they may hear and not understand; lest they should turn, and their sins be forgiven them." (Mark 4:12 and Isaiah 6:9,10)

Even as it will be stated often in the LEARN CHRIST commentaries that in each book of the Bible, "the sum of the whole is greater than the sum of the individual parts", likewise for the Bible as a whole, the sum total of a parable is more than you see and hear, the addition beyond the sum of the individual parts is perception, understanding, and forgiveness of sins. Disciples are to get the full message beyond the sum of the individual parts, but those outside the kingdom will not. Israel of the first century suspected, but did not know, that soon with the "abomination of desolations" of Daniel would lose forever the ability to see the whole, except for approximately 100,000 Jews that were converted before the cutoff, God and Christ through the Apostle Paul, the Hebrew of the Hebrews, turning to the Gentiles to begin the thousands of years toward the Fulness of the Gentiles.

9-2: One Last Chance for Israel As God in Christ Came to Them!

God through Christ gave the nation of Israel one last chance, starting with the sign of the Virgin with Child, Immanuel meaning "God with us". (Isaiah 7:14 and Matthew 1:23)

1. "Whoever falls on this stone should be broken, but on whom the stone falls is destroyed". (Isaiah 8:14,17 and Matthew 21:44)

You see hundreds of years before the birth of Jesus, God warned Israel and Judah through Isaiah the nation which rejected God's cornerstone for the real Temple of God would be destroyed from the kingdom of God. It is the same thing the Prophet Moses told Israel, that another Prophet like him would come, the Prophet Messiah, and that whoever did not listen to that Prophet Messiah would be cut off from the people of God. God had tired after thousands of years with those who would take the kingdom of God by violence, starting with the wilderness wanderings, continuing with the disobediences on how to take the promised land, the ups and downs of the period of the judges, the sins of the united kingdom under Saul, David, and Solomon, and then the injustices and unrighteousness of the divided kingdom period.

2. But Jesus called and still calls "brethren" the children that God has given Him (Isaiah 8:14,17 and Hebrews 2:13), and are you surprised to find all that in the OT. {Perhaps you would not have the Ascended Christ not converted the Apostle Paul, the lawyer of the OT, who when he got back to Tarsus for 7 years made a list of OT quotes to put in the books of the NT.} Perhaps we had better check that by first looking at the source of the quote in Isaiah 8:14,17, and then the explanation of the quote centered around Hebrews 2:13.

Just before these quotes of Isaiah 8:14 about God Himself becoming the "sanctuary", but a stone of stumbling and rock of offense to most of "both houses of Israel {Israel to the north and Judah and Jerusalem to the south of the divided kingdom}, and of Isaiah 8:17 where Jesus is hiding "his face from the house of Jacob" while still waiting and hoping in God, the announcement is made that the northern kingdom of Israel will be captive to the King of Assyria {as far as I know this is one of the first is not the first mention among the Prophets of Assyrian Captivity. Yes, it is true that a Prophet of Judah was announcing judgment on the northern kingdom of Israel; but he was a Prophet of the God who called this nation in the first place and set them up in the land of Palestine. You must see in the Bible, especially the OT, the place of Jerusalem, that mountain and that land in the heart of God. Sometimes I wonder why God has so much regard for such a piece of land. Perhaps for two reasons: before the continental drift of the nations started by the flood, I would think that Jerusalem was about the center of mass of the earth; and God has chosen Jerusalem and the holy mountain as the place on which He will lower the new Jerusalem in the new earth.}. But here in Isaiah 8:17 is the quote that Paul interprets for us as a reference by Jesus to "brethren".

"Here am I and the children whom the LORD has given me!" (Isaiah 8:17)

"For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren, saying: 'I will

declare Your name to My brethren; in the midst of the assembly I will sing praise to You.' (Psalm 22:22) And again: 'I will put my trust in Him.' (II Samuel 22:3, Isaiah 8:17) And again: 'Here am I and the children whom God has given Me.' (Isaiah 8:18)" (Hebrews 2:10-13)

We stand corrected in that David in the Psalms gives us the "brethren" that both Isaiah and Paul can build on. But would you have interpreted Psalm 22:22 and Isaiah 8:17,18 as the Apostle Paul did if you had read them for the first time without the interpretations of the NT? Of course not, and that is the reason that God ordained that we have the books of the NT, especially from the Apostle Paul, to explain the OT; and further that is the prime reason that Christ called Paul in order to lead him in the writing of 14 NT books and the sponsorship through John Mark and Dr. Luke of three more. Some exegesis of all these verses is required: (1) In II Samuel King David sings a sound of praise to God for his deliverance from Saul and all his enemies (22:1-51) {by the way just before the last words of David in II Samuel 23:1-7 in which he tells how "the Spirit of the LORD {Christ again in the Spirit of Christ and of God} spoke by me, and His word was on my tongue" (23:2)}, and naturally as almost always in the Psalms Christ speaks for Himself through the tongue of David {of course, Carroll said the words of the Bible are literal and without error in the original languages, the only errors have come through translators and are inconsequential--I might add one reason is that the total truth can be found by comparing two or more witnesses, that is two or more books of the Bible, or two or more Apostles and Prophets, to establish truth}; (2) the God through Whom are all things and by Whom are all things, make the Captain of our salvation perfect through sufferings {recall how Isaiah is well known as presenting Christ as the Suffering Servant}; (3) Jesus is the sanctifier and believers in Jesus are those being sanctified, which is no less and no more than the gradual process after new birth of becoming more like Christ and which gets a giant boost at the Second Coming when "we shall be like Him", called glorification; and (4) Christ and His brethren believers are "one", and Christ will call them brethren in an "assembly" of the kingdom of God about the size of the groups which sat at the feet of Christ.

3. Although the number of people in the nation of Israel throughout the years between Abraham and Christ were like the sand of the seashore in number, only a "remnant" of those would ever be saved (Isaiah 10:22,23 and Romans 9:27).

God's blessing to Abraham were two fold, we learn as we study carefully the book of Romans: (1) God made of Abraham a great nation that came to fruition in the united kingdom of David and Solomon; and (2) The seed that was blessed by God in Genesis 12 was one, the seed of Christ, so that the most significant blessing of God toward Abraham was in the vast number of the children of faith, the faith of Abraham and of Jesus; and further never in their history from the wilderness wanderings through the united and divided kingdom was their more than a remnant who can actually be expected to be recipients of eternal rest in heaven.

4. God chose early that His Son would come from the family of Abraham, never changing His mind or intention (Isaiah 11:1-10, John 7:42, and Romans 15:12).

9-3: The Choice: Christ as a Stone or as A Rock of Offence.

Israel had the same choice as Gentiles between Christ as a stone or as a rock of offence, although it was primarily to Israel that the "stone of stumbling" was addressed by both the Prophet Isaiah and Jesus; and the bottom line is that "whoever believed in Jesus and the God Who sent Jesus would not be ashamed of their wise decision.

1. If there is no way to keep from being ashamed by faith, then let us eat, drink and be merry (Isaiah 22:13 and I Corinthians 15:32).

2. At the Second Coming of Christ death will be swallowed up in victory: Isaiah 25:8 and I Corinthians 15:54.

We really need to look at Isaiah 25:8 and the context surrounding it to make sure that we are not reading the twin doctrines of the NT into the OT, those two, of course, being the Second Coming of Christ and the body resurrection of the dead where and when "death is swallowed up in victory". How much is in Isaiah 25, and in the context between Isaiah up to chapter 25 {Isaiah 22-25}. Actually the predicted judgments of God which started with against Israel as captive to Assyria in Isaiah 8, continued all the way through Isaiah 23 with predicted punishment of Samaria {the northern kingdom of Israel}, the predicted fall and punished of Assyria, predicted judgment against Babylon, Philistia, Moab, Syria, Israel, Ethiopia, Egypt, Edom, Arabia, Jerusalem, and Tyre up to chapter 23; and then in chapter 24 the predicted judgment on the whole earth.

"The earth is violently broken, the earth is split open, the earth is shaken exceedingly. The earth shall reel to and fro like a drunkard and shall totter like a hut; its transgression shall be heavy upon it, and it will fall, and not rise again. It shall come to pass in that day {and by now you suspect that you are reading about the Day of the LORD of end times} that the LORD will punish on high the host of exalted ones {Satan and his angels are the spiritual wickedness in high places, and perhaps you noticed that in Isaiah 14 is recorded the fall of Lucifer from heaven, no doubt related to the fall of Babylon before and the fall of Assyria after}, and on the earth the kings of the earth. They will be gathered together {remember in the parables of the tares and of the goats and the sheep, how at the Second Coming Jesus sent out His angels to the four corners of the earth to gather all in Judgment before Him}, as prisoners are gathered in the pit {at this end of the age all power and control over destiny is lost by kings and the small as the angels take control of the Gathering}, and will be shut up in the prison {this is the Hades, in between and before Judgment prison, where Jesus preached during His the three days of His body in the grave}; after many days they will be punished {the judgment is many days after the death of most on this earth}. Then the moon will be disgraced and the sun ashamed {the famous tell-tale signs of the Day of the LORD that we find throughout the OT}; For the LORD of hosts will reign on Mount Zion and in Jerusalem and before His elders, gloriously" {God truly likes and has chosen that mountain and that city on which to lower His new temple and Jerusalem in the new earth under the new heaven, and we know how the 11 disciples, really 12 and I think it includes Paul, were told how they would reign on 12 thrones over the new nation of Israel}. (Isaiah 24:19-23)

Yes, you are reading from the Old Testament!

3. All Israel that was chosen to be saved shall be saved: Isaiah 27:9 and Romans 11:27.

4. Whoever believes in Christ, Jew or Gentile, shall not be ashamed of that faith: Isaiah 28:16 and Romans 9:33, also Romans 10:11.

9-4: Israel Until the Time of the Fullness of the Gentiles Is Completed.

What God did to Israel until the time of the fullness of the Gentiles is completed.

1. God gave them a spirit of slumber: Isaiah 29:10 and Romans 11:8.

2. Meantime the Jews continued to worship God as if it was real: Isaiah 29:13, Matthew 15:8,9, and Mark 7:6,7.

(1). Worshiped with lips while hearts were somewhere else.

(2). Vain worship.

(3). Substituted the teachings of men for the doctrines of God and Christ.

3. God will destroy the wisdom of all these wise men according to the ways of the world: Isaiah 29:14 and I Corinthians 1:19.

9-5: Prophets and Apostles

PETER AND JAMES ON THE PROPHETS.

The type of Bible study that was started in the last two chapters will be continued in this chapter except around the Prophets--David in Psalms, Solomon in Proverbs, Ecclesiastes, and the Song of Solomon, the four Major Prophets and the 12 Minor Prophets. What we have done in the first two Tables of this chapter, respectively Table 9-1 and 9-2, is to move forward from previous tables those exclusively on the Prophets. What we want to do in this chapter is to add those of Table 9-1 from Peter and James to Table 9-2 in such a way that it is a fruitful Bible study. Table 9-1 is shown on the next page and Table 9-2 at the end of the chapter. We will with a survey of Peter and James on the Prophets in Table 9-1 make the additions of those to Table 9-2 in the total context of the Gospel, completing Table 9-2 by the end of this chapter.

Peter

Peter as shown in Table 9-1 seems to take the lead on the Prophets even as Peter took the lead among the twelve Apostles with Jesus and during the first days of the church in Jerusalem, then at Jerusalem the lead passed to James as pastor of the church; and Peter moved on to preach the Gospel to other regions. Places where Peter takes the lead with the Prophets: the first to quote on Psalms; the first to quote on Isaiah; and the only of the two to quote on Habakkuk. The lead of the Apostle Peter will be even more impressive if we add his quotations from his sermons as recorded in Acts--

1. Acts 2:16-21 and Joel 2:212-32.

"But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come; And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." (Acts 1:16-21 and Joel 2:212-32)

What goes before and after this quote explains it; and as such is the interpretation of the Old Testament in the New Testament, or the Newer Bible. "For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel....Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." (Acts 1:15,16,22-24) WE MUST SEE THAT AT LEAST AT THIS HISTORICAL POINT IF NOT DURING THE LIFE OF JESUS IS THE BEGINNING OF THE "LAST DAYS"!

2. Acts 2:25-212 and Psalms 16:12-11.

"For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved; Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance." (Acts 2:25-212 and Psalms 16:12-11)

We should also look at Peter's explanation of the quote from the Prophet David.

"Men and brethren let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." (Acts 2:29-31)

3. Acts 2:34,35 and Psalms 110:1.

"For David is not ascended into the heavens; but he saith himself, The LORD said unto my Lord, sit thou on my right hand, Until I make thy foes thy footstool." (Acts 2:34,35 and Psalms 110:1)

And Peter explains: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36) Peter also makes several general statements about the Prophets.

(1). Acts 3:11,2. "But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." (Acts 3:10)

2. Acts 3:20,21. "And he shall send Jesus Christ, which before was preached unto you; Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:20,21)

3. Acts 3:24,25. "Yea, and all the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed; Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." (Acts 3:24,25)