

19. And how will ALL Israel be saved?

"And so all Israel shall be saved." Verse 26. *So* means, in the manner previously described. If the Jews fall out, their places will be filled by Gentiles changed into Israelites, and so ALL Israel will be saved.

20. Before Gentiles become a part of Israel, in what condition are they?

"Wherefore remember, that ye being in time past Gentiles, . . . that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2 : 11, 12.

NOTE.—If, in order to be saved, Gentiles must become Israelites, as is everywhere asserted, then when converted from their Gentile ways to the ways of Israel, they certainly must conform to the moral law God gave to Israel anciently; otherwise it would not be the commonwealth of Israel, but of the Gentiles.

21. In the closing work of the gospel, what will be the tenets of God's people?

"Here are they that keep the commandments of God and the faith of Jesus." Rev. 14 : 12.

22. And what will be the reward of commandment-keepers?

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22 : 14.

23. Whose names are found inscribed in the foundations of the city of God?

"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Rev. 21 : 14.

24. Whose names are over the twelve gates?

"And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." Verse 12.

25. Who will have the privilege of walking in the light of that city?

"And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it." Verse 24.

NOTE.—This city of the New Jerusalem will be for all the nations of the saved, and yet they must enter that city through gates on which are written the names of the twelve tribes of Israel. More than this, the names of the twelve apostles are to appear in the foundations of the city. The name of Israel will not only be perpetuated, but those who bear that name will be from all nations, and will be associated with Christ and the twelve apostles. When one of the twelve fell, another was appointed to take his place, in order to preserve the exact number. To these Jesus said: "Ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19 : 28. We find them again in the New Jerusalem, blended with the tribes of Israel. Israel is sure to triumph, and those who join themselves to Israel will finally triumph with them.



The True Israel of God.

UPON whom was the name "Israel" first bestowed?

"And he said, *Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed.*" Gen. 32 : 28. As implied in the text, the word *Israel* means a "prince," or "one who prevails with God."

2. Afterward who came to be called by this title?

"Now these are the names of the children of Israel, which came into Egypt: . . . Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. . . . Joseph was in Egypt already." Ex. 1 : 1-5. In other words, the descendants of Jacob were the twelve tribes of Israel.

3. What are the blessings bestowed on the Israelites, as enumerated by Paul?

"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; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all." Rom. 9 : 4, 5.

4. But did the apostle consider all those who belonged to the twelve tribes as true Israelites?

"*They are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children; but, In Isaac shall thy seed be called.*" Verses 6, 7. "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." Verse 8. Thus we see that the apostle makes the true Israel depend on their being *children of God*. Otherwise, even though being literal descendants of Abraham, they are not counted as Israel.

5. What did John the Baptist say to those who came to his baptism?

"And think not to say within yourselves, We have Abraham to our father; for I say unto you, that *God is able of these stones to raise up children unto Abraham.*" Matt. 3 : 9. God is not dependent on you, the literal seed of Abraham, to perpetuate Israel. He can raise up the true children of Abraham

from these stones if he sees fit. Therefore do not think you are to receive of these blessings, unless you become the children of God. These are, in substance, the words of John, and show that the name *Israel*, in the true sense, is not to be limited to any particular nation, but includes all the true followers of God.

6. What does it require to be counted a child of Abraham?

“Know ye therefore that *they which are of faith*, the same are the children of Abraham.” Gal. 3:7.
7. To whom must we belong to be heirs according to the promise made to Abraham?

“And *if ye be Christ’s*, then are ye Abraham’s seed, and heirs according to the promise.” Verse 29.
8. And by what name are Christians also known?

“And as many as walk according to this rule, peace be on them, and mercy, and upon the *Israel of God*.” Gal. 6:16.
9. We are taught to address God as “Our Father.” By what right may we do this?

“Ye have received the *Spirit of adoption, whereby we cry, Abba, Father*.” Rom. 8:15. That is, we are *adopted* into the family of God, and are given the name of children by virtue of his adopting us, who were homeless and friendless. The Jews had that distinctive title until they forfeited it.
10. To whom did Paul say the gospel would first be the power of God?

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; *to the few first*, and also to the Greek.” Rom. 1:16.
11. When Jesus sent forth the twelve disciples to preach, to whom did he first send them?

“These twelve Jesus sent forth, and commanded them, saying, *Go not into the way of the Gentiles*, and into any city of the Samaritans enter ye not; *but go rather to the lost sheep of the house of Israel*.” Matt. 10:5, 6.
12. When the woman of Canaan came to Christ, beseeching him to heal her daughter, and the disciples requested that she might be sent away, what reply did the Saviour make?

“But he answered and said, *I am not sent but unto the lost sheep of the house of Israel*.” Matt. 15:24.
13. When she persisted in her request, and fell down to worship Christ, what did he say to her?

“But he answered and said, *It is not meet* [proper, or right] *to take the children’s bread, and to cast it to dogs*.” Verse 26. It is thus plain that if the Jews

had not rejected Christ, they would have still maintained the pre-eminence as the children of God. But Paul says that we are entitled to cry, Abba, Father, because we have been *adopted* into his family, and now bear the name *Israel* in common with those who were first called by that name.

14. When the name *Israel* was first borne by God’s ancient people, how did he illustrate their standing before him?

The Lord called thy name, *A green olive tree, fair, and of goodly fruit*: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.” Jer. 11:16.
15. The first house of Israel being cut off, how does Paul say that Israel now exists?

“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.” Rom. 11:17.

NOTE.—When some of the Jewish branches were cut off because of their unbelief, there still remained the root and stock of the good olive-tree. Christ has died for the world; and although his people rejected him, he will not change the plan in the least. Now every one who comes to him must be grafted into the parent stock of Israel, and take that name.
16. But is not that stock changed to a Gentile tree by Gentiles being grafted into it?

“Boast not against the branches. But if thou boast, *thou bearest not the root, but the root thee*.” Verse 18.
17. Lest the Gentile grafts should boast by saying that the Jews were broken off to let them come in, what does the apostle say?

“Well; because of unbelief they were broken off, and thou standest by faith. *Be not high-minded, but fear*; for if God spared not the natural branches, *take heed lest he also spare not thee*.” Verses 20, 21. God is not dependent on any one to sustain the olive-tree of Israel. He can cut off the Gentile grafts as easily as he did the natural branches, if they disobey his word, and supply their place with others more worthy.
18. May not the broken branches be again grafted into this tree?

“And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again.” Verse 23. Notice, the tree stands the same, however many branches are cut off or grafted into it. It is still Israel. And when Gentiles and Jews who believe are all together grafted into this tree under the new covenant, it will still be, to all intents and purposes, an Israelitic tree; yet a portion of its branches, at least, are formed by the grafting in of Gentiles.