

W445_Ye_See_Your_Calling_4.mp3

[00:00:01] This is a recording made in the Chapel of the Open Book and is number four of the series entitled Ye See Your Calling. It is our custom at these meetings to read a portion of scripture together. And those of you who are taking this tape recording, if you care to switch off for a little while and read together with us. Romans The 11th chapter. I think nobody can read this Romans the 11th chapter without being very conscious. There are sad aspects revealed of the character of God. These are always very acceptable at the first reading. This scripture says. Don't forget that God is not only good. Batten's severe. The scripture says, Don't forget that God is severe. He is also good. Don't forget that he came down in judgment upon some of his own people. And forget that all Israel shall be saved. Don't forget that the very casting away of that people. Was afforded an opportunity by him to open the door for the Gentile to come in. And by the time you've balanced it out between one side and the other. It should induce in us a little bit of humility and say, you see, we are so tempted to argue with God or about God or whether he should do this or should do that, and we're going to get put in our right place. This evening as we consider some of the testimony of Romans nine, ten and 11 with regard to the question that is before us, the nature of calling.

[00:01:56] Now the very word calling. Means a selection. Because if everybody without discrimination or exception. Is called, It ceases to be what the Scripture indicates according. And the churches are called out, people separated from others. Well, that means that others are not so called out. Well, then, of course, comes the thought in the mind. Well, that seems unfair. And some have taken the stand that they will not have this emphasis and more or less tone it down. Then others have taken the other side that they've invented a system of teaching that practically makes God. Such a tyrant that you can hardly understand how their teaching can coincide with the Scriptures. And you say, what are we going to do? Well, we shall be very much of the same character unless we are led very closely to the Word of God and by his spirit. So recognizing the difficulties before us and the problems that are let us come and look at this question of the calling that is stressed in Romans nine, ten and 11 as a contribution to this great study which we are having in front of us. Calling of all kinds and characters in the Scriptures. Now. We May 1st of all, think that Romans nine, ten and 11 is an isolated section. And it is convenient to say that the doctrine concludes with a glorious testimony of Romans, the eighth chapter.

[00:03:35] No condemnation, no separation, nothing possible to come between us and the love of God. Then comes this 1911. And we think, well, I think we'll pass over that, dear friends, and we'll go on to something else, you see. But there's a possibility. Friends, that nine, ten and 11 was the prime object that moved the apostle to write the whole epistle. The problem that he had to face and others were facing, if we are going to believe that God stands by his Word and he chose Abraham and he chose this, this people and now they are being set aside. Well, if that's the case with one calling, it may be with another. So it necessitated an inspired explanation. And that is more or less what we have in front of us. I would like you to go back to chapter three to show you that some of the thoughts that are more expanded in nine, ten and 11 have been suggested. You know how Chapter nine commences. This man, although he was the apostle of the Gentiles, never forgot. He was one of the ancient people, never forgot God's chosen people. Israel never forgot that he was a Hebrew. And he goes to the extreme in saying his heart's desire and prayer to God for Israel is that they might be saved. And the almost willing to be anathema for their sakes.

[00:05:03] And then in that Chapter nine, he gives a little resumé of the advantage of being a Jew. Shall we acquaint ourselves with it? Verse four. My kinsmen, according to the flesh. Who are Israelites. To whom? Pertaineth the adoption. That's the firstborn son, the heir. 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 God blessed forever. Amen. Look at the testimony there to the advantage of being a Jew. So, you know, I'm quoting chapter three. Do you? He's already ventilated it. In chapter two, he staggered the Jew by saying all I quite agree with you. The Gentiles are a terrifically bad lot. And they were nodding their head and saying, Oh, yes, they are. And he said, And do you think you're going to get away with it because you happen to be a Jew? If you're breaking the law in the same way, God will deal with you in the same way. All they said, if that's the case, what advantage then hath the Jew or what profit is there of circumcision? And then he says, Oh, match every way. And instead of giving that long list of Romans nine, he focuses one great feature, chiefly because unto them were committed the oracles of God. Then comes the question.

[00:06:38] For what if some did not believe? Shall their unbelief make the faith of God without effect? Don't you see it's ventilating the problem already? And then in chapter nine of this epistle, we get the rebuke. He says in verse 14. What shall we say then? Paul is asking you and me after we read this bit. What do we say then? Is there unrighteousness with God? God forbid. And presently who are now old man that replies the gates God. All you may say, I'm a believer, I'm a child of God. I go to the Chapel of the Open book. Oh, yes. And if you've got some prerogative to reply against God, are you going to bring him before your judgment seat and tell him you don't quite agree with that? Well, you know, friends, God's not going to change his plan because we don't agree with it. All the agitation in the world will not make one difference. He has a purpose and it's wise for us to begin to realize that we have no word to say that if he'd left us in our lost estate, we should not even have the interest to quarrel with him. With regard to these things. Let us be glad that our eyes have been opened. And before we go any further. I've a feeling that we are entrusted with positive truths and the good many of the squabbles and troubles that are cutting across the Christian faith is because we go outside of our calling.

[00:08:16] Instead of positively teaching that by grace we are saved. We are worrying our heads about all those who never heard the gospel who've died in heathen lands as though God didn't know about them. But He never told us. And then we feel affronted because we can't give a complete answer to every problem that's put before us. That is not our position. I think we merit the rebuke that Peter received. He said, What shall this man do? And the Lord said to him. Peter, if you knew what I know about you, you'd have enough to do to look after yourself. And I believe that's true of all of us. I wrote to one friend who was ventilating some theories with regard to the unsaved, and I said to him, Don't make us split. Don't make a denomination upon what God may be going to do or has said he's going to do or has not told us what he's going to do with regard to a certain company. Let's get positive proof with regard to what is said about you and me in this present calling. And that will be enough to occupy our time and it will be a word in season. So we come back to Chapter three and we find that there is the thought that even God says, I know you are going to arraign me before your judgment seat.

[00:09:32] It's. He says, verse three, What do we What if some did not believe? Shall their unbelief make the faith of God without effect? God forbid. Let God be true. But every man a liar. Now, that's a difficult position to take, but it's the soundest one.

Because if the slightest possibility creeps into our heart and mind that we've got to apologize for God or explain something away to save his character, our salvation is in jeopardy. For it depends upon the utter faithfulness and righteousness of the living God. So he says, Let God be true, even though it makes every man a liar. You can see the point there. As it is written, the thou mightest be justified in thy sayings and mightest overcome when thou art judged. That's God speaking. That he's going to overcome when he's judged. So he's already indicated to us that he knows that they're going to sometimes query, Well, let's do it in a very humble spirit as a child asking a father and not bringing God before our judgment seat and telling them we're not quite happy about that being in the Bible or something, it's there. Well, let's come a stage nearer. We may think that with our survey of the epistle to the Romans, that the great outstanding testimony of the doctrinal section is this insistence upon righteousness. And you know how it comes in over and over again in the early parts of Romans.

[00:11:14] It even says that that that is the power of God unto salvation to everyone who believes. For therein is the righteousness of God revealed. And he speaks about justification by faith. And we know that every one who seeks to teach justification by faith realizes that Romans is the epistle to go to to get all its teaching. But don't forget that this righteousness is pursuing us in nine, ten and 11. We haven't done with it. It's all an integral part. So just to refresh your memory about that with you, Chapter nine. This 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? But Israel, which followed after the law of righteousness hath not attained to the law of righteousness. Wherefore because they sought it not by faith, but, as it were, by the works of the law. For they stumbled at that stumbling stone. So here's the reason why something happened to the people of Israel that caused a halt. They stumbled at that stumbling stone and that rock of offense was Christ. And so he comes back to the subject or continues in chapter ten. If you will notice chapter ten, verse three, or I think we'll read the first 2 or 3 verses. Brethren, my heart's desire and prayer to God for Israel is that they might be saved.

[00:12:50] For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness. Now they knew a lot about the laws righteousness. But it was God's righteousness they were ignorant about and going about to establish their own righteousness have not submitted themselves unto

the righteousness of God. For Christ is the end of the law, for righteousness to every one that believeth. And so he goes on verse five, verse six. You see, this emphasis upon righteousness is not limited to the doctrinal sections, but carries on into this. Verse ten. For with the heart, man, believeth unto righteousness and with the mouth, confession is made unto salvation. Well, now I think we'll have to leave that for the time being. But I felt that it would be wise for us to see that nine, ten and 11 is a part of the great epistle to the Romans, and it cannot be put on one side and say, Well, that's a bit of a controversial section. Let's finish our reading with no separation. Romans eight and leave it at that. No, God intends that we should go further. Now, you will notice with the structure of this this which you suggested on the chart you have in front of you. You see, it begins with sorrow. I have continual sorrow. Heaviness of heart and continual sorrow.

[00:14:22] But let's get to the end of the story. Chapter 11. For of him and through him and to him are all things to him be glory forever and ever. I've just adopted two words. This story begins with sorrow. But it ends with song or doxology. And it's sometimes a very wise thing. In fact, it almost seems to be a principle we do well to advocate and use ourselves. To get a glimpse of the end before you start travelling the whole journey. Get a glimpse of what God is out to do. And then sometimes, though, you're baffled because the pathway takes this turning and that turning. There are some things that stop and some things that are picked up. You'll say, No, it's all right. I don't quite see how this is all going to become untangled, but that's not my affair. He knows. And he's given us a hint here that he can overrule even the failure of some of his people. For and blessing to others. But if you can do that, I think we ought to be thankful. So we have the beginning sorrow. And the doxology. Concerning our savior. Will you notice the doxology refers to Christ in chapter nine, verse five. Whose are the fathers and of whom, as concerning the flesh, Christ came, who is over all God blessed forever. Amen. And the doxology that balances is unto all the depth of the riches, both of the wisdom and knowledge of God.

[00:16:06] How unsearchable his judgments and his ways past finding out. For who hath known the mind of the Lord or who hath been his counsellor? Or who hath first given to him and shall be recompensed to him again. But of him and through him. And to him are all things to whom be glory forever. Amen. So there we have the The glory Forever or blessed Forever. In Chapter nine, Glory Forever in Chapter 11. And then. There's a

statement I've got here. A remnant saved as a corrective. With regard to Israel. And you will see if you follow the chart down to the same letter V in Chapter 11, all Israel saved and are corrective with regard to the remnant. Now, I think perhaps it be wise if we concentrate our attention for a moment on those features because they may help us with regard to the rest. Will you look at Chapter 11, first of all? Chapter 11. What it Speaks about all Israel. It says in verse 26, And so all Israel shall be saved. And you could lift that verse out. And you could prove by that statement that every single Israelite that's ever been born must be saved. What do you say, sir? Sir? Look, friend, no one verse in the scripture is an isolated verse. It only has a teaching when it is in its context. You could make anything, any verse, prove almost anything by ignoring its context.

[00:17:56] Would you say What context is there here? What that means to say you think the context is the next verse, but the context may be the next chapter? They are. Supposing I'm asking this. Supposing in chapter nine, the Apostle has gone out of his way to discuss who he means by Israel and you've never bothered to read it? Well, you'll be perfectly certain you're right, won't you? And you may be very wrong. So let us with a humble mind, let the Lord tell us what He means when he says all Israel, shall we? And we go back to Chapter nine. Verse six of Chapter nine. Not as though the Word of God hath taken none effect, for they are not all Israel which are of Israel. It was heavy. Or better, better wait and see because he's going on to explain further. Neither because they are the seed of Abraham. Are they all children? I wouldn't like to put this closer to any of the meeting because I don't think it's necessary. I wouldn't be able to answer them. But could anyone tell me how many children Abraham had? Can anyone tell me the names of his family? You know, he had a child called Ishmael. You know, he had a child called Isaac. But I've got a list here. Ismael Isaac Zimran Jokshan, Medan, Midian, Eschbach.

[00:19:34] And. Sure. They're all the seed of Abraham. But they're not all Israel, are they? But you see. We've got to get to we've got to come to Isaac before we get to Israel. And that's the essence of this. Ishmael was never in Isaac. Midian was never in Isaac. So the child of promise that came as near to the possibility of a miraculous birth in the Old Testament. Isaac. He was the one. So it says here let's pick it up again in. Verse seven, neither because they are the seed of Abraham. Are they all children? But in Isaac, shall thy seed be called? So God as a seed. And the seed is practically the answer to the question. The first statement about two seeds in the Bible is in Genesis

three. That's early enough, isn't it? And God is speaking to the servant, the serpent, and to the end, to the eve in the garden. And he said, I will put enmity between thy seed and her seed. If that doesn't mean there are two seeds, then words have no meaning. We are faced immediately with a seed that was being attacked. As he goes on to say concerning Christ in the yet future. He shall bruise thy head and thou shall bruise his heel. So you see, Abraham could have descendants. Physical descendants who were not children of promise. Thanks for today. Here's outside your move. A violent orbit of this gigantic problem.

[00:21:32] So far is the teaching concerning the kingdom is concerned. He told his disciples and the reason why he was being rejected and the kingdom was not about to be set up. He said an enemy is at work. An enemy has done this. And the parable is. Are men so good seed in his field. But the enemy came and sowed in that very self-same field tares or a false sort of wheat, not tares. But it doesn't matter for the moment. Now, are we going to accept that merely as a picture of nothing at all or a picture of truth? Because he goes on to say, it shall be at the end of the age. The angels will separate the one from the other and the ones for the barn and the other for the burning. So there is a distinction there. And is there any hint in scripture that by any miracle of grace, tares will ultimately be transformed into wheat? Never. We get the lost sheep of the House of Israel. But they were sheep even though they were lost. But we get some who were said to be like the soul that was washed and the soul that was washed was never turned into a sheep. It was a soul, still. There are two scenes in the Bible. The. He says, You gotta be careful. Abraham had many descendants, but only in Isaac does this calling operate.

[00:23:06] We're not dealing with our according you see we need. Have a protest meeting about it. This doesn't belong to us. This belongs to Israel. True. Israel only are found in Isaac. And so we come to the next part of the argument in this chapter. In A.I. Cold, that is. Now, when the inspired writer says that is, he's going on to explain, isn't he? That is. I'll tell you why. They. Which are the children of the flesh. These are not the children of God. So you see, it stops us from saying that every single individual descendant of Abraham must be a part of the chosen nation for God says, No, no, I'm telling you what I mean by it. So we'll read further. But the children of the promise. Are counted for the seed. Sir, are de Verdugo made promises? And when God makes a promise, he doesn't make a vague promise to nobody. He makes a promise to

somebody. And those are counted for the seed. Well, this is the word of the promise at this time. Will I come and Sarah shall have a son? Not only this, but when Rebecca also had conceived by one, even by our father, Isaac. Now he puts in brackets the thing which we might say couldn't be 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.

[00:24:58] That Callie, it was said unto her, the elder shall serve the younger. And then it goes on and aggravates the case a bit more by Pharaoh. Was one of those who were called. What? He doesn't seem to be so here because he says God raised him up. Verse 17, the scripture says. Even for this same purpose of I raised thee up that I might show my power in thee, that my name might be declared throughout all the earth. Therefore. Kathy Bursey. On whom he would have mercy. Adley, will he hardness? That's a desperate passage to read, isn't it? With a temptation to try to soften, it states their God is sovereign over this, and we do well to have it brought before us at least once in a series. We don't want to overdo it because that would be just as evil. And so he puts into scripture what is in our minds, Thou wilt say then? And to be Why did he yet find fault? For who has resisted his will. Neither O man who art thou thattrillionealized against God. He does not stoop to explain so. We come down to Chapter 11 and we say, I know who Israel are now. It's not every single individual descendant according to the flesh. It's the Children of Promise who are said to be in Isaac. And none of us know how we're going to differentiate.

[00:26:40] Differentiate them. We are not going to do the calling God does. So you see the value of having a whole package in front of you. He says, I'll tell you what all Israel means in Chapter nine. If you take that with you, then you say every one of the children of promise must eventually be saved. Now, you see, he says for the moment. Verse 28, As concerning the gospel, they are enemies, for your sakes. These enemies, for your sakes. Explaining the election. They're all beloved because of the father. Thanks for the gifts and calling of God are without repentance. So there is no possibility of any rift, anything failing in God's original purpose. He put man in the earth. And in that man there was a seed. And the first great thing that Satan did was to attack that seed. So that Cain was born in the New Testament. Says he was of that wicked one. So we've got to be so watchful. We don't minimize the attack of the enemy and the awful mixture that he brings about to spoil if he can. The purpose of God. Well, now for the rest of our

time, which is limited. I'd like to do a word or two with regard to the figure of speech that comes in this chapter about the olive tree. I have read that the Apostle Paul, of course, you couldn't expect him to know everything.

[00:28:24] He certainly didn't know much about gardening. Well, it's very probable. It's very probable. The apostle Paul never dug a trench in his life and he never pruned a tree in his life. According to what we know of his upbringing, he had no need. I think he was of a good family and in the ordinary way would have had servants to wait upon him. But this band is writing by inspiration of God. And on top of that, he was a man of no uncommon understanding and intellect. Of course, the objection is. This is all back to front. Who ever heard of anyone grafting a wild. Stuck into a choice. One. Is the other way round. If you have an apple tree in your garden, if you've got, say, Cox's Orange Pippin. Well, that's graft onto a wild stock so that it gets all the vigor of the wild stock and all the fruit of the choice one. If you have a nice rose in your garden, well, it's on a briar stock. But this is all back to front. So should we apologize and say, oh, dear friends, we don't expect the Bible to be true with regard to little details like that. It's good enough. It isn't good enough, Friends. Now, there was a writer in Ad 40. Id440. That's the time of Claudius and the apostle Paul. There was a writer who wrote on horticulture.

[00:30:01] And his name was Columnella. And he said that an olive tree. Grows and grows until at last it ceases to bear. Now we see some olive trees. Mother and I that were a thousand years old. And of all the distorted things that looked as though they were just struck dumb. So ancient. But he said instead of cutting them down. Instead of cutting them down. You can do this to an olive tree. You can take a wild on it and graft into that tree. Not to the wild Olive is going to produce any fruit, but it provokes to emulation the dying tree and up it wakes again and gives a lot more fruit. And that has been done in our own day. I said this before, but I can only repeat the same experience. I can't regret that when I was taking the course of studies in horticulture at Chelmsford. There was an adjacent nursery. That it just formed an experiment and couldn't enter that in the class. They couldn't quite understand just why. And the experiment of this, they'd had a row of pairs in this nursery that grew quite healthily, brought forth plenty of blossom, but no fruit. And then one of those happy accidents happened that one of the workpeople engaged in that garden, went and graft in to the pear tree. What are these vigorous stocks that ought never to have been done? And to their surprise, the pear tree bore fruit.

[00:31:45] Now, of course, I was always ready to try on me coat. And I stood up in that class and I said, If you knew the teaching of the Epistle to the Romans Chapter 11, you got your answer. Oh, what's the go to Romans 11? But then it is that that vigorous little bit graft into that tree woke it up and he says to provoke to emulation them that are my flesh. Why were the Gentiles given all those spiritual gifts. He says, with stammering lips and with other tongues. Would I provoke you to jealousy? He says, you're losing all your essential, essential qualities. The Gentiles are getting them. Then he should have been provoked to say, well, suddenly it must have gone wrong. We must repent. They were hardened in their unbelief. And so it says in this chapter 11. Their eyes are darkened. And bow down their back all the way. I say, then have they stumbled now? Have they stumbled with the object that they should fall? Oh, no, no, no, God forbid. But rather through their fall, salvation is come unto the Gentiles. What for? He is appoint for you to remember. It was not the essential time of gentile blessing. Not. No, no, no, Roman says the Jew first Roman says Israel is the is the olive tree. But why would the Gentiles saved at all? It's rather humbling for us to read his name.

[00:33:15] For to provoke them to jealousy. The salvation of the Gentile was hastened and brought forward. If it were possible to make Israel see that they were losing. Just as that grafting in the olive as you see. So the true gentile calling doesn't come to him. He's rather gone. And you and I enter into the epistle to the Ephesians. That's where we really come into our own. There is no Jew there at all then to be dealt with because he's blind. Temporally. One day he will have his eyes open again. So is it is it a criticizing God with regard to all this? You think of the wonder of his overruling if the fall of them. If the four of them be the riches of the world. And the diminishing of him, the riches of the Gentiles. How much more their fullness. What would it be when all Israel shall be saved? What will it be when they look upon him, whom they pierced? What will it be when a nation shall be born in a day and they become as God intended, they should become the kingdom of priests in the earth to which all the nations of the earth should attend and be saved and be brought to a knowledge of the truth. If we only let God work out His purposes without explaining everything to us and leave some of it to His grace and to his love and to his kindness, to his goodness, to his righteousness, to His Holiness, and even to his judgment.

[00:34:45] And say we've got as much as ever we can do in this present little life. We have to attain unto some understanding of why we were saved and what we were saved to. So again, I say to you in the heading of this study, you see your calling, brethren. We have come into blessing who belong to the church of the one body during a time when the people of Israel are in their blindness. Because he says he mentioned that. He says in verse 25, I would not eat brethren, that ye should be ignorant of this mystery. You know, there's a number of passages where Paul prefaces a statement. With that I would not have you ignorant. And if you look at them you will find that's just where nearly all the folks are ignorant, including even you and me. And so he says, if you're ignorant of this, you'll get rather tangled or mixed up. That they you be wise in your own conceits that blindness partial blindness because. The apostle says, I'm a Jew, but I'm saved. Oh, yes. Partial blindness. As happened to Israel until the fullness of the Gentiles become in. That's getting very dear. Possibly friends. Over 1900 years now since Israel was set aside. A one day.

[00:36:15] The silence is to be broken. The scales fall from their eyes. They repeat the road to Damascus. They fall down and say, Who art thou, Lord? And they are started up again, like Saul of Tarsus. Converted. And cleansed and commissioned. Until the fullness of the Gentiles be come in. And then. So all Israel shall be saved as it is written. There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob when I face this question. Should I include such a controversial set of statements into these tape recordings? Well, that would be very dishonest, wouldn't it? I'm not here to please anybody. I'm not here to soften down the teaching of scripture. All my all that I could do is to point to what the word says. I do trust that every one of us. We all have taken our right place in the presence of the living God. And remember that in all his graciousness, in all his mercy, in all his love, he still is God. And he says to every one of us, whether we are members of the Body of Christ or whatever we may be, who are there. Oh, man, that replaced against God. Wouldn't it be wise for us to leave some of these great questions that are not canvassed in Scripture? To him. Shall we not stand up with Abraham at long last and say. Shall not the judge of all the earth do right.

[00:38:00] And as he got to explain everything to me before I trust him, for if he does, that's not faith. Feisty saying, I don't understand. I can't see the past. But what I do know of. My God. It was a big adventure where I cannot see and cannot hear and cannot feel. So don't expect things that the Bible has been written to satisfy every

question it's been given so that we should exercise faith in the God and Father of our Lord Jesus Christ. And where we cannot trace him, he still expects us to trust him. And that is the character of all callings, whether it be Israel or the church or any other company. Just in passing with regard to this next question about the seeds and whether some will be forever excluded. Don't forget, in the history of the Bible, we are told that certain Canaanites, who were all devoted to destruction, certain Canaanites, dressed themselves up in old clothes and had moldy bread, and by a little subterfuge, they got accepted by Joshua. Well, they really. You found out what they did. It was going to exterminate them. And God says, no, no, but they're not sons. They're not children. They're hewers of wood and drawers of water. There's a possibility that not one of the evil seed would ever be refused of God if. But you read the Book of Revelation with all the judgments that fell, they repented not and they simply reviled God until there was no remedy.