

## **All Israel Shall See. All Israel Shall Hear.**

All Israel shall see. All Israel shall hear. Turn to Matthew 13. This whole chapter contains parables taught by Jesus Christ. When He finished the first one, He said in verse 9, "Who hath ears to hear, let him hear." Then the disciples came and said unto Him, "Why speakest thou unto them in parables?" He answered and said unto them, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."

So here Jesus was preaching to people who would not know what He was talking about, and He knew it. He says further in verse 13, "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand." And in them is fulfilled the prophecy of Isaiah, which says, "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." In other words, these people had to listen to the teachings of Jesus Christ and not understand them in order that the prophecies would be fulfilled.

He continues, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at anytime they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Then He says, "But blessed are your eyes, for they see: and your ears, for they hear." He adds, "For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

Then He goes right on to teach another parable: "Hear ye therefore the parable of the sower." We know from reading all of this that when He said they did not hear, He meant they did not understand. They heard the words physically, but their minds would not grasp the teaching. Then He goes on and teaches more parables, and down in verse 43 He says, "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

So we have something of a dilemma here. Jesus said, in effect, "You can hear and understand, but they cannot hear and understand." Then He keeps on teaching and says, "Whoever can understand, go ahead and understand." It almost seems as if God has preached His word, given His word out, and simply let it go. If they cannot understand, that is fine; if they do understand, that is fine. It might appear as if there is no plan and no purpose of God in the people hearing and understanding.

Jesus used this phrase, "Who hath ears to hear, let him hear," many times. Turn with me to Mark 8, starting in verse 14. "Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. And they reasoned among themselves, saying, It is because we have no bread."

When Jesus knew it, He saith unto them, "Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?" In other words, He told them something and they completely misunderstood it. Then He asked them, "Do you not understand? Do your ears not hear what I am saying, and do your eyes not understand?"

He continued, "When I brake the five loaves among five thousand, how many baskets full of fragments took ye up?" They said unto Him, "Twelve." Then He asked, "And when the seven among four thousand, how many baskets full of fragments took ye up?" They said, "Seven." He said unto

them, "How is it that ye do not understand?" And then He did not explain further. So here were the disciples. Jesus had taught again, and they did not understand. He simply asked them why they did not understand and then went on.

Of course, He had partly explained it in Matthew 16, which is either a report of the same event or a very similar one. This one is a little more complete. Matthew 16, starting in verse 5, says, "And when his disciples were come to the other side, they had forgotten to take bread. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread."

Again they misunderstood what He said. When Jesus perceived it, He said unto them, "O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?"

In this case, they did understand. "Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." This is understandable because we had already been told the effect of the leaven of the Pharisees, and that is in Matthew 15. I think this is the clue, as we will see later, to why some of the Israel people hear and understand, why some do not hear and understand, and how eventually all Israel shall see, hear, and understand.

Matthew 15, starting in verse 1, says, "Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." But He answered and said unto them, "Why do ye also transgress the commandment of God by your tradition?" Then He rebuked them further, ending in the last half of verse 6: "Thus have ye made the commandment of God of none effect by your tradition."

In other words, it is false doctrine, taught by the scribes and Pharisees and identified by Jesus here as the leaven of the Pharisees, that prevents God's word from being understood by the Israel people. He said to them, "Ye made the commandment of God of none effect." Now, this sounds as if God's word has lost its power, but this is the word of God that says the teachings of the elders destroy the effect of the word to God among the people who receive those teachings.

We have already seen that He spoke to these people and said their eyes were blind and their ears were deaf. Then later, in John 10, after hearing Jesus teach that some cannot hear and understand, and some cannot see and know what is being taught in God's word, we see this striking statement by Jesus. John 10, starting in verse 3, is another parable: "To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out." This is speaking, obviously, of Jesus. "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice."

Then He explained this parable, as He did others, to the disciples. In His explanation He said in verse 14, "I am the good shepherd, and know my sheep, and am known of mine." In verse 16 He said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Then comes this amazing passage in verses 27 through 30: "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father,

which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."

This is the same Jesus who had previously told the Pharisees that their doctrine and teaching destroyed the effect of God's word. He then turns right around and tells the disciples, "My sheep hear my voice," and "neither shall any man pluck them out of my hand." This seems to be contradictory, does it not? He says, "I teach you people, but you cannot hear because you are blind. Your eyes are closed. You are affected by the leaven of the Pharisees, the false doctrines of the Pharisees, so you cannot hear My word." Then He turns right around and says, "My sheep hear my voice, and I know them, and they follow me, and I give them eternal life, and they shall never perish."

You might almost think that if both of these statements are true, or if Jesus believed both of them, then something is wrong with the mind of God, because these statements appear contradictory on the face of them. Now let us turn to Matthew 1. Before we read that, I want to state that for this Bible study I am going to assume that you already know that the Israel people are God's sheep. I do not have time here to prove to you that the Anglo-Saxon, Celtic, Germanic, and kindred peoples are the sheep of God. I am going to assume that you know that, and we are going to find out, God willing, how both of these things can be true: that the leaven of the Pharisees, the traditions of men, can destroy the effect of the word of God so that Israel cannot hear; and that God can also say, "Israel will hear, I will give them eternal life, and no man can pluck them out of my hand."

Turn to Matthew 1. This is about the birth of Jesus and gives some reason why He came. Starting in verse 18: "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." Then Joseph, her husband, being a just man and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."

The angel continued, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel," which being interpreted is, "God with us." Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife, and knew her not till she had brought forth her firstborn son; and he called His name Jesus.

There must be something significant in these specific prophecies that Jesus came to fulfill. In verses 22 and 23 it says that this was spoken by the prophet: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel," which being interpreted is, "God with us." That is in Isaiah 7. At the time this prophecy was given, this was Judah under King Ahaz. Israel and Judah had been separated, and the prophecy had been given that they would be taken out of the old land and destroyed as a nation and as a people for their sins against the God of Israel.

Starting in Isaiah 7:10, "Moreover the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above." But Ahaz said, "I will not ask, neither will I tempt the LORD." And he said, "Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

In other words, the Lord asked the king of Judah if he would ask for a sign for their salvation and deliverance, and the king said, "No, I will not." God said, in effect, "All right, I will give you a sign: a virgin shall conceive and bear a son, and shall call his name Immanuel," which we have seen from Matthew is interpreted "God with us." The name Jesus means Saviour. So Jesus Christ came, according to Matthew, to fulfill Israel saved from their sins and Israel with God.

The same Jesus later told the Israel people that their eyes were blind, their ears were deaf, and they could not hear Him. Yet a few months later He told the disciples that Israel would hear and Israel would see, and that His sheep would know His voice and follow Him.

Let us read a few more prophecies in Isaiah, since Matthew saw fit to quote Isaiah about the birth of the Saviour and God with Israel. Turn to Isaiah 9. In verse 6 I read this: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Verse 7 continues, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this." He goes on with more prophecies for the Israel people throughout Isaiah.

Turn over to Isaiah 25, starting in verse 6: "And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." He will destroy, or as the margin says, swallow up, "the face of the covering cast over all people, and the vail that is spread over all nations." In other words, something was hiding the people from God and from God's knowledge, but He was going to destroy that covering, that vail cast over all nations.

Verse 8 says, "He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it." So here, in this same prophet, is a tremendous prophecy that God will open the eyes and ears of all the Israel people, even to the extent of swallowing up death in victory. This must mean, of course, the resurrection from the dead.

Then he goes on in the next chapter, Isaiah 26: "In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." Verse 8 says, "Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee." Then verse 9 says, "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness."

Here is one of scores of prophecies in the Old Testament, centuries before Christ came, that all the earth would come under the grace and rule of God. This is the same God who came in the form of Jesus and told these people that some of them could not even hear or see what He said.

In Isaiah 29, I will have to skip many of these for time. Isaiah 29, starting with verse 7, says, "And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision." It shall be "even as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a

thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion."

This is obviously a prophecy of the end-of-the-age battle. This must be the last time when all the nations fight against Zion and God destroys them. Then he follows it with this long passage, starting in verse 9: "Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered."

So here God Almighty says, "I have given you blind eyes and deaf ears so that you cannot hear." Verse 11 says, "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed." In other words, he actually has the word of God in front of him, but he says, "I cannot read it; it is sealed." Then verse 12 says, "And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."

Therefore the Lord said, "Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder." He says, "For the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

Now, this must be Israel He is speaking to, and He says, "I have given them the spirit of deep sleep." This must be why Jesus, when He came to Israel, told the disciples, "These people cannot hear. Their eyes are closed. They cannot see, and their ears are stopped." Back in the prophecies, He said, "Because you come near Me with your mouth but your heart is far from Me, I will give you the spirit of sleep. I will prevent you from hearing My word."

He goes on in verses 15 and 16: "Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?" Then He says, "Surely your turning of things upside down shall be esteemed as the potter's clay." He is accusing Israel of turning the whole thing upside down. They have refused to hear Him; therefore, God shuts their ears. But this is going to be esteemed as potter's clay, because He says, "For shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?"

In other words, is it possible for the people to defy God and bring God's work to nought? He is saying no. It will be like potter's clay. God will do what He will do, regardless of what the people of Israel think or want. Verse 17 says, "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?" Verse 18 says, "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."

In other words, there was a day coming when God would make Israel fruitful. In that day, the eyes that were blinded by God and the ears that were made deaf by God would see and hear, regardless of whether they had wanted to or not. We were reading this morning in Job, and we got some idea there of the sovereignty of God. God has the power to cause Israel to see and to hear as He desires, regardless of what they might think or want to do.

Again, Isaiah says, "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." Then he adds, "The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel." Listen to this: "For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought."

Remember what Jesus said: the leaven of the Pharisees, the doctrines and traditions of the Pharisees, made God's word of none effect. Isaiah says there is a day coming when Israel will hear, "for the terrible one is brought to nought, and the scorner is consumed." In other words, those people, that entity, that teaching which has caused Israel not to hear and not to see, will be destroyed and brought to an end.

Therefore, Isaiah 29:22 says, "Thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale." Verse 23 says, "But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel." I believe those verses mean literally that when Israel finally sees what God has done among His people, then they will hear the word of the Lord.

That is why I emphasize, as much as I do, and as much as the ministers I associate with emphasize, the necessity of Israel knowing they are Israel. It is literally true that at this stage Israel can neither see nor hear nor understand the word of God until Israel knows they are Israel. He says here that when they see His children, "the work of mine hands," in the midst of him, "they shall sanctify my name."

I believe that when the Israel people, true Israel, begin to see the great and mighty work that God has done in Israel, they will sanctify His name. He has multiplied us as the sand of the sea and as the stars of heaven. He has given us the best lands on earth. He has protected us in our sin and iniquity all down through the ages. He has corrected us. He has built us up. He has fulfilled the promises to Abraham. Our people do not know that, and they do not see that. Yet when they begin to see it, apparently then they will sanctify His name, sanctify the Holy One of Jacob, and fear the God of Israel.

Then He says this: "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." Do you mean they are not going to be put in hell and burned in fire forever and ever? I guess not. He said those that erred will learn and be corrected, and those that murmured shall learn doctrine.

Now turn to Isaiah 30:8. "Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever," or, as the margin says, "the latter day." This is a prophecy about Israel in the latter day. Verse 9 says, "That this is a rebellious people, lying children, children that will not hear the law of the LORD." They say "to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits." That is about what we have today. Our people do not want to hear the truth of God; they want to hear smooth things.

They say, "Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." In other words, "Teach those things that keep us from learning about the God of Israel." "Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in

oppression and perverseness, and stay thereon." And we do as a people. We stay with the ways of Egypt. We stay with the ways of Babylon. We trust in that perverseness, falseness, and robbery, and yet we hold on to it.

Because Israel does that, He says, "Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit." What is going to be broken suddenly? Israel? No. Israel's perverseness, Israel's refusal to hear, Israel's iniquity. He said, "This iniquity shall be to you as a breach ready to fall." Then suddenly, in an instant, God will break the iniquity of Israel, and Israel shall hear and fear the Lord.

Verse 26 says, "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound." There is coming a day when this blindness of the Israel people is going to be broken suddenly, in an instant.

I know some of us can get very discouraged as the years go by and it seems as if we cannot awaken these people who are asleep. But let us remember that God said they did not want to hear, and therefore He put them to sleep. They did not want to see, and therefore He blinded their eyes. They did not want to hear, and therefore He made their ears deaf. But He is going to let that iniquity go only so far, and then it is going to swell out like a breach ready to fall. Then He will break it as the breaking of a potter's vessel.

Just before verse 26, He said, "And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall." We know that mountain means nation in prophecy. I believe these two things are going to happen at the same time. In the day of the great slaughter of the enemies of God's people, God will pour out streams of water and rivers. And water stands for what? The word and God's Spirit.

At the very time when He destroys the enemies of Israel, these people whom God has allowed to blind us with their false teachings will be destroyed. Their teachings will come to an end, and God will pour out His word and His Spirit upon the Israel people "in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound."

Let us go on to Isaiah 32. "Behold, a king shall reign in righteousness, and princes shall rule in judgment." Verse 2 says, "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Verse 3 says, "And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken." Verse 4 says, "The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly." Here is another prophecy. I believe that all Israel, even those who were blinded and those whose ears could not hear, will see and hear.

He prophesies in the next verses of the time of trouble in Israel. In verse 9 He says, "Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech." Then He says, "Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come." There will be a time, and years will go by. We know it has already been centuries before this final gathering of the harvest of all Israel.

Then He says, "Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins. They shall lament for the teats, for the pleasant fields, for the fruitful vine. Upon the land of my people shall come up thorns and briers." We know, again in prophecy, that thorns and briers refer to non-Israelite people that God allows to come in, take over, and bring judgment by His hand upon the Israel people. Thorns and briers would come upon the land of Israel.

Isaiah continues, "Yea, upon all the houses of joy in the joyous city: Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." Then he says, "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

This is another promise, after promise, after promise, that God will allow the iniquity of the Israel people to go so far and no further. It would happen at the end of the age that He would bring judgment and correction and open their eyes and their ears.

Isaiah 33:20 says, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." Then verse 21 says, "But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." Verse 22 says, "For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us."

Then verse 23 says, "Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey." Verse 24 says, "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Is that not wonderful? God says, in Zion, even though Israel has been in sin and iniquity all down through the ages with blind eyes and deaf ears, when God brings His judgment upon it, "the people that dwell therein shall be forgiven their iniquity."

Now, they have to hear and repent in order to have their iniquity forgiven, right? That means Israel will of necessity hear. None of these promises make any sense at all if we believe that out of all Israel, God will save only a handful of people. If the fundamentalist doctrine is true that most of the people who were born and died in our race are gone into hell to burn with fire forever and ever, where does that leave us with these great and precious promises that God has given to the seed of Abraham, Isaac, and Jacob?

God tells us we would be sinners. He tells us that He would even blind our eyes because of our sin. Then He turns right around and says, "I will open their eyes. I will open their deaf ears. I will save them from the grave. I will forgive their iniquity." We deny all of that if we turn around and accept the false doctrines of the Pharisees.

Here are a few of the phrases we have read, from both the Old and the New Testament: "He shall save his people from their sins." "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." "We have waited for him; he will save us." "He will swallow up death in victory." "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." In spite of the deaf ears, in spite of the people who seem not to

hear today, God says there is coming a time when they will hear, they will learn, and He will forgive their iniquity.

The Lord "bindeth up the breach of his people, and healeth the stroke of their wound." "The heart also of the rash shall understand knowledge." "The people that dwell therein shall be forgiven their iniquity." Yes, I know it breaks your heart when you think of the millions upon millions of Israelites in this age whose eyes have been blinded because they have turned to the leaven of the Pharisees. They have believed Jewish fables, and they seem not to understand God's word.

On top of that, there are those who say, "If you do not understand, or if you do not believe this or that, then you are going somewhere and God is going to torture you forever and ever in fire." God help us to preach the truth that God has saved Israel. If Jesus' blood sufficed for me, it sufficed for you. If it sufficed for a thousand, it sufficed for a hundred million. Why do we worry and concern ourselves if God says Israel is saved, Israel will be resurrected, Israel will hear, and Israel will understand? Let us believe it. Let us not look at the things of this earth only as they seem to be from our physical eyes.

Turn to Isaiah 44:21 and 22. "Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me." Yes, we forget God, but God does not forget Israel. Verse 22 says, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." May God give us the power and the strength to believe this and to teach it to our people.

If you read the New Testament, you will see that its theme, over and over, is that Jesus has saved us; therefore, turn from your sins. It is all addressed to the children of Israel. Turn to Acts 4, starting in verse 19. "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Then they said, "For we cannot but speak the things which we have seen and heard."

When they had further threatened them, they let them go, finding nothing by which they might punish them because of the people, for all men glorified God for that which was done. I believe they glorified God for both things: first, that these men had defied men in order to preach God; and second, for what they had been teaching, that Jesus had come and had saved the house of Israel. This is what the Pharisees wanted them to stop preaching.

Verse 23 says, "And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them." Verse 24 says, "And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is." Then they quoted the Scripture: "Why did the heathen rage, and the people imagine vain things?" What did these people do when they were told not to preach God's word? They turned right around and preached God's word.

There is a possibility that we will come into that time when the people will not hear and will even turn against us. They will tell us to quit preaching. You know, and I know, that some of our Israel people actually rebuke us for preaching God's truth, for preaching that Jesus died for the salvation, the redemption, and the resurrection of the Israel people into an eternal kingdom. They rebuke us for that. Threats may even come. And what did the people do in the early church? They glorified God and went right on preaching. That is what we are to do.

Turn to Matthew 13, and we will close there. This is the parable of the tares and the wheat. We read part of it. Let us read a few verses, starting in verse 40: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world." Verse 41 says, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." Verse 42 says, "And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." In other words, these tares, these children of the devil, will be gathered out of the kingdom.

Then verse 43 says, "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." What is Christ teaching? Christ is teaching that the day would come when Jesus would send forth His angels and gather the enemies of Christ and the enemies of the Israel people out of His kingdom. When that takes place, and I believe it includes the resurrection from the dead, "then shall the righteous shine forth in the kingdom of their Father." They are not righteous in themselves. We know that. We know this is the restitution.

When Jesus returns, when He shouts and His voice is heard by all that are in the graves, the Israel people who have died in ages past will hear the voice of the Lord. When Jesus said they could not hear, that they were blind and could not see, He was saying nothing more than what we read in the Old Testament: there would be an age and a time when most of Israel would not hear the word of God. But that time would end, and Jesus would bring restitution. He would bring sight, open the deaf ears, and open the blind eyes of the Israel people.

So let us not be discouraged and think, "I have been preaching for a long time and no one hears me." Jesus Christ said they would not hear, but in a day and an age to come, He would end that. He would stop it. He would break their iniquity, and all Israel would hear and fear the great God of Israel. Let us look for that day, and let us preach as the early disciples did, in spite of anything that is against us. Let us preach the kingdom of God, with Jesus Christ ruling over the children of Israel on a restored earth. Praise ye the Lord.

Let us pray. Our Father and our God, we thank Thee that Thy word has given us a more sure promise than those things that we might see and hear with our own senses. Father, we pray that Thou wilt strengthen each one here, that Thou wilt give us Thy Spirit and Thy word, as Thou hast promised to pour out upon the Israel people. We pray that we shall each be Thy sons and daughters and be written unto Thee till the kingdom come. In Jesus' name, amen.