

THE CHOSEN PEOPLE

By

Curtis Dickinson

The term, “chosen people”, as used in the world today almost invariably refers to the Jews, either as a race or to those who have adopted the Jew religion. We must recognize that the members of the secular press are simply applying a term that is in general usage and are not reflecting any Biblical scholarship or knowledge of the Scripture.

Who are the “chosen people”? When and for what are they chosen? Paul writes, “Blessed be the God and Father of our Lord, Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ; even as **He chose us** in Him before the foundation of the world, that we should be holy and without blemish before Him in love: having foreordained us unto adoption as sons through Jesus Christ unto Himself...” (Eph. 1:3–5). The choosing took place in the mind of God before the creation. The purpose was that God should have a people holy and without blemish before Him in love. The ones chosen are those who are adopted as sons through Jesus Christ.

The confused and erroneous idea that the Jews are God’s chosen people stems from the wrong application of the promise made to Abraham. Beyond any question, the promise to Abraham, “...in thy seed shall all the nations of the earth be blessed...” has its fulfillment in Christ. Paul writes to clarify this issue: “Now to Abraham were the promises spoken, and to his seed. He says not, and to seeds, as of many: but as of one, and to they seed, which is Christ” (Gal. 3:16). Furthermore, Paul makes the application of this when he writes, “Know, therefore, that they that are of faith the same are sons of Abraham. And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, ‘In thee shall all the nations be blessed.’ So then they that are of faith are blessed with the faithful Abraham” (Gal. 3:7–9).

Whether it is due to a failure to know the Old Testament scripture or whether it is a willful rejection of the New Testament explanation of these scriptures, there seems to be gross ignorance with regard to this fact: that the gospel was known to Abraham and other men of faith in the Old Testament.

Let us consider for a moment this gospel in the Old Testament. Jesus, in rebuking the Jews, said, “Your father Abraham rejoiced to see my day: and he saw it and was glad” (John 8:56). Abraham’s faith in the gospel is demonstrated in the great episode of the sacrifice of Isaac. “By faith, Abraham, being tried, offered up Isaac: yes, he that had gladly received the promises was offering up his only begotten son: even he to whom it was said, ‘In Isaac shall thy seed be called: accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back” (Heb. 11:17–19, Gen. 22:1–13). It was therefore Abraham’s belief in the gospel that motivated his action and obedience to God so that the scripture says, “and Abraham believed God and it was reckoned unto him for righteousness” (Rom. 4:3). Hence, the scripture teaches that all who are in union with Christ are to be regarded as the seed of Abraham: “Know therefore that they that are of faith, the same are sons of Abraham...For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ did put on

Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male or female; for we are all one in Christ Jesus. And if you are Christ's then you are Abraham's seed, heirs according to promise" (Gal. 3:7, 26–29).

Moses is another who believed the gospel. "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill treatment with the people of God than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward" (Heb. 11:24–26). It is clear that Moses and the other "people of God" with him were looking for a reward through Jesus Christ. Even in the wilderness Christ was with them for they "did all drink the same spiritual drink: for they drank of that spiritual rock that followed them and that rock was Christ" (I Cor. 10:4).

Those who want to make the fleshly descendants of Abraham the chosen people are willing to ignore the fact that they were the people of God because they believed in the promise to Abraham which, as we have seen, is centered in Christ. This concept would exclude all those who are considered Christians today except the few who happen to be Hebrew Christians. Peter writes, "But you are an elect race, a royal priesthood, a holy nation, a people for God's own possession..." (I Pet. 2:9–10). These to whom Peter writes are Christians and are called the people of God, without regard to racial ancestry.

The idea that the Jews who are returning to Palestine are the chosen people is a Jewish myth. "The majority of these Jews are of Mongolian derivation and doubtless belong to that class who 'say they are Jews and are not' (Rev. 2:9). In the second century A.D. a horde of immigrants from Mongolia known as the Kazars settled in Europe. They multiplied rapidly and by the seventh century decided to strengthen their governmental standing by adopting a new language and religion. After some study, they decided on the Yiddish (Jewish) language and religion. Descendants of the Kazars largely make up the European immigration into Palestine and, viewing their methods of takeover, they can hardly be considered to have acted with the inspiration and favor of God." (Vern Sizemore, *Advent Christian Witness*, June, 1968).

It is perhaps due to the false prophecies injected into the Scofield Bible and the millennialism that has its foundation among Christ-rejecting Jews that so many today view every action of a Jew as though it were a divine act of God. It is true that God said, "And I will bless them that bless thee and curse them that curse thee and in thee shall families of the earth be blessed" (Gen. 12:3). But Paul in his writing has explained that the seed of Abraham are those who believed what Abraham believed; that is, the gospel. Cursing an blessing does not refer to Semitism or the fleshly relation to Abraham, but rather to the attitude toward Christ, the "seed" of Abraham. Jesus himself made this amply clear when He said, "Everyone therefore who shall confess me before men, him will I confess before my Father who is in Heaven. But whosoever shall deny me before men, him shall I also deny before my Father who is in Heaven" (Matt. 10:32–33).

In the final analysis, the people of God whom He has chosen to be His holy nation will be those people who have believed in the promise of God with reference to Christ. Paul writes that when men are separated from Christ they are alienated from the commonwealth of Israel and are stranger from the covenants of the promise "having no hope and without God in the world" (Eph. 2:12).

The Bible is a book of unity. It is too bad that many regard the New Testament as a new plan, as though God had changed His mind in the middle of history and come up

with some new idea. We should realize that Jesus taught from the Old Testament scriptures: “And beginning with Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself” (Luke 24:27). The apostles preached the Old Testament scriptures; in fact, that’s the only scripture they had in showing that Jesus was the Christ. The arguments in Galatians, Romans and Hebrews are all based on Old testament scriptures. The revelation to John makes use of the Old Testament records. We do not have a chosen people of the Old Testament and a different people for the New. The elimination of the ordinances as given by Moses changes nothing with regard to faith in Christ as the redeemer. The only difference is that the Old Testament gives the history of those who looked forward to Christ’s redemptive act on Calvary while the New Testament, exclusive of the four gospels, looks back upon that act; but in both Old and New the faith is the same: that the Lamb of God should die for our sins; the hope is the same: that we might have a resurrection from the dead; and the purpose is the same: that God might have a holy nation, a people for His own eternal possession.

Before King Agrippa, the apostle Paul stated, “I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O King” (Acts 26:6–7). The hope of which Paul speaks is the hope of immortality by a resurrection from the dead through faith in Christ. It was and is the same hope for the twelve tribes as it is for all who today receive Christ. It is ironical that the very ones who claimed to be heirs of the promise (Jews) were the one who most vehemently rejected it and all who preached it. By rejecting Christ they removed themselves from an connection with God (John 5:23, I John 2:23 and Luke 10:16).

The “chosen people”, therefore, are the faithful believers in Christ, the sons of Abraham by faith. God has never had but one people in the world. The God of Abraham, Isaac and Jacob, is our God and Father. The Christ to whom Adam, Abraham and Moses looked for redemption is the Christ who has redeemed us. The one who led the Israelites through the wilderness is the one who leads the church today. The blood which he shed on Calvary is the blood “shed from the foundation of the world”, typified by animal sacrifice in the Old Testament, and the same blood which redeems ALL who will receive an inheritance in the new heavens and the new earth (Rev. 5:9).

In the beginning man was created to be in God’s image. In the Old Testament He required of His people: “You shall be holy: for I the Lord your God am holy” (Lev. 19:2). The same purpose prevails now and in eternity shall be fulfilled that there may be “a holy nation, a people for god’s own possession” (I Pet. 2:10).

.....
Copyright © Curtis Dickinson. Formatted and Posted by Ken Fortier Ministries.
Permission is hereby granted by Mrs. Regina Dickinson to reproduce and distribute
Curtis’ articles to as many as possible. This statement is to remain attached to this article
for permission to be valid. Vol. VIII, Number 8.
.....