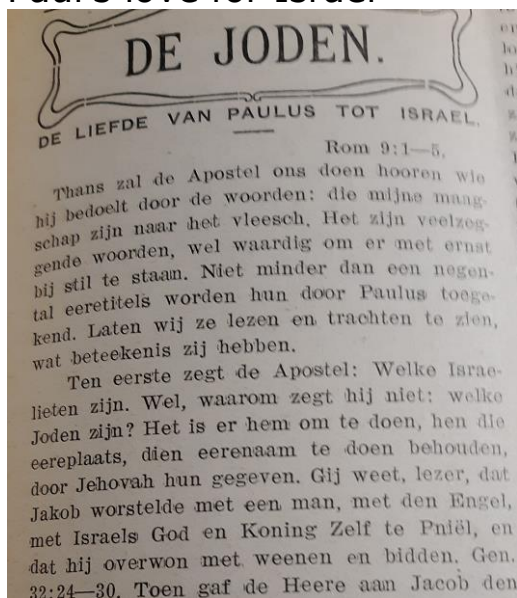


Please let me know if anyone wants the Dutch source to try a better translation!

When Fles began, the first verses he expounded upon (monthly for four months) were Romans 9:1-5, and then he wrote couple more columns on the next verses. I'll probably look closer (if there is ever a real translation of all of his articles there in Heritage Hall), but note verse 4 says of "the people of Israel" that "theirs is the adoption to sonship; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises." (You'd think the passage is clear!)

Dr. Harold Hoehner's article, "Paul's Pastoral Concern For The Jewish People" in Congdon's 2009 book on Jewish missions subtitled "A Tribute to Moishe Rosen" has a good exegesis of Romans 9:4-5a. He carefully went through each of those "privileges," as he called them.

Paul's love for Israel



And in the following year = July, 1913 [Mission among] **DE JODEN**

Romans 11:5-10 New International Version (NIV)

⁵So too, at the present time there is a remnant chosen by grace. ⁶And if by grace, then it cannot be based on works; if it were, grace would no longer be grace.

⁷What then? What the people of Israel sought so earnestly they did not obtain. The elect among them did, but the others were hardened, ⁸as it is written:

“God gave them a spirit of stupor,
eyes that could not see
and ears that could not hear,
to this very day.”^[a]

⁹And David says:

“May their table become a snare and a trap,
a stumbling block and a retribution for them.

¹⁰May their eyes be darkened so they cannot see,
and their backs be bent forever.”^[b]

Footnotes:

- a. [Romans 11:8](#) Deut. 29:4; Isaiah 29:10
- b. [Romans 11:10](#) Psalm 69:22,23

Paul's love for Israel

The Apostle proved in the first four verses of this chapter that God sent his people which he knew before, [they] have not been cast [away]. He clarified with the example of the seven thousand in Elijah's time, [they] had not bowed to their knees before the statue of baal, where he thought he was the only [one that] remained of the worshipers of the only true God of Israel, so the Apostle draws encouraging words: And so it is, therefore, at this present time a remnant according to the election of grace.

How wonderful, is not it? God has held them in reserve [for] Himself, even now in this time according to His good pleasure. He knows them from eternity, she's destined to be His own, do not believe for a given and good works, but His own will, according to His election. And this election is grace, is favor. But she is also wisdom, omnipotence and justice. Therefore, reader, is the work given to the Jews, not in vain, but it is blessed, but not in hundreds, but still relatively many bow down for Jesus, believe in Him, and endure scorn and grief and bitter persecution, even of their next relationship, for Christ's sake. That remains his people did not cast; which he knew before.

And if by grace, then is it no more of works, then is it no more grace, otherwise work is no more work. The idea is clear. The Apostle says here: Grace and work in close relation to this remnant that is saved from one another. It can only one of both of which are, namely, to be inflicted to Christ. It is by grace, then it is not of works. If it from work, then it is not grace. And true war of the Jews, is also true of us, my reader. How are ye saved by grace or by works? Oh, no, blessing many, not of works, but of grace. And yet, like many of the doctrines of grace not know, there are decidedly hostile to. How is that so? Because they have never understood what signifies grace. No election shall essence of grace unto salvation. God may not choose; man must choose, man must believe. God has nothing to do with it. So there are many. Who believe themselves thanks to the knowledge[?], the others did not, they wanted to. Which many take for the true doctrine directly against God's Word in the confession. But now, the Apostle says, one of two; by grace or by works is there salvation: a third [option] is not [available]. Reader, [which of these is?] allowing you [to] seek your salvation?

What then? Asks the Apostle. What has become of [this]? What is the outcome of the attempt to be saved by works? Which seeks Israel did not obtain it. How now? There is not: he who seeks shall find? Did our Lord Jesus Himself did not tell you? Yes, assuredly. But just as we have learned from the previous chapter, not seeking their own chosen way, but it's search for God's will to reach the goal. Not of him that wants nor of him that runneth, but of God that showeth mercy, applies here. The whole nation was looking for something, and it is still looking for some, it seeks forgiveness of sins and peace with the Holy One of Israel [the OT name of Christ] in their own righteousness by their own good works so said, and has not obtained and [can] not obtain it. And Christianity, which seeks to be saved by works, obtain it either. But, says the Apostle, the election obtained. These are those who learn the grace of God. In condemned himself poor and guilty, no more good deeds, but lost everything, they pray: Gena [Psalm 51:1 Have mercy on me], O God, grace alone to save me. They come to know Him in all grace, namely in Jesus Christ, and they get it. So was it in Elijah's time, so it was in Paul's time, then it is always, so it is now. And that they have received the grace of the Holy Spirit, which is self-knowledge, that humiliation, that faith in the Lamb of God. They only owe everything to God's grace. And the rest were hardened.

Terrible thought! A hardened man and through his own fault, because they do not want mercy, but by pride, by haughtiness, rejecting inflexible and stubborn witness the Truth. Oh, that one does not say, but that's true. They want to make it

appear as if it is to do the truth; one uses heard the words of serious thinkers; one sees faults and wrongs of those who speak of grace and election, and they are condemned as hypocrites; one stands above them, they are the righteous. But listen how the Apostle army of the righteous judgment of God, let hear and see.

As it is written: God gave them a spirit the stupor; eyes not to see and ears not to hear until this day. These words are from Isaiah. 29:10. The [Jewish] people with their Pastors, Prophets and Seers were all under the judgment. And so it is now, Paul says, in truth, the Jewish people in general. God has mercy on sinners. He let them cry, Awake, you who sleep, and arise from the dead, and Christ will shine on you! And those who hear rise from their sin sleep and be the voice of the Holy Spirit of Him who is the Light of the world, excited, where the others remain in sleep, and where they were irradiated indirectly by the common grace and seemed to will wake up through the moves they made, they continued nevertheless they were. A spirit of deep sleep to fall upon them. The sleeping has eyes, but he does not, he has ears, but they hear not. That is God's judgment on the hardness of heart. Let us seriously watch and pray that such a terrible judgment will not come to us. It is the Spirit who gives life. We pray continually for that quickening by the Holy Spirit.

And David says, Their table was a snare and a trap and a stumbling block and a recompense to them. That their eyes be darkened not to see, and bow down their back at all times. Dreadful, dreadful words, you say. Yes that they are. They would raise our hair stand on end and, make us tremble with fear. Oh, but that his words from the curse psalms, and I do not like, say individuals. I believe, however, that many do not like. Because those words affect them. The arrows are sharp, deep and inflict painful wounds. Yet have they ever read with earnestness and attention? They stand in Psalm 69: 23-24. In the Psalm you see the suffering David, but much more [than] the suffering David, [you see] the suffering Messiah and to Him His bitter enemies. Now that's Prophecy, how it will be with the enemies of the Lord. Their table, oh, you know, then the food and drink will be put to nutrition, rest, strengthening of body. But it feels here the service of God. Your religion is your table. Thy soul [is in] need of food, refreshment and strengthening. But if the food you put in front of powerless, insignificant, yes poisoned, then see your table you made a snare, a trap, a stumbling, exhausted sinks down to you shortly. And if you could see it, how wrong he is, you would not take the food, you would leave the table, and look forward to a better meat. But the eyes are obscured, we cannot see it. Because it is believed [you or they] can

see very sharp and clearly. Therefore finally come pains, the curvatures of the spine because of the pain of heart. One is cheated, ah, many forever. And applies this situation not just in Israel already nineteen centuries now? It's the terrible drawing given by David and Paul. oh How do we then ought to use everything that is in our power to them do understand to what a dangerous table they sit and what dangerous food be given to them so that they learn to know Him who is the hope of the fathers, the hope of glory, our Redeemer and Savior Jesus Christ.

But here is incredibly for those so-called Christian churches and congregations, leaving and losing the truth, so [now they] more or less despise. Which wreak tables full of food and drink mixed with all kinds of hazardous constituents. Here concealed confused because some [other ingredients] are added. The form kept, but the content changed to [by?] consent. Dear Reader! you wonder that there are so many who hate such words of David and Paul? Let us look serious and sober, and pray for light, charge, custody, and the power of the Holy Spirit. For the Lord is to thoroughly cleanse His threshing. Woe, woe [to] those chaff; and happy [will be] those who are His corn.

Pella, Ia. J. I. Fles

Fles was analyzing several verses of this chapter per month; I couldn't resist skipping ahead to his lesson on this crucial passage:

November, 1913

Romans 11:25-29 New International Version (NIV)

²⁵I do not want you to be ignorant of this mystery, brothers and sisters, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in, ²⁶and in this way^[a] all Israel will be saved. As it is written:

“The deliverer will come from Zion;
he will turn godlessness away from Jacob.

²⁷And this is^[b] my covenant with them
when I take away their sins.”^[c]

²⁸As far as the gospel is concerned, they are enemies for your sake; but as far as election is concerned, they are loved on account of the patriarchs, ²⁹for God's gifts and his call are irrevocable.

Footnotes:

- a. [Romans 11:26](#) Or *and so*
- b. [Romans 11:27](#) Or *will be*
- c. [Romans 11:27](#) Isaiah 59:20,21; 27:9 (see Septuagint); Jer. 31:33,34

Paul's love for Israel

First Fles refers to Romans 11:24 analogy about branches on olive tree (omitted).

[Paul] will directly say to us with even greater clarity, what we can expect from the old [the Jewish] people and the promise [which was] made [by God] to them.

The apostle says I would not, brethren, have you be ignorant of this mystery, that hardening has come in part over Israel until the fullness of the Gentiles shall come in.

Meantime he adds words of warning:

Lest ye should be wise in yourselves. Not [being] haughty and proud, [and those who] like to look down from the heights on the Jews and say, We are now [the favored ones?]. [Don't act as] the judge and curse the Jews [by saying], 'All their promises [come] to us. Canaan [supposedly] means Heaven. Jerusalem [supposedly] means Heaven, Israel [supposedly] means the Church' etc., etc.

Nothing remains then for Jacob's descendants to hope for, nothing to expect. Fortunately, God's counsel and Word does not change, that [on] Israel, God does not comply with the opinion of men and their view. God does not create Himself. He introduced Himself, [and] wants to His own. He works all things (including with His ancient people) to the counsel of His will.

I do not want you to be ignorant of this mystery: that blindness in part to Israel has come. It is indeed a mystery for thousands. Superficially it still seems that the house of David is a closed case. Christ has come. He came to them, the lost sheep of Israel. They rejected Him. They rejected the Gospel. The apostles turned to the Gentiles. The Jews were out. There could possibly be a single [remnant?] retained, but for them as a people, as a nation, to expect nothing more. This was, and today still is the thought of many.

But the Apostle says: No, no, if it's not. However, come the hardening, the terrible judgment of God on the people. But part of the people is still a remnant according to the election of grace. But also the hardening of a part of the nation, as a nation. It is the space between God-Self made in His own time and order and dispensation to the Gospel brought to the pagan nations. This space between in Israel's history, even of the entire present dispensation will last pending clearance fullness of the Gentiles be come in. This word: Fullness, has dazzled many minds.

What [does] the Apostle consider [of] it? All the Gentiles be known? or the full number of the elect Bride of Christ? Or [is it in the] fullness of time God-Himself in this particular? The two last thoughts will or [may] coincide, and we believe that this Apostle's opinion is: Christ gathers himself a chosen people, His bride, [the] Wife [of] the Lamb, from all peoples, languages and nations of the earth.

If this fullness has come in, thus all Israel shall be saved. The word thus, must read: then the time fulfilled for this happy event, this great turning point in Israel's status and relationship to the Christ of God, their King, their Redeemer, which will reveal Himself to them. Because, he says, they will see me in whom they have pierced. [The last sentence is found in Psalm 22 and Zechariah 12 – from the OT, and it was fulfilled in the New Testament, read John 19:31-37.]

It is not our intention to describe everything here [that] was partly [or] is related to the prophecy. Israel's rally and return to Palestine [in 1913!], the purification of the church, that the Bride may be seen emerging from the desert, life is truly leaning upon her beloved, her Bridegroom. The nations bent under the rule of the Antichrist. The two witnesses of the God of the whole earth. The terrible judgments of God by the outpouring of the phiolen [violence?] his wrath. At last the great downfall of Antichrist and Anti Christianity. And then the sweet dawn of the Millennial Day of glory and peace, in which the swords will be beaten into plowshares and spears into pruning hooks and we will not learn war any more: [from Psalm 72]

The mountains bear peace,
The hills sacred right,
He will be cheerful [blessed?] all day long
Salvation their commitment, etc.

All Israel shall be saved: as it is written: The deliverer will come from Zion and shall turn away ungodliness from Jacob. These words are taken from Isa. 59:20.

As you read: And a Redeemer to Zion will be clear to those who repent of sins in Jacob, saith Jehovah. A Redeemer to Zion, the Redeemer of Zion. From the heavenly Zion, to the earthly. He is the same Savior, our Lord Jesus Christ. [He will] turn away ungodliness, wash away and remove all impurities - see Isaiah 4: 4. For those in Jacob who repent of sins. Certainly, as the Apostle says all Israel shall be saved, he means this in accordance with the prophecy. And now you can read Zech. 13: 8, 9, Mal. 3: 2-6. This will lead to the wonderful [glory of] God. A reborn Israel, a ground on which unbelief and superstition has subsided; one refreshment after intolerable storms. Psalm 50: 1-3, Isa. 66:15. But he has his Israel again, his firstborn; and the Anointed of God, the great David's Son, our Savior Jesus Christ reigns from sea to sea and from the river unto the ends of the earth. For the kingdoms of the world have become [belong to] our God and of His Christ. And this is my covenant unto them, when I take away their sins, says the Apostle. He pulls into these few words the whole Prophets and the Psalms. How often sings the Church:

[from Psalm 130 : 4]

He makes to their prayers
The whole of Israel once free
Of iniquities;
So He does [the same] to me!

It is Israel, not unlike the nations, with an Israelite no different from one Gentile. Sin made and [still] makes separation between us and our God. Will there be [For there to be] community, then sin must be removed. To this end, God Himself opened the way. That is why Israel's restoration in connection with seeing Him in whom they have invested, with the lament and mourn over him. Zech. 12. And it could not be otherwise. How can a man in unbelief, self-righteousness, haughtiness, living in sin, [have] communion with the Holy One of Israel? There must be whole change, renewal, forgiveness, removal of sin took place, and which only takes place in and through the blood of Jesus Christ, God's Son that cleanses from all sin. And now saith the Lord of Israel, and this is theirs, that's for them, for the Jews, one covenant unto them, when I take away their sins, He tells us that, that it will definitely happen. Such an alliance is the Lord God made with other nations, with Dutch, French, German, English, but [here it is] only with Israel.

So are they enemies on the Gospel for your sake. From your side of the enemies' gospel of Christ, and who believe in Him. However, the Apostle so could talk, even from my own experience. How hostile he had [once] shown himself, and the work he prosecuted himself from city to city by them, and that only because he is Jesus of Nazareth worshiped as their Messiah, the Savior and Savior and His preaching as the only Saviour, the Goel [Hebrew word for "redeemer"]. But as touching the election, they are beloved for the fathers' [patriarchs'] will. The enmity of Israel against the Gospel is your salvation. But their election [chosen-ness as God's people?] remains. The fathers [patriarchs] made an **unchanging covenant** with Abraham and his seed; with Isaac and Jacob and their descendants. They are and remain the objects of His special care, custody and protection under all that will come over them happen. Therefore, they want the beloved for the fathers.

For the gifts and calling of God are without repentance. Delicious, comforting words! How do they agree with [this next sentence?]: I, Jehovah, be not changed, therefore you, O children equally rich for the Christian. What did God out of sheer grace, which he called unto salvation from darkness into His marvelous light, because He never changes again. For God is not a man that He should lie. He would say and do, or speak and not make it good? Num. 23:19. It could do with a man in a man's child, which are false, and this is heard daily. But not even so the God of truth, who cannot lie.

Reader, do you [give] love to Israel? Do you love them, not as enemies, but for the Father? To their election and calling? Well then, pray much for them, so that the day's dawn and the Morning star will go into their hearts. (From many verses.)
Pella, Ia. FLES

If you want to see the rest of it, contact me. If you want to try comparing a (generally) Reformed view, here is J. T. Dennison's theology from 1977; <https://the-highway.com/articleOct05.html>. His conclusion: a new Canaan and new Jerusalem found in prophecy actually refer to heaven.