

-Save This Page as a PDF-

God Has Chosen Isra'el

7: 7-11

God has chosen Isra'el DIG: Why did God choose Isra'el? Why do you think God reminds them of this? Who are the partners in the B'rit Chadashah? Where do the Gentiles fit into God's plan? What is replacement theology? What two categories do the LORD's subject fall into? What does He guarantee?

REFLECT: What is the danger of a hardened heart? In what sense has God chosen you? Why do you think He has done this? Since God has kept His promises to Isra'el, what does that mean regarding His promises to you? If Yeshua returned today, what would He find in you? How can you honor Him today through being faithful to His Word?

Here, Moses pursues one of the deep mysteries of the entire Bible . . . the unexplained, self-motivated love of God for humanity in general, and for Isra'el in particular.



YHVH's choice of Abraham was an act of sovereign grace. **He** came from Ur of the Chaldees, where **his** family **worshiped other gods (Joshua 24:2c)**, and **the God of glory appeared to him there (Acts 7:1-3)**. **Abraham** and **his** wife **Sarah** had no children, but were promised descendents as numerous as **the sands of the seashore** and **the stars in the sky**. Later, **they** had one son **Isaac**, who had two sons, **Esau** and **Jacob**, and from **Jacob's twelve sons** came **the twelve tribes of Isra'el**. When **Jacob's** family gathered in

Egypt, there were only a couple hundred of **people** (see the commentary on **Genesis**, to see link click **Km - Jacob's Genealogy**), but by the time **they** were delivered from **Egypt**, **they** had become a great nation. Why did this happen? Because **ADONAI** loved **them** and kept the promise that **He** had made to **their ancestors**.

But, we must not overlook the body of **Messiah**. **The wall of division** has been broken down between **Jew** and **Gentile**. Paul teaches us: **But now in Messiah Yeshua, you [Gentiles] who were once far off have been brought near by the blood of Messiah. For Yeshua is our shalom, the One who made the two into one [body] and broke down the middle wall of separation (Ephesians 2:14)**. Although the **B'rit (Covenant) Chadashah (New)** is made **with the whole house of Yisra'el and with the whole house of Judah** (see the commentary on **Jeremiah Eo - The Days are Coming, declares the LORD, When I Will Make a New Covenant with the People of Isra'el**), **Gentiles** can now participate in the blessings of being **grafted into the Olive Tree (Romans 11:17)**. Now, all those who are born again through **faith** in **Yeshua** are **chosen in Messiah before the foundations of the world (Ephesians 1:4)**. Like the **Jews**, the **Gentiles** are a **chosen people, a royal priesthood, a holy nation, a people for God's own possession (First Peter 2:9a)**, and are called to be a **light to the lost world (Matthew 5:14-16)**.²²¹ However, **Isra'el** has a different national destiny (see the commentary on **Revelation Fi - The Government of the Messianic Kingdom**).

There are **Gentiles** who teach that because of **Isra'el's** sin, **she** had forfeited all the blessings of **her covenant** with **ADONAI**, and they have been transferred to the Christian Church. This is called replacement theology, where the Christian Church has replaced **Isra'el** in **God's** plan. They believe that **Jews** are no longer **God's chosen people**, and **God** does not have specific future plans for the nation of **Isra'el**.²²² This is a heretical teaching because it is **another gospel** (see the commentary on **Galatians Ak - The Hebrew Roots Movement: A Different Gospel**). **YHVH** is the **Promise Keeper** and is **faithful** to **His** covenant. **ADONAI's** choice of **Isra'el** is not based **her** actions, it is based on **His** **faithfulness**.

*Dear Loving Heavenly **Father**, How wonderful you are! **You** are Holy and all loving! Praise **You** that **You** never stop loving **Your firstborn, the Israelites (Exodus 4:22)**. Even when **You** had to discipline **them** and allowed Assyria to scatter **them**, and Babylon to take them to Babylonia for a seventy-year exile - it was **Your** love that was seeking to correct **them** and to bring **them** back into a loving relationship with **You** as **their Master**. Praise **You** that the **Gentiles** never replaced **Isra'el** in any way; but were grafted in to **Israel's vine (Romans 11:17)**. One new body was created out of the two. **But now in Messiah Yeshua**,*

you who once were far off have been brought near by the blood of the Messiah. For He is our shalom, the One who made the two into one and broke down the middle wall of separation. Within His flesh He made powerless the hostility - the law code of mitzvot contained in regulations. He did this in order to create within Himself one new man from the two groups, making shalom, and to reconcile both to God in one body through the cross - by which He put the hostility to death (Ephesians 2:13-16).

*It is such a comfort to know that **You** continue to love **Isra'el**, even using the last seven years on earth before the Messianic Kingdom to break **her** pride so **she** finally calls **Yeshua** **her Lord**, and when **You** return **all Isra'el** will be saved (Romans 11:26a). Then it will happen - it is a declaration of **ADONAI** - that in the entire land two-thirds will be cut off and die, but a third will be left in it. This third I will bring through the fire. I will refine them as silver is refined, and will test them as gold is tested. They will call on My Name and I will answer them. I will say, 'They are My people,' and they will answer, 'ADONAI is my God.' (Zechariah 13:8-9). You are an Awesome God whom we love to worship and serve! In **Yeshua's** holy name and power of **His** resurrection. Amen*

However, just like the teaching in **the B'rit Chadashah** (Ephesians 2:8-9), there is no room for **the Jews** to boast because **they** are **the apple of His eye** (Zechariah 2:12). **The Ruach ha-Kodesh**, speaking through **Moses**, said to **them**, "It is not because you are more numerous than all the peoples that **ADONAI** set His love on you and chose you." **The root meaning of the verb set is "to fasten together," because God is married to Isra'el with an eternal bond.** For you are the least of all peoples (7:7). **The Land was promised to her only because of God's love and mercy.**

Rather, because of His love for you and His keeping the oath He swore to your fathers, ADONAI brought you out with a mighty hand and redeemed you (see the commentary on **Exodus Bz - Redemption**) **from the house of slavery, from the hand of Pharaoh king of Egypt** and bringing **them** to the present moment on the plains of Mo'ab (7:8). **Isra'el** needed to remember who **she** was and why **she** was **chosen as a nation** (see the commentary on **Exodus De - You Will be For Me a Kingdom of Priests**). But knowing that **Isra'el** might think that **they** deserved to be great, **God** would later tell **them** that it was not because of **their righteousness** that **they** would inherit **the Land** (9:4-6).

But today the rabbis teach something entirely different. The Talmud declares, "This teaches us that the Holy One, blessed be He, offered the Torah to every nation and every tongue, but none accepted it, until He came to Isra'el who received it (Mas.

Avodah Zarah 2b). Another rabbi in the same section said that God “suspended the mountain over Isra’el like a vault, and said to them: If you accept the Torah, it will be well with you, but if not, there you will find your grave.” How in the world did they come up with that story? Surely not from the Scriptures. No wonder there are repeated pleas for **Isra’el** to go back to **her** roots which are found in the TaNaKh. The election of **Isra’el** then, is exactly the same as it is for the believer today: **Not by deeds of righteousness which we had done ourselves, but because of His mercy - He saved us through the mikveh of rebirth and renewing of the Ruach ha-Kodesh (Titus 3:5).** Just like **Isra’el**, there is nothing intrinsic in us that makes us savable.²²³

But, because of **her** status as **God’s chosen nation, Isra’el** was considered a unique **people** committed to preserving a distinctiveness among **the nations**. On that basis, **they** were not to compromise with the idolatrous and perverted polytheism of the Canaanites.²²⁴ Thus, **His** subjects fall into two different categories: those who **love Him** and those who **hate Him**. The ones who genuinely obey **His covenantal** demands are the ones who **love Him**. Actions speak louder than words. **God’s love** and **choice** of **Isra’el** was not abstract; rather it was **known** through the experience of **YHVH** maintaining **His covenant kindness. Know therefore that ADONAI your God, He is God - the faithful God who keeps covenant kindness** (see the commentary on **Ruth Af - The Concept of Chesed**) **for a thousand generations with those who love Him and keep His mitzvot (7:9).**

However, **the ones** who reject this **covenantal** relationship and its demand for steadfast loyalty will meet a different fate. For **Ha’Shem repays those who hate Him to their face, to annihilate them. He will not be slow to discipline those who hate Him; He will repay those to their faces (7:10).** None of these **covenantal** rebels will escape. **YHVH** is a **zealous God** and will not tolerate any challenge to **His** sovereignty (**6:10-15**). The focus here is on the personal consequences for those **Israelites** who hardened **their hearts** towards **ADONAI**.²²⁵ The writer to the **Hebrews** said it another way (see the commentary on **Hebrews As - Today, If You Hear His Voice, Do Not Harden Your Hearts**)

Therefore, in light of these factors, **Isra’el** is urged to **keep the mitzvot - both the statutes and the ordinances - that I am commanding you today, to do them (7:11).** This triad: **mitzvot, statues, and ordinances** appear in three other passages (**5:31, 6:1** and **26:17**), and embody everything that **God** commanded as a unit. This verse is like a pause to catch our breath. It represents a climax, and points to the fact that we have come to the chapter’s one main point.

Haftarah va'Et'chanan: Yesha'yahu (Isaiah) 40:1-26 (see [Af](#) - Parashah)

The haftarah begins with **ADONAI** commanding **Isaiah**, and all who **love Jerusalem**, to **comfort her** (see my commentary on [Isaiah Hc](#) - **Comfort, Comfort My People Says Your God**). How much more during the trauma of bombings and the hopelessness of a life without the **Messiah**? **Pray for the peace of Jerusalem (Psalm 122:6)**, and that **the Prince of peace** will return and establish **His** please plan. This haftarah reading always falls on Shabbat Nachamu (*the Sabbath of Consolation*), after the fast day on the ninth of Av (see the commentary on [The Life of Christ Mt](#) - **The Destruction of Jerusalem and the Temple on Tisha B'Av in 70 AD**). **God** commands the prophets to speak a message of comfort to the heart of **Isra'el**, even if **she** is in exile with **her** Temple destroyed (**Isaiah 40:2**).²²⁶

B'rit Chadashah suggested readings for Parashah va'Et'chanan:

Messiah spoke words of rebuke to **Yerushalayim**. These very same words of rebuke, however, become words of **comfort** when the hearers respond with repentance and faith (see the commentary on [Hebrews Cz](#) - **God Disciplines His Children**). **Messiah's** harsh words are motivated by a deep **love** that is clear in the final verses. **Yeshua** is pleading with **God's** covenantal **people** to return. **He** has commissioned us to do the same (**Mattityahu 23:31-39**).

Also see **Mattityahu (Matthew) 4:1-11, 22:33-40; Mark 12:28-34; Luke 4:1-13, 10:25-37; Acts 13:13-43; Romans 3:27-31; First Timothy 2:4-6; Ya'akov (James) 2:14-26; and all the readings for Parashah 17** (see the commentary on [Exodus Cx](#) - **Now Jethro Heard Everything God Had Done for Moses and for His People Isra'el**).