

**ISRAEL'S  
INALIENABLE  
POSSESSIONS**

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Israel's inalienable possessions by David Baron

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**DAVID BARON**

**ISRAEL'S  
INALIENABLE  
POSSESSIONS**



# Israel's Inalienable Possessions.

The Gifts and the Calling of God  
which are without Repentance

*By* DAVID BARON

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THE ANCIENT SCRIPTURES AND THE MODERN JEW  
"THE JEWISH PROBLEM" ETC.

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## PREFACE.

THE substance of this booklet is an address, afterwards written out in amplified form for *The Scattered Nation*, whence, by request, it is now reprinted.

May the Great Shepherd of Israel bless this weak and inadequate effort to quicken interest in the hearts of Christians for the people still "beloved for the fathers' sakes," to whom He has never forgotten to be gracious even in the darkest hours of their long night of sorrow.

DAVID BARON.

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"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, 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 for ever. Amen."

*Rom. ix. 1-5.*

"As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and the calling of God are without repentance."

*Rom. xi. 28, 29.*



# Israel's Inalienable Possessions.

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## I

### THE APOSTLE'S YEARNING LOVE FOR ISRAEL

"For I could wish that I myself were anathema from Christ for my brethren, my kinsmen according to the flesh"

FROM the height of blessedness to which the Apostle gradually leads us in the first, or doctrinal section of the Epistle, culminating as it does in the triumphant "No condemnation" and "No separation" to "them

## 8 THE APOSTLE'S YEARNING

that are in Christ Jesus," we are here at the commencement of the dispensational, or prophetic section of the Epistle, almost abruptly brought down into a vale of sorrow, and we hear the Apostle speak of "great heaviness and uninterrupted sorrow in his heart."

And if the question be asked, Why this sudden descent from the mountain-top of blessedness? could not the Apostle have spared us the knowledge and the sorrow of this dispensational section of the Epistle, and have taken up the thread of his argument with the practical section which begins with the 12th chapter? the answer is No! *For their own good* the Apostle could

not leave Gentile believers in ignorance of the mystery of God with Israel. God's dealings with Israel, God's purposes in Israel, are subjects with regard to which Christians, *for their own good*, cannot afford to be ignorant.

The teaching imparted in this section of the Epistle—which was written for the express purpose of instructing Gentile believers about Israel—is not only salutary but absolutely needful, and though in the course of our study of these chapters, if our hearts be filled with the compassion of Christ, we too shall be filled with sorrow in contemplating Israel's present condition, yet we too are sure in the end to emerge with the Apostle with the triumphant,