

God's Sovereign Care of Israel --- Romans 11:7

January 26, 2020

What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened;

Before we consider our text this morning, I want to add to what we learned last week. We took some time in considering God's sovereignty in salvation. I want to take a moment and consider the responsibility of man in light of God's sovereign election. We saw that Romans 11:7 says that those whom God has chosen have obtained salvation and that God hardens others. We saw that that statement closely parallels another text that we have considered in our study of Romans, namely Romans 9:18 which states, *"So then He has mercy on whom He desires, and He hardens whom He desires."*

We went back and reviewed Romans 9:15-18, *For He says to Moses, "I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION."* ¹⁶*So then it does not depend on the man who wills or the man who runs, but on God who has mercy.* ¹⁷*For the Scripture says to Pharaoh, "FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH."* ¹⁸*So then He has mercy on whom He desires, and He hardens whom He desires.*

We focused heavily on one side of salvation—God's sovereignty in election. Nonetheless, we can just as easily focus on man's responsibility in salvation. Man's responsibility and choice, in light of God's election and sovereignty, poses a situation in which we find ourselves over our heads. When we consider these two truths side by side, we are faced with what is called an antinomy.

An antinomy is defined as two truths that seem on the surface to contradict one another but are, nevertheless, both taught in Scripture. There are numerous such antinomies in Scripture. Following are a few: The Trinity (One God and Three persons); The Deity of Jesus (He is 100% God and 100% man); The Inspiration of Scripture (The dual authorship of the Bible—man's writing and the Holy Spirit carrying them along so that they write exactly what He wanted).

We can add to these antinomies God's sovereignty and man's responsibility. In some texts of Scripture, God's sovereignty and predestination are alongside man being responsible for his actions. For example, Acts 4:27-28 *"For truly in this city there were gathered together against Your holy servant Jesus, whom*

You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever Your hand and Your purpose predestined to occur. Pilate and Herod did what they purposed to do while God predestined the crucifixion of His Son.

We also see this in Peter's sermon recorded in Acts 2:22. *"Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know—²³this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death."* God predetermined and planned the crucifixion of His Son, and the Jewish religious leaders were responsible for whipping up the crowd to put Him to death. Pilate and Herod are also accountable and answerable for killing the Messiah.

God is sovereign in that He predetermined what would happen. The men who killed Jesus are responsible for killing the Messiah. Both God's sovereignty and man's responsibility are taught in the Scriptures. Whenever we emphasize one over the other, we will have problems.

We must place our hands on both truths and say they are both true at the same time. It is hard for our little pea brains to get around them both, but in the mind of God, they coexist. Therefore we must show our dependence upon God in light of our inability to explain every facet of God. We cannot sit in judgment over God. He is the Creator.

Having said that, there are many texts that emphasize man's responsibility in matters regarding salvation, such as John 3:17-19, *"For God did not send the Son into the world to judge the world, but that the world might be saved through Him. He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil."* Men are judged because they do not believe. Men are judged because they love the darkness rather than the Light and because of their evil deeds.

Revelation 20:12-14 *And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. Then death*

and Hades were thrown into the lake of fire. This is the second death, the lake of fire.”

No one will be judged because they are not the elect. I have heard unbelievers say, “Well, I am not saved because I am not be the elect.” When a person says that, they show that they are ignorant of their responsibility before God for their unbelief and for their love of the darkness. They will have no excuse before God. So God is sovereign in salvation; at the same time, man is responsible.

To many people, the doctrine of election seems wrong because it appears to be arbitrary. “Arbitrary” means that there is no reason behind election. It means that God chooses one and not another as if He were plucking petals from a daisy saying. “I love you, I love you not”

That is not an accurate picture. I told you last week that God does not owe us an explanation for what He is doing. No doubt, we could not understand His explanation even if He gave it. We must remember that He is the eternal God, and we are His creation. Even if we do not understand His reasons fully, that does not mean that He has no reasons. God is a purposeful God, and we need to rightly expect that everything that He does has a purpose and is infinitely wise.

We must keep in mind God's purposeful sovereignty even in our own lives as we grow in sanctification. God has purpose in all that He allows into our lives. I was thinking of Joseph this morning as he suffered terribly at the hands of his brothers, being sold into slavery. He was cast into prison as he was falsely accused of a crime that he did not commit. He had to endure all that in order to be placed into a position where he was the instrument of salvation for the small nation of Israel that may have died because famine had he not been the prime minister of Egypt. He told his brothers later in Genesis 50:20, *“As for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive.”*

But have you ever considered that God taking the Jews down into Egypt to save them from famine set the stage for an even greater trial, namely 400 years in slavery? We see God's magnificent hand as He takes us through trials and hardships that seem overwhelming; but then, we find He has purpose for all that He does. God grew the nation in the midst of slavery to 2 million people. Then He put His awesome power on display as He led the nation out of Egypt.

Isaiah 55:8-9 *“For My thoughts are not your thoughts, Nor are your ways My ways,” declares the LORD. “For as the heavens are higher than the earth, So*

are My ways higher than your ways And My thoughts than your thoughts.” This truth about God's ways being higher than ours and His thoughts being higher than our thoughts form the foundational theme for Romans 11.

As we move on in our study of Romans 11, we have considered that Paul has asked and is answering the question, “Is God done with the Jews as a nation?” We have seen that the answer to that question is “No, God has not rejected the Jews as a nation.” One reason why He has not rejected them is to put His grace and faithfulness on display. This is an obstinate and disobedient nation to which God has reached out for thousands of years and yet, in spite of their rebellious history, He is still faithful to that nation. God will fulfill all of His promises because He is faithful.

We find in this chapter that God designed to lay aside the nation of Israel for a time as His representative nation on earth. This design has a two-fold purpose. First, their being laid aside brings about a massive gathering in of Gentiles to salvation into the Church which was not foreseen in the Old Testament. A second purpose, which flows out of the first, is that the Jews will be made jealous as a result of the massive Gentile ingathering.

We see this in our text for this morning, Romans 11:11, *“I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression (their transgression being their rejection of the Gospel) salvation has come to the Gentiles, to make them jealous.”*

Consider for a moment from our historic viewpoint this design of God of putting aside the Jews for a time so that salvation may come to the Gentiles. For 2,000 years, God has been saving literally millions of Gentiles during the Church Age in which we still find ourselves. Even today, the Church is predominantly Gentile. But here is the amazing thing, God has been using this process to provoke the Jewish nation to jealousy so that, in the end, the whole nation will be saved.

Romans 11:25-27 says, *“...a partial hardening has happened to Israel until the fullness of the Gentiles has come in; ²⁶and so all Israel will be saved; just as it is written, 'THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB. ²⁷THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS.' ”*

God has used and is using Gentile conversion to provoke the Jews to jealousy. When Christ returns and comes from Zion, He will purge the nation of Israel, and then, by God's sovereign grace, He will cause the whole nation that remains

to be saved. God used the Gentiles to move them to jealousy during the time of Paul, and He is continuing to do that even to this day.

We have entitled the section of Romans 9-11, "The Question of the Jews." And the question is: "Is God done with the Jews? Has He rejected the Jews as His representative nation?" With the coming of the Gentiles into the Church, it seemed that God was rejecting them. Some of the descriptions that Paul used concerning the Jews makes it sound like God was close to being done with them.

Paul describes the condition of the nation of Israel at the time of his writing Romans 9-11 as: almost obliterated like Sodom and Gomorrah; having stumbled over Christ; seemingly rejected by God; hardened—given a spirit of stupor—having eyes that cannot see, ears that cannot hear and eyes that are darkened; branches broken off.

This laying aside has lasted now for 2,000 years. We find in history that in 70 A.D. the nation of Israel was conquered by the Romans, scattered throughout the Roman Empire; and the temple, in Jerusalem, was utterly destroyed.

It would seem as though God has utterly rejected the Jewish nation, but that is not the case. In fact, we find in the Old Testament that God foretold the judgement of Israel as a nation. He foretold the scattering of the nation, and the destruction of Jerusalem as well as the temple. It was foretold that they would be scattered among the nations, but it is also foretold that God will bring them back into their land.

I want to show you God's prophetic design for the nation of Israel in the Old Testament as a backdrop in understanding how Paul unfolds God's design in Romans 11. The book of Daniel is the benchmark for all of prophecy in the Old Testament, so I want to consider two references to the Jews from the Book of Daniel. The first reference is: The Jews in Relationship to World Powers; and the second is: God's Timetable for the Jews.

What we learn is this—God's ways are higher than our ways. He accomplishes His plan in ways that we would never dream. Because this is true, we must trust Him and purpose to simply live in obedience to His clear directives each day knowing that He is working His great design. He is sovereign, and our responsibility is to trust and obey.

The Jews in Relationship to World Powers

Early in Israel's history God gave the nation of Israel two choices for its future in relationship to all other nations. First, God promised that He would set them above the other nations if they obeyed the guidelines of the Law that was given at Mount Sinai. The Mosaic Law was a conditional covenant which stated if the nation Israel obeyed God, then God would make them the dominant nation over the Gentile nations.

Deuteronomy 28:1 Now it shall be, if you diligently obey the LORD your God, being careful to do all His commandments which I command you today, the LORD your God will set you high above all the nations of the earth.

The second choice was tGod promised to curse Israel if it would not obey the voice of the Lord, and among those curses was Deuteronomy 28:64, “. . . *the LORD will scatter you among all peoples, from one end of the earth to the other end of the earth.*”

Tragically, for centuries Israel repeatedly chose the second choice of disobedience. God graciously sent prophets to warn the nation to repent, but the majority of the nation continued in disobedience. As a result in the 8th to 6th centuries B.C., God used Assyria and Babylon to conquer the nation of Israel and scatter them from their land where they became enslaved to Gentile nations. This was the beginning of Gentile rule over the nation of Israel.

Times of the Gentiles

During the time of Roman rule, Jesus spoke these words in Luke 21:24, “. . . *Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles be fulfilled.*” So the phrase, “*the times of the Gentiles*” refers to the broad period of history when the Gentiles are the dominant rulers of the world powers, and the nation of Israel is subject to those powers.

The “times of the Gentiles” is still going on today since, as Jesus foretold, the Old City Jerusalem is still predominantly in Gentile hands.

During the reign of the Babylonian Empire, God gave detailed revelation concerning the “*times of the Gentiles.*” Much of this revelation came in the dream of King Nebuchadnezzar found in Daniel 2.

In Daniel 2:28-45, Daniel tells King Nebuchadnezzar what he dreamed as well as the meaning of the dream. Following is a brief summary of the dream

highlighting the key nations in the king's dream represented by a statue.

First Kingdom, Babylon – The statue's head of gold represented the Babylonian kingdom under king Nebuchadnezzar. Gold was a fitting metal to represent Babylon because gold was used extensively in its buildings, images, and shrines.

Second Kingdom, Medo-Persia – The second portion of the statue pointed to the Medo-Persian Empire. Babylon was conquered by the Medes and Persians in 539 B.C. Two arms coming together pictured this kingdom well. Two distinct peoples were united together to form this kingdom. Silver was an accurate representation for the Medo-Persian Empire which was noted for basing its power on money that was collected through extensive taxation.

Third Kingdom, Greece – Medo-Persia was followed by a third kingdom, Greece. Greece was represented by the image's belly and thighs of bronze. This was the kingdom of Alexander the Great and his successors. The Greeks developed bronze in their implements of war. Greece ruled much more of the then known world. It conquered Medo-Persia in 331 B.C.

Fourth Kingdom, Rome – Greece was to be followed by a fourth Gentile kingdom represented by the statue's two legs of iron and feet and toes of iron and clay. This proved to be the Roman Empire. Iron was an excellent designation for the ancient Roman Empire because they were noted for their use of iron in its military weaponry.

Furthermore, Daniel indicated that (just as iron is able to crush gold, silver and bronze) so Rome would crush and shatter the ancient world. Rome did just that. This part of the prophetic dream was fulfilled when Rome conquered Greece by 146 B.C.

Again, the downward movement on the statue represented the passage of time. So when Daniel interpreted the feet and the toes, he was dealing with the final form of Gentile world dominion in time. The feet and toes were part of the portrayal of the Roman kingdom. They represented the Roman Empire in its final stage of existence.

Daniel interpreted the iron and clay mixture in this way: just as iron is strong, so the final stage of the Roman Empire would be strong militarily. Just as clay is characterized by brittleness, so the final stage of the Roman Empire would be characterized by a brittle division. Different groups of people would combine with one another to form the final stage of the empire, but they would not adhere

completely to one another . . . just as iron and clay do not combine.

The final stage of the Roman Empire would consist of an alliance of several distinct parts. They would join together for the sake of military might yet not lose their distinct identity. Because the image of the dream was human in form, it would have had ten toes. This indicated the final stage of the Roman Empire would consist of a ten part coalition.

The question arises then—when was this feet and toes stage of the Roman Empire to exist? Because the Roman Empire never consisted of a ten-division coalition with ten equal rulers in past history, then it is reasonable to conclude that this takes place in the future.

This corresponds with the revelation the Apostle John was given concerning the time before the Second Coming in Revelation 7:12-13, *"And the ten horns which you saw are ten kings, who have not yet received a kingdom, but they receive authority as kings with the beast. ¹³These have one purpose and they give their power and authority to the beast."*

Sometime beyond the present, there will be a revived form of the Roman Empire established with a ten king confederacy. During that time, there will come a final, eternal kingdom.

Fifth Kingdom, an Everlasting Kingdom – In the dream, there was a great stone cut out of the mountain without human hands. The stone struck the huge image on its feet, thereby causing the entire image to disintegrate. Then the stone became a great mountain and filled the earth. This is the promised kingdom to the Jews.

It is during the time of this final, eternal kingdom that fulfillment of all the promises made to Abraham, David and the nation of Israel will take place. God has promised a kingdom to the Jews. If you were here for our Christmas message, we considered an overview of this Biblical teaching. You can go back and listen to that for a refresher.

Even though we are now in the *"times of the Gentiles,"* Israel plays a vital role in God's overall design. Jesus gave specific details concerning what will take place before He returns as The Rock that destroys the statue of world kingdoms and sets up His eternal kingdom. So we have considered the Jews in Relationship to World Powers. Now we take a closer look at God's Timetable for the Jews.

God's Timetable for the Jews

Daniel 9:24-27 Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place. 25So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. 26Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined. 27And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.

Keep in mind that the last kingdom represented by the statue is the millennial kingdom where Christ reigns over the nation of Israel and the whole world. Daniel 9 will focus on God's plan for the Jews all the way up to the establishment of that kingdom. Daniel had been reading Jeremiah and understood that the years of captivity were coming to an end. So he was praying to God concerning God's plan for the Jews. Read

This statement was given by Gabriel the archangel in answer to Daniel's prayer for his people, the nation of Israel. It describes God's Plan for the nation of Israel. I want to give you the high points of what was said. I want to break it down into 3 sections: #1 The Description of God's Plan for the Jews; #2 The Execution of God's Plan for the Jews; #3 The Consummation of God's Plan for the Jews

I want to give you an overview of what this passage says and then I want to show you what it says. God's plan for the Jews covers a time period of 490 years. The first 483 years ends with Christ coming and dying for sin and the temple being destroyed and the nation scattered. The last 7 years is a future time in which the nation returns to Israel and a prince (in other portions of scripture referred to as the Anti-Christ), enters into a false covenant for 7 years but the violates that covenant. This prince is then destroyed by the coming of Christ (the rock that grows into a mountain) and Christ reigns on this earth as He saves His people and establishes their kingdom.

The Description of God's Plan for the Jews (This is what God is going to do)

Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place.

Daniel 9:24

Seventy weeks – That word week is an unfortunate translation. The word literally refers to a unit of 7. It could be 7 hours, days, months or years. But the word simply says, “*there are seventy units of seven.*” So Daniel is pointing to seventy units of seven. 70 units of 7 equals 490 total units.

The text does not state what these units are whether they are hours, or days, or months or years. However, we can discern from the context and other passages that the reference here is to years. In light of the literal seventy years that were prophesied by Jeremiah that Daniel had been reading, it is reasonable to take the units as years. It was the custom of the Jews at this time of having years of 360 days with an occasional extra month inserted to correct the calendar as needed. So “70 Weeks” refers to a total of 490 years. “*490 years have been decreed for your people.*”

have been determined – To be determined, be decreed, be settled, and be marked out. This involves a comprehensive plan of God in which future events are determined and are certain as a part of an overall plan which is being executed by God.

for your people and your holy city – God's plan is centered on the Jews as was foretold in the Abrahamic covenant that they would be a blessing to all the nations. The Jews are the people whom God has used to reveal Himself to mankind.

We need to make mention here that to make the Church composed of Jews and Gentiles is to read into the passage something foreign to the whole thinking of Daniel. The Church as such has no relation to the city nor to the promises given specifically to Israel concerning their restoration and repossession of the land.

to finish transgression – Transgression refers to an act that severs an intimate relationship. It involves rebellion against one in authority. Most often it refers to rebellion against YHWH Himself.

God states that He will put an end to the transgression of the Jews that led to

their own exile. Again, this context is a Jewish context, so God will bring to an end their rebellion and the consequences of their rebellion. YHWH has determined 490 years for the time in which He will bring to an end sin and establish righteousness.

(Two Ways to End Sin—Grace and Judgment)

Grace: *to make atonement for iniquity* – To cover, purge, to ransom, to make reconciliation, to pacify, propitiate; to cover over, atone for sin, make atonement for. The English word itself is interesting. “To atone” or atonement is a combination of at-one-ment meaning to be or make at one. There is a close connection in the Old Testament between atonement and forgiveness. This is what Christ did on the cross.

Judgment: *to bring an everlasting righteousness* – God will put an end to sin through the avenue of judgment at the Second Coming of Christ to establish the Millennial kingdom. After judgment, there will be an everlasting righteousness.

to seal up vision and prophecy – Since Christ will be present with His people, there will be no further need for visions and prophecies. Prophecies made earlier will continue to be fulfilled; yet no further prophecies will be given.

to anoint the most holy place – This refers to the Millennial Temple, which Daniel assumes his readers were familiar with on the basis of Jeremiah 33:20-22; Ezekiel 37:26-28; 40:1-48:35.

In sum, God gives a Description of His Plan for the Jews. It involves a time period of 490 years; it centers on the people of the Jews; its main thrust is to put an end to their sin by two means: one mean being grace and the other judgment. Next we see . . .

The Execution Of God’s Plan for the Jews (This is how He is going to do it)

So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress.

26Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary.

*And its end will come with a flood;
even to the end there will be war; desolations are determined.*

Daniel 9:25–26

From the issuing of a decree to restore and rebuild Jerusalem – The first official decree for refortifying Jerusalem and building its walls was issued by Artaxerxes I in 445 B.C. (Nehemiah 2:4-8). This happened under Ezra and Nehemiah.

until Messiah the Prince there will be seven weeks and sixty-two weeks – From 445 B.C. to Messiah the Prince would be a total of 69 units of seven, that is 483 years. 483 years after 445 B.C. brings it to about A.D. 37, slightly beyond the time of Christ's life on earth. Daniel most likely intends these Prophetic years to be understood as 360-day years according to the Jewish calendar, rather than normal years of 365 days, thus bringing it to about 33 A.D.

The Messiah refers to an individual who was anointed to be devoted to God's service. Divine enabling was understood concerning the Messiah. So obviously this refers to Jesus, the Christ.

The Psalm literature, that refers to the promise that the ends of the earth will be the possession of the Messiah, fits the anticipations of Israel for their national king.

After the 483 years . . .

Then after the sixty-two weeks the Messiah will be cut off and have nothing – The word for “nothing” means literally “nothingness” or “no one.” When Jesus the Christ, the Messiah, was crucified, He did so without apparently having any friends or honor. He was rejected by men, treated as a criminal, and even forsaken by the Father.

(THIS IS THE COST OF PUTTING AN END TO SIN BY WAY OF ATONEMENT)

After the Messiah is cut off, there is a gap of time . . .

the people of the prince who is to come will destroy the city and the sanctuary – This group of people described here are not the Jews. “The Prince” mentioned here is not Messiah the Prince nor are his people the Jews. This prince and his people will destroy Jerusalem and the Temple.

and its end will come with a flood; even to the end there will be war; desolations are determined – The verbiage carries the meaning to devastate, ravage, make desolate. The destruction depicted by “desolations” usually involves a rather sudden catastrophe such as warfare or a mass killing, but in one passage it is the result of attrition due to famine and oppression.

Suffice to say, this was fulfilled in 70 A.D. when Titus totally demolished Jerusalem and the temple; and scattered the Jews.

Christ dealt with sin by atonement. After He was cut off, the whole nation of Israel was put aside as God's representative nation. The temple and Jerusalem were destroyed. So, we have seen the Description of God's Plan for the Jews. Next, the Execution of God's Plan for the Jews. Third, there is the . . .

The Consummation of God's Plan for the Jews

And he (the prince of the people who destroyed the temple) will make a firm covenant with the many (the Jews) for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.

Daniel 9:27

and he will make a firm covenant with the many for one week – The “he” refers to the Prince who is to come, whose people destroyed the city and the temple. The “many” are the Jews. After the destruction of Jerusalem and the scattering of the Jews, there will be a time that a prince of the same nation that destroyed the temple will make a covenant with the Jews.

The text does not say when this covenant will happen. We know only that it will happen after the 69 weeks. There is no place in history where such an event has happened. Nowhere in the New Testament or in early Church history did Christ or any one else make a seven-year covenant with “the many” in Israel and then terminate it after 3 ½ years. So this 7 year period is still future.

The prince who is to come will make some form of covenant with the Jews for 7 years. In the middle, he will break that covenant. Soon after that Christ returns and will judge this prince and set up His kingdom. This will be the end of the 490 years that God has planned for the Jews, and the beginning of the millennial Kingdom Age.

Conclusion

I simply repeat to you what I said at the first. As we move on in our study of Romans 11, we have considered that Paul has asked and is answering the question, “Is God done with the Jews as a nation?” We have seen that the answer to that question is “No, God has not rejected the Jews as a nation.”

One reason why He has not rejected them is to put His grace and faithfulness on display. This is an obstinate and disobedient nation to which God has reached out for thousands of years; yet in spite of their rebellious history, He is remains faithful to Israel. God will fulfill all of His promises because He is faithful.

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Romans 11:25-27 *For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; ²⁶and so all Israel will be saved; just as it is written, “THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB. ²⁷THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS.”*