

**Prayer:**

**Slide # 1**  
**Romans**

**Theme:** The Righteousness of God – The Gospel of God

**Outline:**

- **Prologue:** 1:1-17
- **Doctrinal:** 1:18-8:39  
God’s holiness – man’s sinfulness – 1:18-3:20  
Justification by grace through faith – 3:21-5:21  
Sanctification of the believer – 6:1-8:39
- **Dispensational: 9:1-11:36** (The place of Israel and the church)
- **Practical:** 12:1-15:33 (Duties and privileges of the believer)
- **Epilogue:** 16:1-27

Romans is the book in the Bible that most thoroughly develops the theme of being RIGHT with God “**for everyone who believes**” as noted in the KEY verse of Romans 1:16. There is a tremendous emphasis on “**justification by faith**” alone.

**Slide # 2**

**Romans 5:1 (NKJV)**

**1** Therefore, having been **justified by faith**, we have peace with God through our Lord Jesus Christ,

Paul builds this theme to a climax in Romans 8 which emphasizes total security for the believer – saying that absolutely NOTHING can separate us from the love of God which is in Christ Jesus our Lord (Rom. 8:39). But then the question is: **WHAT ABOUT ISRAEL?** It seemed that their covenant relationship with God was also secure. What happened? This is what Paul is dealing with in Romans 9-11. Twice in the opening lines of Romans 11 he asks the pivotal question that he is grappling with in this whole section.

**Slide # 3**

**Romans 11:1 (NKJV)**

1 I say then, has God cast away His people? Certainly not!...

**Romans 11:11 (NKJV)**

11 I say then, have they stumbled that they should fall? Certainly not!...

What Paul is asking is this: Is God forever done with Israel and both times he emphatically answers in the negative: “**Certainly not!**”

Last time in our study we saw that in the OT when Elijah thought he was the very last believer on the scene in Israel God told him, “***I have reserved for Myself seven thousand***” and then Paul says, “***Even so then, at this present time there is a remnant according to the election of grace.***” There is a remnant according to God’s CHOICE – a choice based on GRACE (Rom. 11:4-5)

Paul then interjects that grace and works are mutually exclusive and that if it is by grace then it is no longer of works because any addition of works would nullify grace (Rom. 11:6).

And that is where we pick up our study this morning...

**Romans 11:7–15 (NKJV)**

**7 What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded.**

This verse serves as an excellent summary of the KEY point Paul is making in Romans 9-11.

The Greeks pursued knowledge, the Romans pursued power, but the Jews sought after righteousness – specifically to be right with God through law-keeping. Paul bore them witness in Roman 10:2 that they had “a zeal for God” and yet it was without understanding.

Israel had diligently sought to be RIGHT with God on the basis of the works of the law, but in doing so had not attained to a right relationship with God. How had they missed it? Well, Paul has already dealt with the **WHY** in both Romans 9 and 10.

**Slide # 4**

**Romans 9:31–32 (NKJV)**

**31** but Israel, pursuing the law of righteousness, has not attained to the law of righteousness.

**32** Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone.

**Romans 10:3–4 (NKJV)**

**3** For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

**4** For Christ is the end of the law for righteousness to everyone who believes.

Israel failed to understand that the way to be right with God is on the basis of FAITH in Christ. It is not a matter of TRYING but rather TRUSTING.

I noted last week that here in the flow of Paul's thought there are two contrasting packages.

**Slide # 5**

Law and Works

Versus

Grace and Faith

In Romans 9:31-32 Paul specifically says Israel did not attain because they sought it not by faith. However, in the context of Romans 11:7 he indicates it is the "***election of grace***" that has attained it. On the one hand FAITH is made to be the determinative issue - on the other hand GRACE is made to be the definitive issue. Sometimes Paul emphasizes GRACE as the driving issue but that does not mean he leaves faith out of the equation.

**Slide # 6****Ephesians 2:5 (NKJV)**

**5** even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved),

**Ephesians 2:8 (NKJV)**

**8** For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,

Grace is always the core driving reality but it does not omit faith from the equation. Grace emphasizes the God-side of the equation while faith emphasizes the human response side of the equation. Exactly how divine sovereignty and human responsibility harmonize is a mystery in some ways that we can't completely figure out. Both are true and they are interwoven throughout this entire section of Romans 9-11.

Paul says, "**the elect**" (that is the "election of grace" he has just mentioned in verse 5) have obtained righteousness "and the rest were blinded".

The word "**blinded**" (Gk. poroo) is better translated as hardened or calloused. As Paul goes on to illustrate it is not that God just arbitrarily (randomly) or capriciously (impulsively) hardened these people. No this is where human responsibility comes in.

If a man says, "I will not," there may come a time when he will say, "I cannot." – **Alva J. McClain**

This is what happens to those who do not seek righteousness "by faith" (Rom. 9:32); who refuse to submit to the righteousness of God (Rom. 10:3); who refuse to obey the gospel (Rom. 10:16); and who persist in being "disobedient and contrary" (Rom. 10:21). There comes a point where a person is HARDENED in their rebellion.

Romans 11:7, in view of the surrounding extended context, in effect summarizes these KEY 3 points.

### **Slide # 7**

- 1) Israel has pursued righteousness – but in the wrong way – thus not obtaining it.
- 2) The elect grace remnant has obtained it by faith.
- 3) The rest were hardened in willful unbelief.

As Paul is prone to do, he now backs up the condition of the lost majority in Israel with Scripture.

**8 Just as it is written: "God has given them a spirit of stupor, Eyes that they should not see And ears that they should not hear, To this very day."**

Paul here gives a combination quote from Isaiah 29:10 and Deut. 29:4. The word “stupor” (Gk. *katanyxis*) was used of numbness resulting from a poisonous sting. It denotes spiritual insensitivity. He further defines this condition as having eyes that can’t see and ears that can’t hear.

But the context of these quotes should be studied. This judicial punishment from God did not happen in a vacuum.

In Deut. 29 it is the testimony of the eyes that is stressed. The people under Moses had SEEN the wonders of the Exodus. They had seen God’s miracles of preservation in the wilderness. And yet they refused to believe. In Isaiah 29 the emphasis is on the faithful testimony of the prophets. The people heard but refused to listen.

So, the people of Israel historically refused to see and they refused to hear and consequently God gave them a spirit of stupor. This was the consequence of their own rebellion.

Again, the emphasis is on human responsibility. This spiritual insensitivity was self-induced before it became a matter of divine judgment. This is the same principle seen in Romans 1 where when people persist in their sin God gives them over to a reprobate mind (Rom. 1:24, 26, 28).

### **Slide # 8**

We must remember that those who failed God did not do so because they had been hardened, but they were hardened because they had failed Him. – **Leon Morris**

A drunkard may claim that he is not responsible for what he does. But he is accountable for getting into that state. So with those whose hearts are dulled by disobedience. – **Ralph Earle**

What Paul says there about hardening should be sobering to both Jew and Gentile, for the principle is universal: If anyone hears the truth and does not respond to it, the time can come in which he or she will be incapable of responding. As a pastor preaches week after week to a congregation, he senses that over the years there are some who are dead to the Word of God, and that is a terrifying thing.  
– **R. Kent Hughes**

And note that Paul says that this pattern continues “**To this very day.**” The spiritual condition of Israel goes way back to the days of Moses and Isaiah. Nothing has really changed and God’s pattern of dealing with them has not changed. It is all consistent with what “**is written**”. God has not broken His promises. He has not violated His Word. Nothing has changed. This has been the pattern from way back.

**9 And David says: “Let their table become a snare and a trap, A stumbling block and a recompense to them.**

The quote here in verse 9 and 10 is from David in Psalm 69:22-23. The context there is in reference to David’s enemies, but the spirit of his quote here is now applied to rebel Jews. Psalm 69 is a Messianic Psalm where David in effect prophetically addresses the enemies of God’s servant. Application in the NT is clearly made to the experience of Jesus the Messiah. But here Paul makes an application to the rebellious Jews.

The “**table**” was a place of blessing. It represents the place of privilege, as Paul emphasized in relation to Israel at the beginning of chapter 9. But Israel, in their disobedience, twisted it. They had turned God’s law into legalism and taught salvation by legalism. Thus, what was intended to be a blessing has been twisted. And in this twisting the prayer is that this come back on them.

Their very religious practices and observances became substitutes for the real experience of salvation. Sad to say, this same mistake is made today when people depend on religious rituals and practices instead of trusting in Christ who is pictured in these activities.

– **Warren Wiersbe**

David in Psalm 69 asks God to have the position of blessing enjoyed by his enemies boomerang on them to where it becomes a snare, a trap, and a stumbling block as a matter of recompense or retribution (repayment).

Israel was most blessed to have the Messiah come to them, but in their rejection of Him He has become a stumbling block to them as so stated by Paul in Rom. 9:33.

The piling up of expressions shows the seriousness of the sin involved which calls for God’s judgment!

**10 Let their eyes be darkened, so that they do not see, And bow down their back always.”**

Because of their disobedience their eyes were darkened; and the judgment called for seals them in that position. To bow down their back always is a picture stooping under a heavy burden. The way of the transgressor is HARD and that has certainly been the case for rebellious Israel.

Even now they are still under the times of the Gentiles where they know the constant threat of oppression from their enemies (cf. Lk. 21:24). And until Israel comes to repentance the situation will not change.

### **Slide # 9**

**1 Thessalonians 2:15–16 (NKJV)**

**15** who killed both the Lord Jesus and their own prophets, and have persecuted us; and they **do not please God and are contrary to all men.**

**16** forbidding us to speak to the Gentiles that they may be saved, so as always to **fill up the measure of their sins; but wrath has come upon them to the uttermost.**

Israel has long been under discipline – going way back to the start of the times of the Gentiles at the time of the Babylonian Captivity in 605 BC.

### **Slide # 10**

God's plan made a hopeful beginning,  
 But man spoiled his chances by sinning,  
 We trust that the story  
 Will end in God's glory,  
 But at present the other side's winning.  
**(Unknown Author)**

But is that really true? NO, it is not and Paul is about to explain why! At every step God is sovereignly working out His all wise plan.

Romans 11:11-15 brings to the pinnacle the reason WHY salvation is of the Jews (Jn. 4:22); WHY the gospel goes first to the Jew (Rom. 1:16); WHY the unbelief of Israel does not thwart His plan (Rom. 3:3-4); WHY Paul was so passionate about winning Jews; and WHY the Gentiles should also be passionate about winning over the Jews (Rom. 11:12-15).

**11 I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles.**

Paul at this point is dealing with Israel as a whole (apart from the grace remnant). The sense of the question here is: Have they stumbled as a nation that they should fall permanently – fatally – forever.

Once again, Paul's response is "Certainly not!" or "By no means!" There is still hope for the nation. God still has a plan for Israel as a whole. Paul here introduces a multi-layered plan in relation to the Jews.

God has allowed the Jews generally to fall, but through their fall salvation has come to the Gentiles to in turn provoke Israel to jealousy. It is amazing how much human instrumentality is involved here in the mix. God uses the Jews to further His plan in regard to the Gentiles and He uses the Gentiles to further His plan in regard to the Jews.

When the Jews rejected their Messiah, God had the good of the Gentiles in mind and salvation was brought to them (Rom. 11:11). God, in dealing with the Gentiles during this present age, has the good of the Jews in mind, in seeking through the Gentiles to provoke them to jealousy. – **George Zeller**

This involves a multifaceted plan that interweaves what God is doing in reference to both Jews and Gentiles.

Note that Paul uses two separate Greek words in this verse which are both translated as FALL in my NKJV.

### **Slide # 11**

**Fall** (Gk. pipto) = total destruction (NO!)

**Fall** (Gk. paraptoma) = trespass or false step (YES!)

Yes, Israel has stumbled over the truth of the Messiah and has not put faith in Him. It is a terrible false step that has caused them to stumble (cf. Rom. 5:20). But it is not FATAL or PERMANENT!

God has then used this stumbling to bring salvation to the Gentiles.



It was because the Jews rejected Jesus as their Messiah that He was crucified and died for the sins of the whole world. It was because they continued to reject Him that the gospel (which was first shared with the Jews) was then taken to the Gentiles far and wide – and thus salvation has come to the Gentiles.

In the book of Acts (the early history book of the Church) Paul regularly went first to the Jews in the synagogues first, but when they would not hear he would turn to the Gentiles.

Amazingly, even in her disruptive fall, Israel in the plan of God continues to be a channel of blessing to the world – albeit totally in an unexpected way. The Jews refusal is a windfall for the Gentiles. The destiny of the Jews at every turn has ramifications for the whole world.

But note this fortunate turn for the Gentiles is not an end within itself. God intends to use the conversion of the Gentiles to in turn provoke the Jews to jealousy. Jealousy is when you want something someone else has.

There is sinful jealousy, but there is also a proper jealousy depending on the nature of what is desired and whether or not one has a right to have it.

If that something is in itself evil, or if it belongs to somebody else and we have no right to it, then the envy is sinful. But if the something desired is in itself good, a blessing from God, which He means all His people to enjoy, then to “covet” it and to “envy” those who have it is not at all unworthy. – **John Stott**

**Imagine the following scenario:** You ask your oldest child, “Would you like to go to the store with me?” She is busy playing, and so she says, “No, I’ll stay here.” So you in turn ask your second child, “Would you like to go with me to the store?” She says, “Yes, Daddy, I’ll go!” Immediately the oldest child chimes in and says, “I’ll go, too!” Her jealousy didn’t want her younger sister getting some goodies at the store while she sat at home. Her jealousy motivated her to get in on the benefits that her younger sister had accepted. (***Borrowed from Steven Cole and Adapted***)

It is a matter for profound regret that just as Israel refused to accept this salvation when it was offered to them, so the Gentiles have all too often refused to make Israel envious.

Instead of showing to God's ancient people the attractiveness of the Christian way Christians have characteristically treated the Jews with hatred, prejudice, persecution, malice, and all uncharitableness. Christians should not take this passage calmly. – **Leon Morris**

Antisemitism is on the rise worldwide – the likes which have not been seen since the days of World War Two. Leading Jewish spokesmen are alarmed saying, “there are striking similarities of increasing antisemitism in America to that of pre-WWII in Germany.” And we might expect that from the world as they are of their father the devil. But in many circles the devil has come to church.

Antisemitism has its roots in the satanic revolt against the people who were destined to bring forth the inspired scripture and to give birth to Jesus the messianic “seed” who would crush Satan's head (Genesis 3:15).

When the Devil and his “Gates of Hell” could not prevail against the Church that Jesus was building, Satan joined the “church” and corrupted it to make it the greatest destroyer of Jewish people in all of history. The Catholic Church was renowned for its brutality against the Jews, i.e. the Spanish Inquisition.

The protestants were just as bad. Martin Luther, the Father of the Reformation, was the vilest of all in his booklet, *The Jews and Their Lies*. His eight-point strategy called for their persecution, expulsion, and death. ...

Paul spends three chapters correcting the vision of the first-century Romans church which was already beginning to assume that God was through with the Jew. – **Ken Overby** with Jewish Awareness Ministry in *Israel's Messenger*, Summer 2024

It is beyond me how anyone could honestly study Romans 11 and think that God is done with the Jews! This is the stuff of incredible Satanic deception!

### **Slide # 12**

The Gentiles are not saved merely for their own sake, but for the sake of God's election of Israel. How unshakeable is the faithfulness of God to the nation He has chosen. – **James Daane**

**12 Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!**

Again, the word “fall” here does not mean “fatal fall” but rather “trespass” or “false step” – the false step of stumbling over the Messiah in unbelief. This fall, this failure has resulted in spiritual riches for the world of the Gentiles.

Because of the Jews’ rebellion, God has turned His attention to the world of the Gentiles, who have been much more responsive and consequently spiritually blessed. Israel’s loss has turned out to be the Gentiles’ gain.

If that is true (and it is) then how much more blessed will the world be when Israel is restored. God’s intention is to bless the world through Israel. Israel is consistently the channel of blessing. That is true even in their disobedience, HOW MUCH MORE so when they are fully responsive to the Lord and “all Israel will be saved” as he says in verse 26.

The word “**fall**” (Gk. paraptoma) meaning trespass has a moral connotation to it, so in parallel the word “**fullness**” (Gk. pleroma) also has a moral connotation – namely that of repentance. “Fullness” indicates a large-scale conversion.

The word “**fullness**” here in verse 12 refers to the fullness of Israel, whereas in verse 25 Paul speaks of “**the fullness of the Gentiles**”. It refers to conversion and the full complement of saved people in contrast to the remnant. The fullness of the Gentiles refers to when the Church (which is largely Gentile) is complete, and the fullness of Israel refers to their national conversion that ushers in the kingdom. The large-scale conversion of Gentiles in the Church Age will be followed by a large-scale conversion of Jews in the Tribulation Period.

### **Slide # 13**

v. 25 “fullness of the Gentiles” -> RAPTURE

v. 12 “their [Israel’s] fullness” -> SECOND COMING/KINGDOM

### **Slide # 14**

**Acts 3:19–21 (NKJV)**

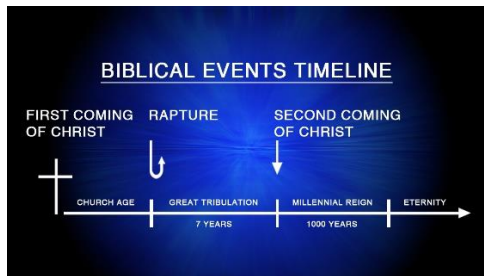
**19 Repent** therefore and be converted, that your sins may be blotted out, **so that times of refreshing may come** from the presence of the Lord,

**20** and that He may **send Jesus Christ**, who was preached to you before,

**21** whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.

Paul's point is this: If God could use the fall of the Jews to the furthering of the spiritual blessings and riches of the world, how much more will the world be blessed in their full conversion that ushers in the kingdom!

**Slide # 15** Rapture/Fullness of Gentiles–Second Coming/Fullness of Jews



Paul's point is that God is not done with the Jews. In fact, the BEST is yet to come. There is going to be a time of "fullness", of "national conversion" in Israel, and that will result in even greater kingdom riches for all involved including the saved Gentiles.

What Paul is presenting is God's multilayered program of salvation. It involves a "domino effect".

**Slide # 16**

The Jews fall – salvation to the Gentiles.

The Gentiles provoke the Jews to salvation.

The Jews in "fullness" bring in kingdom blessings for all.

Thus the blessing ricochets from Israel to the Gentiles, from the Gentiles back to Israel, and from Israel to the Gentiles again.

– **John Stott**

**13 For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry,**

Note that Paul is speaking at this point to the Gentiles. Many think that this probably indicates that the church in Rome was largely made up of Gentiles and they needed to know God was not done with the Jews.

They needed to know the special place the Jew still has in the plan of God lest they be full of “Gentile arrogance” thinking that now God’s plan of salvation is all about them.

It is important that Paul address the Gentile section of the church. They may well have been reasoning that all this about the Jews had little to do with them. They may have wondered why the apostle to the Gentiles should be spending so much time worrying about the Jews. – **Leon Morris**

Paul’s unique apostolic calling was especially in relation to the Gentiles (cf. Acts 9:15; Rom. 15:16; Gal. 1:16-17; 2:7-8; Eph. 3:8) and he magnified that reality to the end it might impact Jews for Christ.

The missionary movement to reach Gentiles did not really get off the ground until Paul came on the scene. And his emphasis on reaching the Gentiles really “provoked” the Jews. This got their attention in a big way.

In Acts 21-22 when Paul was in Jerusalem he was arrested at the temple. As he made his case before the Jewish mob about how Jesus had appeared to him and his conversion they listened to him until he said Jesus had told him that he would send him “**to the Gentiles.**”

### **Slide # 17**

#### **Acts 22:21–22 (NKJV)**

**21** Then He said to me, ‘Depart, for I will send you far from here to the **Gentiles.**’ ”

**22** And they **listened to him until this word**, and then they raised their voices and said, “Away with such a fellow from the earth, for he is not fit to live!”

Paul’s ministry to the Gentiles definitely provoked the Jews.

To magnify his ministry means to make it great – to make much of it. Paul’s goal was not self-promotion but rather that he might provoke his fellow Jews to salvation.

Thus, he sought to fulfill his apostolic Gentile calling with all his might to this end...

**14 if by any means I may provoke to jealousy those who are my flesh and save some of them.**

Paul did not merely have a Gentile goal, but rather used his Gentile calling to in turn reach Jews. The idea is that when the Gentiles get saved – when they get all excited about the Jewish Messiah (that is Jesus) then that will provoke the Jews to jealousy.

The intended kind of provocation in view here is not negative – but positive. It is the idea of making Jesus attractive through His converts. We are called to be “provokers” in that sense – to provoke to jealousy (in a good sense) the unsaved Jews. We make much of Jesus with the end goal the Jews also will see the truth of Jesus the Messiah.

This is God’s strategy. When the Jews see the love of Christ in us Gentiles, when they see our zeal for the truth found in Jesus, when they see our changed lives – all over the Jewish Messiah as found in the Hebrew Scriptures – then that will cause them to want this too. That is the goal!

God uses the Jews to reach the Gentiles and He in turn uses the Gentiles to reach the Jews and through it all the Jew is God’s channel of blessing for the entire world.

Note Paul did not think his ministry of provocation would result in the national convention of Israel. Rather he realized at present God is saving a remnant of Jews and he wants to be used to that end – to “save some of them.”

Paul knew full well that only God can save (1 Cor. 3:6-8), but he also knew that God uses human instruments in the process (cf. 1 Cor. 9:22).

**The story is told** about some prospectors many years ago who were panning for gold in Montana. Suddenly one of them found an unusual looking stone. Breaking it open they discovered it was full of GOLD! As they began to work feverishly this discovered there was all kinds of GOLD there. With unrestrained JOY they shouted, “WE HAVE FOUND IT!” EUREKA – “We have found it!” “We are rich!” Before going to town for supplies they covenanted together not to say a word to anyone about this find. While in town not a one of them said a single word about it. When they got ready to leave town they found a whole posse of men following them. The gold finders asked them what they were doing and they said, “You have found gold”. “Who told you?” demanded the prospectors. The reply was, “**No one, your faces showed it.**”

When one truly has the JOY of the Lord it is contagious! You can't hide it! It is inviting. It is provocative. We are to make attractive the doctrine of God our Savior (Titus 2:10). God wants to use converted Gentiles to this end to provoke the Jews to conversion. And He is working to this end to save the election of grace in the here and now (cf. Acts 28:23-29).

But there is an ultimate BIG PICTURE. God is not done with the Jews – even now SOME are getting saved, but the BEST IS YET TO BE! Now a remnant is being saved, but there is coming a time of national conversion which will usher in a time of unparalleled blessing for the entire world.

**15 For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?**

In verse 1 Paul asks “has God cast away His People?” and then says, “Certainly not!” But here in verse 15 he indicates that Israel has been cast away. However, there are TWO different Greek words involved here.

### **Slide # 18**

v. 1 “cast away” = aposato “putting away for ever”

v. 15 “cast away = apobolei “setting aside”

God has NOT cast Israel away forever, but He has temporarily set her aside. Yes, a remnant is being saved, but as a nation they have been set aside. But in this setting Israel aside the world (the Gentiles) have come to know the truth of reconciliation with God through faith in Jesus. One of Paul's favorite words for salvation is “reconciliation”.

### **Slide # 19**

**2 Corinthians 5:18–19 (NKJV)**

**18** Now all things are of God, who has **reconciled** us to Himself through Jesus Christ, and has given us the ministry of **reconciliation**,  
**19** that is, that **God was in Christ reconciling the world** to Himself, not imputing their trespasses to them, and has committed to us the word of **reconciliation**.

Reconciliation is the idea of being made right with God – being brought into a right relationship with God. The Jews largely rejected Christ (God's means of reconciliation) but the world of the Gentiles has been very much more responsive.

But the way this came about was because of the Jews rejection and hence them being set aside. As a result, reconciliation has come to the world.

That being true, Paul says, “***what will their acceptance be but life from the dead?***” The parallel here would indicate that both “***cast away***” and “***acceptance***” are on the part of God. Israel as a nation will be accepted by God on the basis of repentance as Peter clearly stated in Acts 3. This will happen in conjunction with the Second Coming of Christ as clearly brought out in Zechariah 12-14.

And when that happens it will be “***life from the dead***”. Spiritually dead Israel will come to life and that will have ramifications for the whole world.

Those spiritually dry bones of Israel in Ezekiel 37 will come to life! The defining trait will be RESURRECTION. All the OT saints will be resurrected. The whole of creation will be delivered from the bondage of corruption into the glorious liberty of the children of God as Paul says in Romans 8:21. The whole world will share in spiritual vitality and life. This is kingdom reality! This is the ultimate destiny of Israel and the whole world will share in it.

All the way through here Paul is showing that Israel has been and will yet be God’s channel of blessing for the world. This is exactly what God has ordained as seen in Genesis 12:3. This explains the emphasis on why to the Jew first. It is through the Jew that God has ordained His blessing to come to the world. Far from being done with the Jew, the best is yet to come through them!

### **Slide # 20**

- v. 11 - Stumbled – salvation to the Gentiles
- v. 12 - Fall – riches for the world
- v. 12 - Failure – riches for the Gentiles
  
- v. 12 - How much more their fullness
  
- v. 15 - Cast away – reconciling of the world
- v. 15 - Acceptance – “Life from the dead”

Note the bullet points being brought out in the text.



**Slide # 21**

- God is not done with Israel.
- Israel is God's channel of blessing to the world even as so stated in Genesis 12:3.
- The BEST is yet to be.
- In the meantime, God is working out a multilayered plan of salvation that involves both Jew and Gentile to the end "He might have mercy on all" as Paul says in Romans 11:32.

God is not done with Israel. Right now He is saving a remnant of Jews and His method in doing so is to use the Gentiles to provoke them to jealousy and thereby save some of them. We saved Gentiles are called to a ministry of provocation in regard to the Jews. This is God's plan – this is His evangelistic strategy.

**Dr. Charles Feinberg** was a converted Jew. He was a brilliant man who knew 30 different languages. He read the Bible through 4 times a year and God used him greatly but God used a Gentile to win him to the Lord. His family was Orthodox Jewish.

They hired a "***Sabbath Gentile***" meaning a Gentile who would work for them on the Sabbath because they couldn't. In order to have this job the Gentile had to go through certain Jewish purification rites. The Gentile woman they hired did this simply so she could be a witness for Jesus in their home. Feinberg was attracted by the quality of her life and began to ask questions. She could not answer all his questions so she took him to a man named ***Dr. John Solomon*** who headed up "***The American Board of the Mission to the Jews***". Dr. Solomon in turn was able to answer Feinberg's questions and lead him to the Lord.

God used a humble Gentile cleaning lady to lovingly provoke Charles Feinberg to want to know about her faith. This is how God works! He uses godly Gentiles to provoke the Jews and thereby save some of them.

Paul magnified his ministry to this end – do we? This is our calling as converted Gentiles! You have heard of "***Jews for Jesus***" – we as saved Gentiles are to be "***Gentiles for Jews***" in the sense that we value them and seek to win them to Christ. And we do this because we are on God's page – in tune with His plan and what He is doing.

Everything we believe and hold dear has come to us through the Jews. The Scriptures came to us through the Jews. The Savior came through the Jews. "Salvation is of the Jews" (Jn. 4:22). The apostles were all Jews. Our faith is in effect a "Jewish Faith" and in this we are to be used to make the Jews envious.

Even if we don't personally know any Jews, we can take our stand for them. We can pray for them. Isaiah 62:7 says to give God "no rest until He establishes and till He makes Jerusalem a praise in the earth."

God help us to fulfill our provocative calling and thus serve His purposes for His glory!

The need of the Gentile is the same need as that of the Jews! We ALL need Jesus!

Provision has been made for all!

Whoever calls on the name of the LORD in FAITH shall be saved (Rom. 10:13).

Believe on the LORD Jesus Christ and you will be saved (Acts 16:30-31).