

11/29/18

What About The Nation of Israel! Pt. 1

Rom. 11:11-24

Paul has been showing how Israel fits into the plan of God through the gospel. Rom. 1:16-17

1. Chapter nine deals with the **past election of Israel** by God's divine sovereign choosing and His purposes, which both were rejected by Israel.

2. Chapter ten deals with the **present rejection of the gospel by Israel**, having human responsibility and free will to respond to God's word.

3. Chapter eleven deals with the **future restoration of Israel**, for Israel's rejection is not total nor final, for all true Israel will be saved once the fullness of the Gentiles has come in.

* Don't miss Paul's careful emphasis on God's sovereignty, while never neglecting human responsibility!

The key verse to the entire three chapters is found in the opening chapter. Rom. 9:6-7

* "But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called."

The Gentiles who did not pursue the righteousness of God obtained it, while Israel pursuing the law of righteousness did not obtain it, due to the fact that they did not seek it by faith, but rather the works of

the law, Christ becoming their stumbling stone. Rom. 9:30-32

1. Israel rejected God's righteousness, faith in Jesus Christ, so He became a stumbling stone to them. Rom. 9:30-33

2. Israel exalted their own righteousness, the works of the law. Rom. 10:1-4

3. Israel was exhorted to except God's righteousness, the death and resurrection of Jesus Christ. Rom. 10:5-13

4. Israel was continually rejecting the preaching of the gospel of faith in Jesus. Rom. 10:14-21

So to all who teach God is through with Israel and that the church is now "spiritual Israel", the new and true Israel, they are rebuked severely by Scripture, this is called "Replacement Theology".

Paul tells the Romans about God's future restoration of Israel, marked by three movements: Rom. 11:11-32

I. The rejection of Israel is not total. Rom. 11:1-10

II. The rejection of Israel is not final. Rom. 11:11-24

III. The rejection of Israel is temporal. Rom. 11:25-32

The simple principle is that the New Testament interprets the Old, the Old Testament is in parts and progressive revelation, and the New is the fulfillment of the Old.

We want to take two passages in Romans to answer the question, “What About the Nation of Israel?”

1. Israel’s rejection is not final. Rom. 11:11-24
2. Israel is rejected, but not forgotten. Rom. 11:25-36

Let’s look first, the rejection of Israel is not final, revealed in three movements. Rom. 11:11-24

- I. The unbelief of Israel resulted in salvation to the Gentiles. vs. 11-15
- II. The salvation of the Gentiles resulted in exalting themselves above unbelieving Israel. vs. 16-18
- III. The salvation of Gentiles resulted in their thinking God was through with Israel. vs. 19-24

I. The unbelief of Israel resulted in salvation to the Gentiles. vs. 11-15

A. The apostle Paul posed the question, in view of the rejection of Israel by God, are they lost altogether? vs. 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.”

1. Paul’s question again is rhetorical, “I say then, have they stumbled, in the present, that they should fall?” vs. 11a-b

- a. The question is again prompted by what has been stated about the blindness on Israel by God. Rom. 11:1-10
 - b. The word then “oun”, once again means therefore, conclusion.
 - c. The word fall “pipto”, means to fall under judgment, having rejected Jesus for salvation. Rom. 10:16-21
2. Paul’s answer again has an obvious answer is NO! vs. 11c
 - a. The answer expresses absurdity at such a question,
 - b. Perish the thought, God forbid, certainly not, there is the future remnant! Rom. 10:5
 3. Paul tells them that through the fall of national Israel, salvation has come to the Gentiles, which in turn will provoke the Jew to jealousy for salvation. vs. 11d-f
 - a. The word fall “paraptoma”, is different from the first, it means fall besides, lapse or deviate from truth.
 - b. As the unbelieving Jews observed the Gentiles enjoy and delight in the promised blessings of Messiah.
 - c. God was using the rejection of the gospel by national Israel, to extend salvation to the Gentiles. Rom. 10:19
 - * The preaching of Christ was a stumbling block to the Jew. 1Cor. 1:23

B. The apostle Paul cleared up the misunderstanding of God's economy, regarding Israel and the church. vs. 12

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

1. Paul stated that the fall of national Israel enriched the world of the Gentiles by the riches of the gospel. vs. 12a-b
 - a. The word fall "paraptoma", as in verse 11 means fall besides, lapse or deviate from truth.
 - b. The word failure "hettema", is a loss regarding salvation.
 - 1) It is a military word to identify the diminishing losses of casualties.
 - 2) It appears only one other time, "Now therefore, it is already an utter **failure** for you that you go to law against one another." 1Cor. 6:7
 - c. The national, racial and cultural difference was done away, one in Christ.
2. Paul stated the fullness of the remnant of Israel will enrich the Gentile world in a greater measure, as Jesus comes to reign on the earth. vs. 12c
 - a. The present riches gained by the Gentiles through salvation here and now, are only a shadow of the blessing to come.
 - 1) The plural pronoun "their", indicates the remnant of Israel. vs. 15

2) The contrast is between the present rejection and the future restoration of the remnant.

3) There is a clear distinction between the future restoration of the remnant of Israel from those Jews who had presently believed in the provision of Jesus by faith, Jew and Gentile in the church, the bride of Christ.

b. The blessing to come to the Gentiles are indicated when the future fulfillment of the complete number of Israel's remnant to be saved.

1) The word fullness "pleroma", means fullness to in number, to indicates the total number of Gentiles to be saved. vs. 25

* The quantitative measure will bring about the qualitative blessings of the Kingdom Age, the Gentiles wealth will come to the Jews! Is. 60:5

2) Jesus will set up His Kingdom of 1,000 years, fulfilling all His promises to Israel. Is. 11; Rev. 19

3) The church of Jew and Gentile in Christ will reign with Jesus.

4) The Gentile nations will serve Israel.

C. The apostle Paul declared his call to the Gentiles, but always being diligent to save Jews. vs. 13-15

1. Paul specified what he is about to say to those Gentile Christians. vs. 13a
 - * “For I speak to you Gentiles.”
 - a. Those who had trusted Christ for their justification.
 - b. Those who made a confession of faith.
2. Paul qualified his credentials, as the apostle to the Gentiles. vs. 13b
 - * “in as much as I am an apostle to the Gentiles.”
 - a. He was commissioned shortly after his conversion on the Damascus Road, in Damascus, through Ananias. Acts 9
 - b. “But the Lord said to him, “Go, for he is a chosen vessel of Mine to bear My name before **Gentiles**, kings, and the children of Israel.” Acts 9:15
 - c. He opens and closes his letter stating his apostleship. Rom. 1:1, 5; 15:16; Gal. 2:9
3. Paul indicated his great honor by his commission to the Gentiles. vs. 13c
 - * “I magnify my ministry.”
 - a. The word magnified “doxazo”, refers to his sense of honor of preaching to the Gentiles, though the Jew looked down on them.
 - b. Paul used to persecute, imprison and kill Christians and felt he was honoring God.
4. Paul declared his goal was to save as many Jews as possible. vs. 14

- * “if by any means I may provoke to jealousy those who are my flesh and save some of them.”
 - a. He always attempted to make use of his ministry to the Gentiles, as a catalis in any way and every way, to stir up the Jews jealousy over the Gentiles for their spiritual benefits and some be saved.
 - 1) The phrase, “those who are of my flesh”, identifies the Jews.
 - 2) Paul already quoted Moses earlier, who prophesied about the Gentiles, “But I say, did Israel not know? First Moses says: “I will provoke you to jealousy by those who are not a nation, I will move you to anger by a foolish nation.” Rom. 10:19
 - 3) Paul said it in verse eleven, “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.” Rom. 11:11
 - b. He always went to the Jew first in the synagogues and they always rejected the gospel, through the book of Acts.
5. Paul declared the present rejection by National Israel prompted the opportunity to reconcile the Gentile world, therefore the remnant will receive a future blessing. vs. 15a

- * “For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?”
- a. Those cast away are the unbelieving Jews, those reconciled of the world are the Gentiles. vs. 15a
 - b. The acceptance of the remnant is into the Kingdom, “life from the dead.”
 - * I can hear Paul in his Jewish ness, after saying this, “Sheeeesh!
 - 1) The event will be when Jesus descends on the Mount of Olives and all Israel will be saved, the remnant. Zech. 14, Rom. 11:26
 - 2) Their conversion will bring the greater blessing on the Gentiles. vs. 12
 - c. The teaching is from the lesser to the greater!

Illustration

The tour guides for our trips to Israel are all Jewish, they know the Bible better than most Christians, but they are not born again, nor do they want to!

Application

1. At the present time God is choosing a bride for Himself of the Gentiles and some Jews, comprising His church.
 - a. “Therefore remember that you, once Gentiles in the flesh--who are called Uncircumcision by what is called the Circumcision made in the

- flesh by hands-- that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.’ Eph. 2:11-13
- b. “For He Himself is our peace, who has made both **one**, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself **one** new man from the two, thus making peace. and that He might reconcile them both to God in **one** body through the cross, thereby putting to death the enmity.” Eph. 2:14-16
 - c. “For through Him we both have access by **one** Spirit to the Father.” Eph. 2:18
2. In the future God will once again deal with the remnant of Israel in the future and they will be saved through the gospel.
 - a. The apostles at the First Church Council declared it. Acts 15:15-17
 - * “Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. “And with this the words of the prophets agree, just as it is written: ‘After this I will return And will rebuild the tabernacle of David, which has

fallen down; I will rebuild its ruins, And I will set it up; So that the rest of mankind may seek the LORD, Even all the Gentiles who are called by My name, Says the LORD who does all these things.”

- b. Jesus said to the Jews, “Therefore I say to you, the kingdom of God will be taken from you and given to a nation **bearing** the fruits of it.” Matt. 21:43
- 3. There are some Jew that are saved in the age of grace, but for the most part, it is a Gentile church.
 - a. Those Jews that are born again, call themselves Messianic Jews or completed Jews.
 - b. The gospel has been going out all over the world, since the days of the apostles, saving sinners from their sins and the wrath of God.
 - * “Then those who gladly received his word were baptized; and that day about three thousand souls were added to them. And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.” Acts 2:41-42

The unbelief of Israel resulted in salvation to the Gentiles!

II. The salvation of the Gentiles resulted in exalting themselves above unbelieving Israel. vs. 16-18

- A. The apostle Paul pointed out the personal holiness of Israel by their call. vs. 16

* “For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches.”

1. Paul pointed out the principle of their holiness by quoting Scripture. Num. 15:16-21
 - a. The context is the duty of the Israelite to set apart a portion of the dough of each baking of bread for a cake for the priest, dedicated to God. Num. 15:16-21
 - b. The illustration of holiness is by the use of metaphors for the Jews and the Gentiles in relationship to each other.
 2. Paul says, “For if the first-fruit is holy, so is the lump. vs. 16a-b
 - a. The first-fruit represents the Patriarchs, a sample of the harvest to come. vs. 16a
 - b. The lump represents the Jewish people. vs. 16b
 - c. The two by relational comparison are holy.
 3. Paul says, “And if the root is holy, so are the branches.” vs. 16c-d
 - a. The root is holy, represent the father of faith, Abraham. vs. 16c
 - b. The branches represent national Israel in unbelief. vs. 16d
 - c. The two by related comparison are holy.
- B.** The apostle Paul pointed out the privilege of the Gentiles partaking of the same holiness. vs. 17

- * “And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree.”
1. Some of the branches were broken off identifying unbelieving national Israel. vs. 17a
 - a. Paul confirmed the rejection of the nation of Israel by Jesus, until His Second Coming. Matt. 23:37-39
 - b. The rejection of the nation under the judgment of God was finalized, 70 A. D.
 2. The Gentile being a wild olive tree were grafted in to the natural olive tree. vs. 17b-d
 - a. The olive tree being the symbol of Israel. Jer. 11:16; Hos. 14:6; Joel
 - b. The custom of engrafting a wild olive tree was to invigorate an olive tree that was ceasing to bear fruit. Sir William Ramsay
 - c. The rebirth of the Nation of Israel is one of the signs of the latter day.
 3. The Gentiles then became partakers of the root and fatness of the olive tree, referring to being recipients of salvation. vs. 17e
 - a. The root remember represents Abraham, who believed God by faith about the promised Messiah.
 - b. The fatness represents the benefits the nation of Israel through the Messiah.

- 1) Paul already quoted Hosea about the prophecy regarding the Gentiles. Rom. 9:25-26
 - 2) Paul also quoted Moses and Isaiah about the Gentiles. Rom. 10:19-20
- C. The apostle Paul rebuked the Gentiles for their self-exaltation. vs. 18
- * “do not boast against the branches. But if you do boast, remember that you do not support the root, but the root supports you.”
1. Paul indicated the Gentile Christians were boasting arrogantly against the branches that were broken off, National Israel. vs. 18a

* The Gentiles were the wild olive tree. vs. 17b-c
 2. Paul stated emphatically, if they did boast, they were to remember that they did not support the root, but the reverse. vs. 18b-d
 - a. The Gentiles were the inferior stock and owed their relationship to God and blessings to Israel and rather should of been grateful and appreciative.
 - b. The Messiah was a Jew, but the Jews rejected their Messiah!
 - c. The root is the source of nourishment, not the branch.

* The root as we said refers to Abraham, the father of faith by the covenant.

Illustration

The Jews exalted themselves above the Gentiles, believing God had created them to kindle the fires of hell.

Application

1. The holiness that the believer obtains is by their relationship to God through Jesus Christ.
 - a. Paul says, “just as He chose us in Him before the foundation of the world, that we should be **holy** and without blame before Him in love.” Eph. 1:4
 - b. “In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the **Holy** Spirit of promise.” Eph. 1:13
 - c. “Therefore, as the elect of God, **holy** and beloved, put on tender mercies, kindness, humility, meekness, longsuffering.” Col. 3:12
 - d. “I desire therefore that the men pray everywhere, lifting up **holy** hands, without wrath and doubting.” 1Tim. 2:8
 - e. “but as He who called you is holy, you also be holy in all your conduct, because it is written, “Be holy, for I am holy.” 1Pet. 1:15-16
 - f. “you also, as living stones, are being built up a spiritual house, a **holy** priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.” 1Pet. 2:5
2. The high privilege of Gentiles to be accepted by God is through the covenant of Abraham by grace.

- a. The promise given to Abraham from the beginning included the Gentiles. Gen. 12:3
* “In you shall all the families of the earth be blessed.”
- b. The church is made up of Jew and Gentile, one in Christ Jesus.
 - 1) Braking down the middle wall of partition, making Jew and Gentile one in Christ. Eph. 3:6
 - 2) “There is **one** body and **one** Spirit, just as you were called in **one** hope of your calling; **one** Lord, **one** faith, **one** baptism; **one** God and Father of all, who is above all, and through all, and in you all.” Eph. 4:4-6
- c. We have access to the throne of grace in heaven by Jesus Christ. Heb. 10:19-22
* “Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.”
3. Any person who exalts themselves over another who has sinned horribly fails to understand the holiness of God.
 - a. The Bible says God is the epitome of holiness, for the heavens are not pure in His sight.
 - b. There is not one righteous, no not one.

- c. Sin nature alone condemns man and even one sin is enough to condemn a man or woman.
- d. Regardless of the sin or the quantity of sins, the blood of Jesus Christ can cleanse a person from their sins, making them whiter than snow and new creatures. Ps. 51:7, 2Cor. 5:17

* “What then? Are we better than they? Not at all. For we have previously charged both Jews and Greeks that they are all under sin. As it is written: “There is none righteous, no, not one; There is none who understands; There is none who seeks after God. They have all turned aside; They have together become unprofitable; There is none who does good, no, not one.” Rom. 3:9-12

4. Some people are self-deceived thinking they are better than others.

- a. Be they good moral pagan.
- b. Be they committed religionist.
- c. Be they hypocritical Pharisees.
- d. Be they atheist or agnostics.
 - 1) “For all have sinned and come short of the glory of God.” Rom. 3:23
 - 2) “But let him who glories glory in this, That he understands and **knows Me**, That I am the LORD, exercising loving-kindness, judgment, and righteousness in the earth. For in these I delight,” says the LORD.” Jer. 9:24

The salvation of the Gentiles resulted in exalting themselves above unbelieving Israel!

III. The salvation of Gentiles resulted in their thinking God was through with Israel. vs. 19-24

A. The apostle Paul portrayed the prideful thinking of the Gentile Christians. vs. 19-20

* “You will say then, “Branches were broken off that I might be grafted in.”

1. Paul in his diatribe style placed himself in the position of the arrogant Gentile and declared the conclusion they might come to by the phrase, “You will say then.” vs. 19a
 - a. The word then “oun”, remember means therefore or conclusion.
 - b. This would be the conclusion based on what the apostle said in 15-18.
2. Paul stated their conclusion by their arrogant smugness. vs. 19b

* “Branches were broken off that I might be grafted in.”

- a. Their attitude was one of looking down on the Jew, as inferior.
- b. Their attitude was one of having a sense of superiority over the Jew.
- c. There is no room for anti-Semitism from Christians, it is a contradiction to Scripture and Christianity!

3. Paul in irony agrees with them and then rebukes them. vs. 20
 - * “Well said. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear.”
 - a. His response in irony mocks them, “Well said.” vs. 20a
 - b. His rebuke follows immediately with a stern tone of voice, to bring them back to their senses and reality. vs. 20b-d
 - 1) They stood by grace, “Because of unbelief they were broken off, and you stand by faith.” vs. 20b-c
 - 2) They should be more humble and fear God, “Do not be haughty, but fear.” vs. 20d
4. Paul states the reason for their humility and fear of God by declaring a stern warning to the Gentiles, who might make the same mistake as the national Jews in unbelief, thinking they were secure by their identity rather than their relationship. vs. 21
 - * “For if God did not spare the natural branches, He may not spare you either.”
 - a. Paul stated God did not spare the natural branches, the unbelieving, rebellious Jews. vs. 21a
 - b. God may not spare the Christian Gentiles also, this is in the future tense. vs. 21b
 - 1) God is not respecter of persons.

- 2) God has provided but one way to be justified and our continuous access to the father through Jesus. Heb. 4:14-16
- B.** The apostle Paul declared the spiritual conclusion about the salvation of the Gentiles. vs. 22
- * “Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off.”
 - 1. Paul said they were to contemplate both the severity and goodness of God. vs. 22a
 - * The word consider “eido” means to perceive with the mind, to examine.
 - 2. Paul said they were to contemplate the severity on those who fell “pipto”, means to fall under judgment, rejecting the provision for salvation. vs. 22b-c
 - 3. Paul said they were to contemplate the goodness “chrstotes”, benevolent kindness of God toward them, the Gentiles. vs. 22d
 - 4. Paul said the condition is, “if you continue “epimeno”, which means to remain or abide, in His goodness of salvation. vs. 22e
 - a. The same word is used for continuing in sin. Rom. 6:1
 - b. The same word is used in the next verse for the Jews, if they ceased to continue in unbelief. Rom. 8:23

5. Paul said the consequences would be the same as the Jew, “Otherwise you also will be cut off.” vs. 22f
 - a. Calvinist teach what Calvin never taught, listen to his commentary of Romans, about this verse. “It is not enough for thee to have once embraced the favor of God, except thou followest His call through the whole of thy life”. P. 432
 - b. The number of passages are too many to ignore. Rom. 9:22; Jn. 15:4; Phil. 2:12-13; Col. 1:22; 1Tim. 4:16
 - c. You do not warn unbelievers, who are spiritually dead, you warn believers who are spiritually alive to continue!
- C. The apostle Paul declared the spiritual conclusion about the salvation of the branches broken off, the Jew. vs. 23-24
- * “And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again. For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are natural branches, be grafted into their own olive tree?”
1. Paul stated if they, the unbelieving Jews, did not continue in unbelief, they will be grafted in again. vs. 23a-c

2. Paul indicated God is able to graft them in again. vs. 23d
3. Paul pointed out the parallel comparison regarding the ability of God to graft the Gentiles **contrary to nature**. vs. 24a-b
4. Paul stated the teaching is from the lesser to the greater, “**How much more will these**, who are natural branches, be grafted into their own live tree.” vs. 24c-e
 - * The Gentiles seemed to conclude that God was through with Israel altogether!

Illustration

God cries out, “How can I give you up, Ephraim? How can I hand you over, **Israel**? How can I make you like Admah? How can I set you like Zeboim? My heart churns within Me; My sympathy is stirred.” Hos. 11:8

* The point being Israel would not be forgotten by Him, as Adamah and Zeboim!

Application

1. Pride is the heart of all sin.
 - a. “When **pride** comes, then comes shame; But with the humble is wisdom.” Prov. 11:2
 - b. “**Pride** goes before destruction, And a haughty spirit before a fall.” Prov. 16:18
2. Some of the sternest warning in Scripture are given to Christians, regarding our abiding in Christ.
 - a. Don’t drift from what you have heard. Heb. 2.1

- b. Don't disbelieve or depart from the living God. Heb. 3:12
 - c. Don't degenerate in your spiritual growth. Heb. 5:12
 - d. Don't despise the Spirit of Grace. Heb. 10:29
 - e. Don't defy what you have heard, the warning is against disobeying the call of God. Heb. 12:25
* Do not miss the progression and severity!
3. There are many who teach God is through with Israel, altogether.
- a. They call it, "Replacement Theology".
 - b. They teach that the church is "spiritual Israel" and all the promises of Israel are now to be applied to the church, which is completely unbiblical, horribly wrong spiritualizing it.
 - c. Most churches, Christian Universities and Seminaries teach "Replacement Theology".
 - d. The nation of Israel is the wife of Yahweh been put away by divorce, the bride of Christ is a virgin looking to be wed.
 - 1) You must make the distinction.
 - 2) You can not make them the same.
 - 3) Israel's rejection is not final!
4. The reality of the New Covenant will be their new heart, forgiveness of sins and being filled with the Holy Spirit as a nation, this has not yet been fulfilled, though Israel is back in the land as a nation. Jer. 31:31-34; Heb. 8:8-13; 10:16-18
- a. Listen to Jeremiah, "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with

- the house of Judah—"not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. **But this is the covenant that I will make with the house of Israel after those days**, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more." Jer. 31:31-34
- b. Ezekiel was very conscious of this covenant, "Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them. Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God." Ezk. 36:25-28; 37:14
5. God will take His wife Israel back to Himself.

* Listen to Hosea, “I will betroth you to Me forever; Yes, I will betroth you to Me In righteousness and justice, In loving-kindness and mercy; I will betroth you to Me in faithfulness, And you shall know the LORD.” Hos. 2:19-20

* Loving-kindness “hesed” is a covenant word meaning “steadfast love”!

3. God will save His remnant prophesied throughout the Old Testament.

* Listen to Paul, “And so all Israel will be saved, as it is written: “The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob; For this is My covenant with them, When I take away their sins.” Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers. For the gifts and the calling of God are irrevocable”. Rom. 11:26-29

The salvation of Gentiles resulted in their thinking God was through with Israel!

Conclusion

Paul teaches clearly that the rejection of Israel is not final by these progressive movements.

- I.** The unbelief of Israel resulted in salvation to the Gentiles!
- II.** The salvation of the Gentiles resulted in exalting themselves above unbelieving Israel!
- III.** The salvation of Gentiles resulted in their thinking God was through with Israel!