

12/20/18

What About The Nation of Israel? Pt. 2
Rom. 11:25-36

Paul has certainly gone out of his way to make known the dealings of God regarding Israel in this section of Romans to reveal the failure of man, the faithfulness of God and His incredible wisdom for salvation!

1. Paul reveals how God chose Israel sovereignly to accomplish His own purposes in the past! Rom. 9
2. Paul reveals why God chose the Gentiles, because Israel failed in their human responsibility to respond to the Gospel to accept God's righteousness, instead of their own righteousness in the present! Rom. 10
3. Paul reveals when God is going to save Israel, after the fullness of the Gentiles in the future! Rom. 11

Chapter eleven could be divided into three parts.

1. Israel's rejection is not total. vs. 1-10
 2. Israel's rejection is not final. vs. 11-24
 3. Israel's rejection is temporal. vs. 25-36
- * Israel was rejected, but not forgotten!

Again we want to answer the question, "What About The Nation of Israel?" by focusing our study on the fact that the rejection of Israel is temporal, which is characterized by three things: Rom. 11:25-36

- I. The ignorance regarding Israel's temporal rejection. vs. 25-27
- II. The understanding regarding Israel's temporal rejection. vs. 28-32

III. The celebration regarding Israel's temporal rejection. vs. 33-36

I. **The ignorance regarding Israel's temporal rejection. vs. 25-27**

- A. The apostle Paul revealed the mystery about Israel. vs. 25
 1. Paul did not want the Gentile Christians to be uninformed about God's plan for Israel. vs. 25a-c

* "For I do not desire, brethren, that you should be ignorant of this mystery."

 - a. The word ignorant "agnoeo", simply means to be unawares of something.
 - 1) The word is used for ignorance about the spiritual gifts. 1Cor. 14:1
 - 2) The word is used for those who had died in Christ. 1Thess. 4:13
 - b. The particular truth Paul wanted the Christian to know is the mystery regarding Israel.
 - 1) The word mystery "mysterion", means a thing previously kept secret, but now revealed.
 - 2) The root word "Muo", means to shut the mouth.
 - 3) The mystery of Israel was in the Old Testament, as much as the suffering Messiah, but the Jews never saw it, in types, shadows and figures, throughout Scripture.

- 4) Israel would be put aside and the Gentiles brought in. Is. 43:19, 21; 49:1; Hos. 1:10; 2:23; Rom. 9:25-29, 33; 10:15-21
2. Paul wanted the Gentile Christians to know the particular mystery, the partial blindness of Israel till an appointed time. vs. 25e
- * “that blindness in part has happened to Israel until the fullness of the Gentiles has come in.” vs. 25e
- a. The mystery refers indirectly to God’s rejection of Israel and ability to graft them back to their own olive tree. Rom. 11:24
- b. The mystery refers directly to the fact that blindness has happened to Israel.
- 1) The word blindness “porosis”, means to cover with a callus causing obtusiveness of mental discernment, dulled perception and a mind that has been blunted.
 - 2) The blindness is partial, in part, not all of Israel’s descendents, but those who insist on their own righteousness over the righteousness of Jesus.
 - 3) Also the Jews were suffering partial blindness, rather than part of the people, they believed in Yahweh, but they did not believe in their Messiah!

- 4) This blindness is the result of hardening their hearts to the gospel! Mk. 3:5; Eph. 4:18
- c. The blindness is temporal until “the fullness of the Gentiles has come in”.
- 1) This phrase refers to the full number of Gentiles to be saved in the age of Grace.
 - 2) The “fullness of the Gentiles” will result in the rapture of the church. 1Thess. 4:13-18
 - 3) This “fullness of the Gentiles” is not to be confused with the termination of “the time of the Gentiles” that began with Babylon and ends of the 7 year tribulation and the return of Christ to the earth with His church and gather the remnant of the Jews. Lk. 21:24
3. Paul wanted the Gentle Christians to know the reason he didn’t want them to be ignorant about the mystery of Israel, that they not be puffed up. vs. 25d
- * “lest you should be wise in your own opinion.”
- a. The word wise “phonimos”, means more shrewd or mindful of one’s interest.
 - b. The phrase own opinion “heautou” refers to their own conscience or each others mind.

- c. The insinuation is pride, thinking themselves better than the Jew, a conceited estimation of self.
- 1) "Pride and arrogance... do I hate." Prov. 8:13b
 - 2) "Pride goes before destruction..." Prov. 16:18
 - 3) "Keep back your servant also from presumptuous sins..." Ps. 19:13a
- d. The implication being they would conclude God was threw with Israel forever and that there was no remnant.
- 1) The conclusion they could come to was that they were now replacing Israel and were in fact the true Israel and all the promises were now transferred to them. Rom. 11:2-4
* God has not cast away His people whom He foreknew... Even so then, at this present time there is a remnant according to the election of grace."
 - 2) This is "Replacement Theology".

B. The apostle Paul revealed the deliverer of Israel. vs. 26

1. Paul declared all Israel shall be saved. vs. 26a-c
* "And so all Israel will be saved, as it is written: "The Deliverer will come out of Zion."
a. The quote is from Isaiah. Is. 59:20

* Ps. 14:7; 106:47

- 1) The phrase "all Israel", identifies all whom the seed of Isaac. Rom. 9:7-8
 - 2) All the remnant according to election. Rom. 11:5
 - 3) All who do not continue in unbelief. Rom. 11:23
* The context is national Israel, not individual salvation! vs. 12
- b. The prophet's original context is the First Coming of Messiah "to Zion". vs. 26d
* The apostle Paul by Inspiration applies it to the Messiah's Second Coming, "out of Zion" also.
2. Paul declared the purpose of His coming was to redeem Israel. vs. 26b
* "And He will turn away ungodliness from Jacob."
a. The prophet originally said, "those who turn from transgression", again referring to the First Coming to His own. Is. 59:20
 - b. The apostle by Inspiration declared that, "He, "the deliverer" will turn away ungodliness from Jacob", again applying it to the Second Coming.
 3. The Old Testament passage refers to the go'el, the kinsmen redeemer who had the right of redemption on behalf of his kinsmen, like Boaz.
a. This blindness and hardening will be done away, "But their minds were

blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ. But even to this day, when Moses is read, a veil lies on their heart. Nevertheless when one turns to the Lord, the veil is taken.” 2Cor. 3:14-16

b. Christ is their kinsman go’el.

C. The apostle Paul revealed the reason being God’s covenant with Israel. vs. 27

* “For this is My covenant with them, When I take away their sins.”

1. The quotation is from the prophet Isaiah again, as he prophesies of the restoration of Israel. Is. 59:21a-c; 27:9b

a. Moses charged the people with keeping the covenant and teaching it to their children. Deut. 4:9-10; 6:6-7

b. The new covenant is found in the book of Jeremiah. Jer. 31:33-34

* “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.”

2. The covenant was used to exhort Christian Hebrews from turning back to the Old covenant, which was to be done away with in Christ. Heb. 8:7-13

* “In that He says, “A new covenant,” He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.”

3. The covenant focuses on the fact of restored fellowship by taking away of their sin.

a. God says, “And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they **pierced**. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.” Zech. 12:10

b. Jesus said, “For I say to you, you shall see me no more till you say, “Blessed is He who comes in the name of the Lord.” Matt. 23:39

Illustration

Shakes beer said, “Man, poor man, ignorant in that which he knows best.” Man is so ignorant in what he knows best, in view of all that can be known.

Application

1. The God of Israel did not revealed all things fully in the Old Testament until the New Testament, which are called mysteries.
 - a. The mystery of the rapture. 1Cor. 15:51
 - b. The mystery of Christ. Eph. 3:3-4
 - c. The mystery of the gospel. Col. 1:26
 - d. The mystery of lawlessness. 2Thess. 2:7
 - e. The mystery of Godliness. 1Tim. 3:16
2. The Bible teaches that one day the Lord Jesus will return for His church and take her to heaven and then deal with the nation of Israel once again.
 - * “For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the **fullness** of the **Gentiles** has come in.” Rom. 11:25
 - a. Teaching the imminent return of Jesus.
 - 1) We are eagerly waiting for the revelation of our Lord and Savior Jesus Christ. 1Cor. 1:7
 - 2) We know the Thessalonians turned from idols; served the living God and were waiting for Him from heaven. 1Thess. 1:9-10
 - 3) We know the Day of the Lord would come as a thief in the night. 1Thess. 5:2
 - b. Teaching the believer will be caught up.
 - 1) Lord will descend in the clouds and the church will be raptured and always be with Him. Jn. 14:1-3; 1Thess. 4:16-17

- a) The word caught up “arpazo” means to seize, claim for one's self eagerly, snatch away, carry off by force, appearing 13 times in the New Testament.
- b) The Latin counterpart is “raptura”.
- 2) The word “ ‘arpazo” appears consistently with this meaning in the New Testament of a sudden and jolting removal.
 - a) Philip was “arpazo” by the Holy Spirit as he baptized the Ethiopian eunuch and was taken to Azotus. Acts 8:39-40
 - b) Paul was “arpazo” to the third heaven. 2Cor. 12:2
 - c) Satan “arpazo” the word of God, so men won't believe in their hearts. Matt. 13:19
 - d) The woman’s child, Jesus, is “arpazo” to God. Rev. 12:5
- c. Teaching there are certain signs to watch for:
 - 1) A likeness to the days of Noah. Matt. 24:37-38
 - 2) A move to world unity and ecumenicalism through a ten nation confederacy to be ruled under a one world ruler. Dan. 2:49; Rev. 12:3; 13:1; 17:12
 - 3) A time of ungodliness, wickedness and lack of family love. Rom. 1:19-32; 2Tim. 3:1-5
 - 4) A cry for peace and safety that will result in sudden destruction. 1Thess. 5:3
 - 5) A return of the Jews to the land of Israel, as a nation once again in 1948, the valley of dry bones. Ezk. 37

- 6) The Russian army will attack Israel and God will destroyed her army. Ezk. 38-39
3. The prophet Zechariah prophesied of the greatest tribulation of Israel. Zech. 13:8-9
- a. Two of three Jews will die under the persecution of the Antichrist. Zech. 13:8; Rev. 12; Dan. 3; Rom. 11:5
 - b. One third will be purified through the fire, as silver and gold. Zech. 13:9a-c; Is. 1:25; Jer. 9:6; Mal. 3:3
 - 1) Silver is symbolic of their redemption.
 - 2) Gold is symbolic of their purity.
 - c. The words of the remnant and God. Zech. 13:9d-i
 - 1) “They will call on My name, And I will answer them.” vs. 8d-e
 - 2) “I will say, ‘This is My people’ And each one will say, ‘The LORD is My God.’” vs. 8f-i
 - * In Hosea God declared “Lo ammi”, menaing not My people. Hos 1:9
 - d. “The secret things belong to the LORD our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law.” Deut. 29:29

There is much ignorance regarding Israel’s temporal rejection!

II. The understanding regarding Israel’s temporal rejection. vs. 28-32

- A. The apostle Paul explained the paradox. vs. 28
1. Paul told the Gentile Christians the Jews are enemies concerning the Gospel for their spiritual benefit.
 - * “Concerning the gospel they are enemies for your sake.”
 - a. But not by God predestinating them to reject the gospel, but by their own choice of the will.
 - b. Then God honored their disobedient rebellion and strengthened their hardened position.
 - c. The result, being enemies of God and the gospel and used by God to reach out to the Gentiles.
 2. Paul told the Gentile Christians about the God’s love for the Jews.
 - * “but concerning the election they are beloved for the sake of the fathers.”
 - a. The election is of the Jewish remnant.
 - b. The election of the remnant is not in opposition to the election of the majority of national Israel to be damned, but by their own choice by rejecting the gospel.
 - c. The result being, the remanant is beloved for the sake of the fathers, the Patriarchs.
 - * The initial promise was given to Abraham, that all of the families of the earth would be blessed. Gen. 12:3

B. The apostle Paul proclaimed the principle. vs. 29

- * “For the gifts and the calling of God are irrevocable.”
1. Paul declared the gifts of God are an act of His grace.
 - a. The word gifts “charisma”, means something endowed without favor or deservedness.
 - b. The root is the same as the word grace.
 - c. No man can boast or exalt themselves over what God gives or does in their life.
 2. Paul declared the callings of God are based on His sovereignty.
 - a. The sovereign callings of God are completely just and perfect, never violating a person's will or His attributes.
 - b. The sovereign callings of God allows Him to reveal purposes by prophecy.
 - c. The sovereign callings of God are based on His foreknowledge, knowledge beforehand.
 - d. The sovereign callings of God do not force a person to do evil, but merely knows beforehand the evil a person will commit, at times declared by prophecy.
 3. Paul declared the gifts and the callings of God are not regretted by God.
 - a. The word irrevocable “ametameletos”, means without repentance or regret, found only one other time. 2Cor 7:10

- b. The implication being that God is perfect in His knowledge and decisions.
- c. He is perfect in knowledge and wisdom.
 - 1) Knowledge is the information.
 - 2) Wisdom is the assimilation, understanding and accommodation for the best result.

C. The apostle Paul explained the parallel. vs. 30-32

1. Paul tells the Gentiles Christians about their past blindness to the gospel. vs. 30

* “For as you were once disobedient to God, yet have now obtained mercy through their disobedience.”

 - a. The Gentiles were disobedient when they were worshipping the creature, rather than the Creator, which is blessed forever more. Rom. 1:20, 25
 - b. When they were ignoring the evidence of creation and conscience. Rom. 2:15
 - d. When they were changing the natural use of the woman for men and women for women. Rom. 1:26-27
 - e. Now the Gentiles have obtained mercy, as a result of the unbelief of the Jews.
2. The Jews have continued to be disobedient that by the mercy shown to the Gentiles the Jews also be saved. vs. 31

- * “even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy.”
- a. The unbelieving Jew became disobedient to the righteous provision of the Father, the righteousness of Jesus Christ.
 - b. The mercy of God imparted to the Gentile is that the Jew might be provoked to be saved and obtain mercy.
 - 1) The proclamation was to the Jew first and then to the Gentile. Rom. 1:16-17
 - 2) The reconciliation is to the Gentile first and then to the Jew.
3. The Jews and Gentiles have been pronounced guilty by God that they may escape the wrath of God, through Jesus Christ. vs. 32
- * “For God has committed them all to disobedience, that He might have mercy on all.”
- a. God has committed both Jew and Gentile to disobedience. vs. 32a
 - 1) The word committed “sungkleio” means literally to shut up or imprisoned, found two other times.
 - 2) The word appears for the Law keeping us under guard for the faith in Christ to come. Gal. 3:23
 - 3) The other time for the fish enclosed in the net. Lk. 5:6

- b. The goal of God is to save as many Gentiles and Jews. vs. 32b
 - 1) The Law accused both Jew and Gentile, under the wrath of God. Rom. 1:18; 3:20, 23
 - 2) The nation of Israel rejected Jesus, over and over. Rom. 10:21
 - 3) Jesus rejected the nation weeping over Jerusalem. Matt. 23:37-39
 - 4) All who are true Israel, circumcised of heart, after the seed of Isaac are the remnant that will be saved. Rom. 2, 8

Illustration

“God is not a man, that He should lie, Nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?” Num. 23:19

Application

* God revealed the very day of the First and the Second Coming of Jesus to the earth to set up the Kingdom, but no one knows the day He comes for His bride, the church.

1. Daniel gives the day of the First Coming of Jesus, 483 year to the day, from the command of Artaxerxes to Nehemiah to restore and rebuilt Jerusalem, on March 14, 445 B.C. Dan. 9:24-26 (Sir Robert Anderson, The Coming Prince)

- a. The years are predicated on a 360 day calendar as in Genesis, 173,880 days which arrives at the 6th of April 32 A.D.
 - b. Jesus rode into Jerusalem on that very day, in fulfillment of Zechariah's prophecy. Zech. 9:9; Matt. 21
 - c. Jesus lamented over the fact that the Jews had not recognized his coming as He wept over Jerusalem, "If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes". Lk. 19:41-42
2. Daniel tells us of the day of His Second Coming, from the setting up of the abomination that causes desolation, counting down, 1290 days. Dan. 12:11
- a. Jesus gave this as the sign marking the middle of the tribulation. Matt. 24:15
 - b. Paul says the Antichrist will declare himself to be God in the Temple that will be rebuilt again. 2Thess. 2:4; Rev. 11:1-2
 - c. The time is given in days, months and years. Rev. 11:2-3; 12:6,14
3. The church will be coming back with Jesus. 2Thess. 1:10
- a. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation. Heb. 10:28b
 - b. When Christ, who is our life, shall appear, then you also will appear with Him in glory. Col. 3:4
 - c. The church returns with Jesus on a white horse to set up the Kingdom, every eye shall see Him

- in the clouds as lightning out of the east. Rev. 19:11-16; Lk. 21:27; Matt. 24:27; Rev. 1:7
4. The Day the rapture will occur and simultaneously bring in the "Day of the Lord" and wrath. 1Thess. 5:8
- a. The Seventieth Week will result in the removal of the church. 2Thess. 2:7
 - b. The first three and a half years will be a time of false peace, know as Tribulation. 1Thess. 5:3
 - c. The last three and a half years will be a time of God's wrath, known as Great-Tribulation. 2Thess. 2:9-10

There is very little understanding regarding Israel's temporal rejection!

III. The celebration regarding Israel's temporal rejection. vs. 33-36

- A. The apostle Paul is overwhelmed over the ability and plan of God to save both Jew and Gentile, in affect he says God is incomparable, no one can be compared to Him. vs. 33
- 1. Paul breaks out in this spontaneous and exuberant exaltation of God over the vastness of His natural and personal resources of knowledge and wisdom.
 - * "Oh, the depth of the riches both of the wisdom and knowledge of God!" vs. 33a
 - a. The inability to measure His resources is described by the phrase "Oh the depth."

- 1) The word depth “bathos”, has the idea of being extreme and impressive without equal.
- 2) The phrase implies the inability to reach its limits, inexhaustible.
- b. The inability to measure regards the value on His resources, described by the phrase “of the riches.”
 - 1) The word riches “ploutos”, means wealth and abundance.
 - 2) The phrase implies the inability to know its amount.
- c. The immeasurable and priceless resources of God regards the wisdom and knowledge of God.
 - 1) Knowledge “gnosis”, refers to information of facts, details etc.
 - 2) Wisdom “Sophia”, regards the application of facts and information, through understanding, so as to end up making the best decision.
 - 3) The two are hidden in Christ Jesus, “In Christ are hidden all the treasures of wisdom and knowledge”. Col. 2:3
2. Paul continues in his exultation of God over the inability to trace out God’s judgments and His ways.

* “How unsearchable are His judgments and His ways past finding out!” vs. 33b

 - a. The judgments of God, discussions, revelation are for His purposes, the result

- of His Knowledge and wisdom, which at times seem to be unjust to man.
- 1) The word judgments “krima”, are the decisions, sentences and punishments.
 - 2) Unsearchable “anexereunetos”,s incapable of being comprehended to their full end.
- b. The ways of God seem to be a bit severe at times, often offensive to man, but they are always holy and righteous. Is. 55:11
 - 1) The word ways “hodos”, means his course of conduct, his manner of thinking and deciding.
 - 2) The ways of God are past finding out “anexereunetos”, same Greek word as unsearchable, incapable of being comprehended to their full end.
- B.** The apostle Paul was so impressed over the ability and plan of God to save both Jew and Gentile, alone, that he challenged anyone to try to say or think otherwise, in affect saying God was unaided by anyone. vs 34
- * “For who has known the mind of the LORD? Or who has become His counselor?”
1. Paul is quoting Isaiah and declared his first rhetorical question, “For who has know the mind of the Lord?” Is. 40:13
 - a. There is but one answer, NO ONE!
 - b. God is infinite, eternal and unknowable in His total person.

- c. Man is finite, limited and ignorant about what he knows best.
 - 2. Paul declared his second rhetorical question, “For who has become God’s counselor?”
 - a. Again there is but one answer, NO ONE!
 - b. God is Omniscient, all knowing.
 - c. Man’s wisdom today is tomorrows stupidity.
 - * God through Isaiah constantly challenged the gods of the heathen to tell Him of things before they happen so He can declare them God, but no one ever took Him up on it. Is. 40-65
- C. The apostle Paul was so convinced over the ability and plan of God to save both Jew and Gentile, alone, so Paul said God is indebted to no one. vs. 35
- * “Or who has first given to Him And it shall be repaid to him?”
 - 1. Paul asked another rhetorical question, “Or who has first given to Him”
 - a. The meaning being, who has ever first been the initiator and given to God?
 - b. The answer again is, NO ONE!
 - c. God is always the initiator!
 - 2. Paul asked, “And it shall be repaid him?”
 - a. The meaning being, whoever has would of certainly been repaid.
 - b. God has never owed any human being!
 - c. God always initiates and man responds!

- D. The apostle Paul being so overwhelmed over the ability and plan of God to save both Jew and Gentile concluded by saying that God is eternal, self-existing and self-determinate, dependent on no one. vs. 36
- * “For of Him and through Him and to Him are all things, to whom be glory forever. Amen.”
 - 1. God is the source of everything by the phrase “of Him”, literally “de” out from Him.
 - 2. God is the controller of everything by the phrase “through Him”, through “dia”, meaning the channel.
 - 3. God is the goal of everything by the phrase “to Him”, “eis”, literally for Him are all things.
 - 4. God is the One who deserves all Glory forever.
 - a. The reason being that God the Father made possible the provisions for the justification of sinner, in the person of His Son, Jesus Christ. Rom. 1-4
 - b. God the Father through the justification of His Son, has made possible our sanctification. Rom. 5-8
 - c. God the Father has revealed His wisdom by the plan to save Jews and Gentiles by grace, apart from the Law. Rom. 9-11

* Paul was true to his theme, salvation to the Jew first, then the Gentile. Rom. 1:16

Illustration

“And at the end of the time I, Nebuchadnezzar, lifted my eyes to heaven, and my understanding returned to me; and I blessed the Most High and praised and honored Him who lives forever: For His dominion is an everlasting dominion, And His kingdom is from generation to generation. All the inhabitants of the earth are reputed as nothing; He does according to His will in the army of heaven And among the inhabitants of the earth. No one can restrain His hand Or say to Him, “What have You done?” Dan. 4:34-35

Application

1. God declared through Isaiah, “Look to Me, and be saved, All you ends of the earth! For I am **God**, and there is no other.” Is. 45:22
2. Isaiah declared the obstacle for salvation, “Behold, the LORD’S hand is not shortened, That it cannot save; Nor His ear heavy, That it cannot hear. But your iniquities have separated you from your God; And your sins have hidden *His* face from you, So that He will not hear.” Is. 59:1-2
3. Jesus said, “All that the Father gives Me will come to Me, and the one who comes to Me I will by no means **cast out**.” Jn. 6:37
4. Paul said, “For the message of the cross is foolishness to those who are perishing, but to us who

are being saved it is the power of God. For it is written: “I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent.” Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe.” 1Cor. 1:18-21

5. Ezekiel said, “For I will take you from among the nations, gather you out of all countries, and bring you into your own land. 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. 36:24-28

- a. Note the order Paul takes the Roman Christians through, from ignorance to understanding, from understanding to celebration!
- b. Is not this the order of the Gospel to both Jew and Gentile, ignorance, to understanding to celebration?

6. All the books of the prophets mention the remnant of Israel to be saved and reign in the Kingdom Age!

There is to be celebration regarding Israel's temporal rejection!

Conclusion

Israel's rejection is temporal marked by:

- I.** The ignorance regarding Israel's temporal rejection!
- II.** The understanding regarding Israel's temporal rejection!
- III.** The celebration regarding Israel's temporal rejection!