

THE BOOK OF ROMANS
"The Indestructible Nation: Graced"
Romans 11:28-32

Review

1. Despite the relentless antagonism to Israel as a nation, the incontrovertible statement of Scripture is – Israel is here to stay ("it stands written," 9:13; 11:26). That nation, before God, has not been forgotten!

2. In no uncertain terms, the nation will be saved (v. 26). That national conversion will come after the great Tribulation predicted by Daniel (9:24-27). It is spelled out in these statements (Ro. 11:26, 27):

- a. Israel's Deliverer will come v. 26
- b. Israel's Deliverer will turn away v. 26
- c. Israel's Deliverer will fulfill v. 27
- d. Israel's Deliverer will take away v. 27

This is Israel's great hope for the future. In the same manner that all prophecies concerning our Lord's first coming were fulfilled, in that same manner prophecies concerning our Lord's second coming for Israel will come to pass!

3. With these stupendous future events, what are the facts concerning the present? Consider these:

1. FACT #1 God has a PLAN v. 28

a. Concerning the Gospel

"Concerning" (κατὰ kata) speaks of a relation. In this instance it is in conformity to the Gospel i.e. the good news of God's grace in Christ. Israel is perceived as an enemy for the sake of or for the cause of the Gentiles (δι' ὑμᾶς di' humas "your sakes"). This is a tremendous thought! Only an infinitely wise God would do this for the sake of Gentiles.

b. Concerning the Election

The idea of "election" concerns Israel as the elect chosen nation (cf. Gen. 12:1-3; Deut. 7:1-11). This is why they are referred to as "beloved for the father's sake." Because of the fathers (Abraham, Isaac, Jacob) God's chosen (election) are beloved. It is also true Israel is beloved of God the Father (Isa. 5:1-5).

Note: Israel holds ambivalent positions: 1) Enemies -- for the sake of the Gospel reaching the Gentiles. 2) Beloved -- elect for the sake of the fathers with whom God has made covenants.

2. FACT #2 God has a PRINCIPLE v. 29

Three bold statements are recorded here:

a. About Gifts

These are gifts of grace (χαρίσματα charismata). Surely amongst those to be included are the magnificent list already given (Ro. 9:4, 5). How amazing of God to "give" Israel these "gifts!"

b. About Calling

From amongst all the peoples of the earth, God called Abraham with whom He would establish a nation forever (cf. Gen. 12:1-3; Isa. 62).

c. About Repentance

Clearly, God's gifts and calling for the nation are utterly unregretted. The adjective used here is negated, hence means "not to be repented of" (ἀμεταμέλητα ametameleta). God will not revoke His Word. His attitude toward Israel is unchangeable. This is unequivocal immutability.

Note: In our age of fluidity, flexibility, and frustration, God is inflexible, set in concrete, and unbending in what He has promised to Israel. What He said, He will do!

3. FACT #3 God has a PATTERN vv. 30, 31

a. With Gentiles

Here is a great comparison stated. At one time, Gentiles disobeyed (ἡπειθήσατε epeithesate) God (indirect object). But now (νῦν nun, present time) ye have obtained mercy (aorist passive) through (instrumental dative) their (Israel) disobedience. Who but God would allow this arrangement!

b. With Israel

This is the other side to the comparison. Israel also was disobedient. The text does not employ the indirect dative "God" as in the previous verse. The purpose (ἵνα ina) expressed here is that through the mercy towards the Gentiles, Israel would obtain mercy. Both were disobedient and both enjoy the mercy of God.

4. FACT #4 God has a PURPOSE v. 32

a. Based on a conclusion

The verb concluded (συνέκλεισε sunekleise) means to shut together. It is used of catching fish (Luke 5:6). For God, so says the text, has therefore locked up Gentiles and the nation Israel in disobedience (used 3 times in this section).

b. Based on an intention

God's view of Gentiles and Jews leads to the blessed truth that God will have mercy upon all classes. There is not a scintilla of evidence here or elsewhere in Scripture that there is final salvation for every individual (universalism).

Conclusion So where have we come? Just here – the Gospel of God's grace in Christ Jesus includes Jews and Gentiles. Both have been disobedient, but that has not blocked God's mercy. He is still reaching out. In so doing, God has not cast off Israel at the expense of the Gentiles. Moreover, the choice of Israel is not regretted by God. Every class is an object of God's mercy. He is still seeking to save the "all" who will come. Will you come today? He will not turn you away (Jn 6:37). Amen.