

ADDRESSES ON ROMANS

by

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CHAPTER TEN

RIGHTEOUSNESS REJECTED (Continued)

Romans 9:1—11:36

III. ISRAEL'S FUTURE, 11:1-36

“God Hath Not Cast Away His People”

IN TIMES past Israel, as a nation, rejected the gift of God's righteousness, and dispensationally they were set aside, while the Gentiles are being blessed.

In this church age, though the nation is blinded “**in part,**” yet individual Jews are being saved, baptized into the Body of Christ, in which “**there is neither Jew nor Greek.**” In the age to come, when Christ returns in glory to reign on earth, “**all Israel shall be saved**”—as a nation. This is Paul's message to us in chapters nine, ten, and eleven of his letter to the Romans.

As we consider chapter eleven, let us think of it as the conclusion of this division of the epistle which presents God's dealings with His ancient people. And what a glorious future it promises for this wonderful nation—rebellious, yet beloved of God; persecuted and despised, yet ever protected by Jehovah; and one day to rejoice in the promised blessings from the God of all grace!

The key to the chapter is found in the question raised by Paul in the opening words, “**I say then, Hath God cast away his people?**”

And his answer is, “**God forbid . . . God hath not cast away his people which he foreknew**” (vv. 1, 2). In the words which follow the apostle presents several arguments to prove his point, arguments which are both convincing and irrefutable because they are taken from the Word of God.

Again, as in the preceding chapters, we are impressed with the skillful way in which Paul uses the Old Testament Scriptures to prove that Christ is eternal God; that His offer of salvation has ever been on the ground of His atoning work on the cross; and that His covenant with His ancient people, Israel, is just as sure of literal fulfillment as is His own Word eternal, unchangeable, infallible, authoritative, and divine.

In this eleventh chapter alone there are at least ten definite quotations from the Jewish Scriptures, used to prove the case which the Holy Spirit is arguing here through the inspired writer. Take a reference Bible and read the chapter through, comparing each quotation carefully with the Old Testament passage; and you will be impressed anew with the wonders of the written Word of God, so definitely, so supernaturally does the New Testament fulfill the Old.

It was only natural that Paul should base the whole argument of the epistle, and especially this division concerning Israel, upon the teaching of the Old Testament. This was only natural because the Jews were familiar with it, and because they accepted it as the Word of God.

But let us look at this question again: **“Hath God cast away his people?”** The average Christian today—most ministers, in fact—would answer, “Yes.” In their minds Israel is like a worn-out shoe. But God’s answer is unmistakable, **“God hath not cast away his people.”**

This question is raised and answered here in the book of Romans, in order to show the Jews who read it that they are not being set aside forever, even though God is bringing the Gentiles into the place of blessing. Then there is another reason to be taken into account. This message is not for the Jews only, but for the Gentiles as well, that they may know that God’s promises to Israel will be fulfilled. Therefore, for the encouragement of the Jews and for the enlightenment of the Gentiles, Paul wrote Romans nine, ten, and eleven. The promises of God are without repentance. God will be true, come what may!

(1) Paul—A Picture of Israel, 11:1

Paul gives himself as the first proof that God has not cast away His people. Note his words: **“For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.”**

Is Paul referring here only to his conversion as evidence that individual Jews are being saved? No, he means that and more. He means also that he is but a picture of what God will yet do for Israel as a nation.

In this connection let us look at two other passages from the pen of Paul (I Timothy 1:16 and I Corinthians 15:8).

In writing to Timothy, his **“son in the faith,”** he said, **“Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.”**

In what way was Paul **“a pattern to them which should hereafter believe?”** He was a picture, but of what? Of Israel in that day when she, too, will turn to God and accept Jesus as her Messiah and Lord.

In a moment we shall see how true a picture Paul was of Israel restored to the place of blessing. But first let us note the second reference in this connection, I Corinthians 15:8.

There Paul says that he saw the risen Lord, not when the twelve apostles saw Him before His ascension into heaven but “**last of all**”—on the road to Damascus. Then he likens himself to “**one born out of due time**,” or “*before the time*” of Israel’s national restoration. He was born prematurely, as it were; for he sees himself as “**a pattern**” or *a picture of Israel in the day of her spiritual birth*. As he was led to the end of himself and converted, so also Israel will find in Christ her Saviour and her Lord.

Have you ever compared Paul’s pre-Christian life, his conversion, and his Christian experience with Israel’s past, present, and future? In his pre-Christian days He was a picture of Israel, as a nation, in the past and at the present time. As Saul of Tarsus, he struggled along blindly in unbelief. On his way to Damascus, desiring to put to death every believer in Christ, his heart full of hatred, he was a picture of Israel rejecting her Messiah.

But there shone round about him a light brighter than the noon-day sun, and he saw the glorified Christ. In that same moment he was on his face, crying, “**Lord, what wilt thou have me to do?**”

He saw with his physical eye the glorified Lord Jesus, and all the bitterness passed away. That, my friend, is a picture of the conversion of Israel, as it will take place in a moment, at the close of the seventieth week of Daniel.

In Zechariah 12:10 we read, “**They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.**”

Just as Paul, “**trembling and astonished said, Lord, what wilt thou have me to do?**” (Acts 9:6), so also Israel will mourn and be in bitterness of soul because she will realize that she has crucified her Lord. Paul, looking upon the glorified Christ, asked, “**Who art thou, Lord?**” And Israel, in the day of His coming again, will look upon Him whom they have pierced and ask, “**What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends**” (Zechariah 13:6).

Do you see what Paul means when he writes to Timothy, calling himself “**a pattern to them**” which shall “**hereafter believe**” in Jesus? He has in mind the nation of Israel in the day of her restoration.

Again, Paul ministering as the apostle to the Gentiles, foreshadows the time when “**ten men shall take hold out of all languages of the nations [Gentiles], even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you**” (Zechariah 8:23). Paul, in his ministry, is a picture of Israel serving the whole world during the reign of Christ on earth. The Jews will then be a great body of priests, and will render service and instruct the people in the things of God.

What a marvelous picture this is of Israel! Paul has all this in mind when he begins to answer this question, “**Hath God cast away his people?**” “**God forbid,**” he answers; “**for I also am an Israelite,**” “**a pattern**” to them which shall “**hereafter believe.**”

I should like to tarry here long enough to say, in this connection, that it seems as though the day were rapidly drawing nigh when Christ shall reveal Himself to Israel as a nation.

The time seems near at hand when the Son of God will come from heaven in all His glory, and Israel will look up. These are days that should put the fear of God into the hearts the unsaved. The Jews are flocking back to Palestine, and God is getting them ready for that time when they shall look up and see “**the Deliverer . . . out of Sion.**”

The nation of Israel has been established. And they will know Him “by the print of the nails in His hands.” My unsaved friend, will you let Him into your heart that He may save you by His grace?

(2) Israel's Apostasy is Never Complete, 11:2-6, 25

In verses 2-6 Paul reminds us that God has always had a faithful remnant in Israel, “**according to the election of grace.**”

And in verse 25 he says again that “**blindness in part is happened to Israel, until the fulness of the Gentiles be come in.**”

Later on in this study we shall consider further the significance of verse 25, but we need to note just here that it bears out what the Holy Spirit wants us to see, that Israel's apostasy is never complete. God has ever seen to it, and He always will see to it, that there is “**a remnant according to the election of grace**” among His chosen people. Even in the darkest hours of Israel's apostasy there has always been a remnant true to God.

To prove this point Paul cites a familiar story from Hebrew history.

Turn to the eighteenth and nineteenth chapters of I Kings, and read the account of how the people were worshipping Baal, a heathen god. Read the story of Elijah's bold testimony for the true and living God, and of how Jehovah performed a great miracle that day, in order to bring His apostate people back to Himself.

But just in the hour of triumph, Elijah grew discouraged. Ahab and the wicked Jezebel were seeking his life. And Elijah “**went a day's journey into the wilderness and came and sat down under a juniper tree: and he requested for himself that he might die.**”

Then later he said to Jehovah, “**I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.**”

But God answered Elijah and said. “**Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him**” (I Kings 19:4, 10, 18).

Now let us read again Romans 11:2-6, to get the full significance of the application here. Even as in Elijah's day Israel's apostasy was not complete, so also "**at this present time,**" Paul continues, "**there is a remnant according to the election of grace.**"

This was true in the days when the Lord Jesus walked upon earth; for John the Baptist, the disciples, and all those in Israel who accepted Him as Saviour and Lord, formed the faithful remnant. The risen Christ "**was seen of above five hundred brethren [Christians] at once**" (I Corinthians 15:6)—to say nothing of others who accepted His claims as eternal God and only Saviour. And without doubt, many of these were Jews.

Paul says there was a faithful remnant in his own generation; and we need only remember what took place on the Day of Pentecost to know the truth of his statement. We need only read the book of Acts and later church history to know that literally hundreds of the early Christians were Jews.

In our own day also there is "**a remnant**" in Israel that is saved. Some of the most earnest Christians, some of the greatest Bible teachers, some of the most zealous soul-winners of our generation are Jews.

And during the great tribulation period God will still have a faithful remnant among His ancient people. The 144,000 who will preach "**the gospel of the kingdom**" in that dark period will be Israelites. They will go up and down the earth, proclaiming the coming of the King of Kings and Lord of Lords, preaching the message of salvation, even as John the Baptist preached repentance of sin and the coming of the King.

God always has a remnant in Israel which is true to Him, and He always will have, no matter how dark the days, no matter how great the apostasy. Therefore, Paul argues, "**God hath not cast away his people which he foreknew.**" He will always see to it that there are heirs to His promises.

And this leads us on to note the significance of verses 5 and 6—the promises of God are all of grace.

Do you see how all this dovetails with the whole message of the epistle to the Romans? If God's election of the faithful remnant in Israel is "**by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work**" (v. 6). Not by the keeping of the law, but by the grace of God alone, has there ever been even a faithful remnant among the people of promise.

Let us bear in mind that, throughout the prophetic Word of God, Israel's apostasy is put in contrast with that of Christendom, for the apostasy of Christendom will one day be complete. You will remember that God promised not to destroy Sodom and Gomorrah if there were ten righteous persons to be found there. Neither would He allow the children of Israel to enter Palestine and mete out judgment upon the Amorites until their "**cup of iniquity**" was full.

But Christendom's cup of iniquity will be full, even to overflowing. After the church is translated, there will be a great religious union; then the apostasy will be complete. That is what Christ meant when He said, "**When the Son of man cometh, will he find faith on the earth?**" (Luke 18:8).

Do not be deceived, my brother, by a false sense of security in an empty profession of faith. Only the blood of Calvary's Lamb, Israel's Messiah and the Saviour of the world, can save you from the ever-darkening apostasy that is sure to come—save you unto eternal life in Jesus Christ, our Lord.

(3) *The Judicial Blindness of Israel as a Nation, 11:7-10*

"What then?" Paul continues the argument, to prove that **"God hath not cast away his people."**

"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded" (v. 7).

Except for the faithful **"remnant according to the election of grace,"** **"the rest"** of the nation **"were blinded"**—judicially blinded for a time. And to remind the Jews once more that their own Old Testament Scriptures had foretold this very thing, Paul quotes two more of their own prophecies: verse 8, from Isaiah 29:10; and verses 9 and 10 from Psalm 69:22, 23.

In these words Isaiah and David, under the guidance of the Holy Spirit, had foretold the judicial blindness of Israel, as a nation:

"God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: let their eyes be darkened, that they may not see, and bow down their back alway" (vv. 8-10).

How solemn are these words! The apostate nation cannot obtain that for which it seeks, except through faith in Christ; yet blindly it goes on rejecting the only Way to God. Only the remnant has open eyes and ears and hearts to see and hear and receive the message of reconciliation through Calvary's Lamb.

This does not mean that the individual Jew is born with blindness upon him. We have seen from chapter ten that individuals in Israel are being saved. Every Jew may receive Christ if he wishes; but if he continues in the way of his fathers, he will share their blindness. He will be blinded because he refuses the grace of God.

Many Gentiles are just like that.

It is amazing what some of them believe. And if they continue rejecting the light as it is in Christ, this blindness will come upon them. It is a serious thing for God to shine light upon the human heart, and for that heart to reject the light.

Have you ever been in a lightED room, just before entering a dark one? Your blindness was double because you had been in the light. The hardest people to reach for Christ are those who hear the gospel over and over, but reject its message. This is true of the Gentile, as well as of the Jew.

(4) God's Twofold Purpose in Israel's Blindness, 11:11, 25

Verse 11 asks another question: “**Have they stumbled that they should fall?**” And again Paul answers his own question by the oft-repeated words, “**God forbid.**”

For two reasons God has permitted Israel's national blindness for a time:

- (1) That “**through their fall salvation**” might “**come unto the Gentiles**”;
- (2) “**for to provoke them [Israel] to jealousy.**”

As we have already seen, verse 25 reiterates the first of these statements, “**that blindness in part is happened to Israel, until the fulness of the Gentiles be come in!**”

This means “**the full number**” of Gentiles in the Bride of Christ, which is His church. And when that Body is complete, then God will deal once more with Israel as a nation. Then her restoration will be glorious, in the millennial reign of her Messiah upon the earth.

Therefore, Paul argues, “**God hath not cast away his people which he foreknew.**”

Not only is Paul himself “**a pattern**” of their glorious deliverance; not only is the “**remnant according to the election of grace**” a pledge of their national salvation; but God's purpose in letting Israel go on for a time in blindness is also for her good—“**to provoke her to jealousy,**” while at the same time blessing is going out to all the Gentile world.

God ever loves His ancient people; He has never forgotten them; and, even though they forsake Him, He will not give them up. “What a wonderful Saviour!”

My Christian friend, let us examine our own hearts and lives in this matter.

God intends that, through love for Israel, we should provoke them to jealousy. Does the love of Christ in our hearts manifest itself to wayward, blinded, stumbling Israel? God wants the Jews to get an object-lesson from us, so to speak. We owe to them the Bible and Christ “**according to the flesh.**”

Are we paying them our debt of love?

I am afraid the average Jew would not desire our Lord, judging from our attitude toward him. Look at the history of the so-called Christian nations. See how these have persecuted, hated, and despised the children of Israel. Well have they been called “the people of the bleeding, wandering feet.” And no wonder their hearts have been hardened against Christ.

I remember having preached on this subject in the Scofield Memorial Church, in Dallas, Texas, some years ago. A number of Jews were interested, and asked me to return to their city to speak on Israel's future, according to the Word of God. They sponsored a series of meetings, at which time questions were raised and answered in the light of the Jewish Scriptures. And the hardest question to answer was this, "If Christ is our Messiah, how can His followers persecute us so?"

The only answer I could give was that no real Christian would persecute a Jew. We should hang our heads in shame and sorrow that such an accusation can justly be brought against professing Christendom. God has given the Gentiles the gospel, in order that they may present the glories of Christ in such a way that Israel will desire the blessings that are to be found in the Lord Jesus Christ.

(5) *"All Israel Shall Be Saved," 11:12-32*

The primary thought in the mind of the apostle from verses 12-32 is summed up in the words of verse 26, "**All Israel shall be saved.**" And yet, as we examine this portion of the chapter carefully, we note at least four related topics, which we shall consider separately here, in the order of the text:

- (1) Israel's fulness, or "**life from the dead,**" verses 12-16;
- (2) the parable of the olive tree, verses 17-24;
- (3) God's unchangeable covenant with Israel, verses 25-29;
- (4) the summary of the whole argument, verses 30-32.

In other words, Israel's promised resurrection nationally, illustrated by the parable of the olive tree, and guaranteed by God's unchangeable Word of promise through His covenant— this must come to pass; for "**the gifts and calling of God are without repentance.**" "**I say then, Hath God cast away his people? God forbid . . . All Israel shall be saved.**" This is the substance of these wonderful verses which we are now to consider in some detail.

1. Israel's Fulness—or "Life from the Dead" (vv. 12-16)

Let us read these words carefully, noting especially verses 12 and 15. Still thinking of Israel, Paul continues: "**Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?**"

By Israel's "**fulness**" Paul means their national restoration, when they shall be taken up again by God and blessed. Then the promises made to Abraham, Isaac, and Jacob will be fulfilled, and there will be a greater fulness than Israel has ever known. If the rejection of Israel for a time means blessing for the Gentiles, in that they have the gospel, then how much greater will be God's blessing upon both Jew and Gentile when Israel comes into the place of blessing once more. Israel will enter into her promised glory, and through Israel all nations of the earth shall be blessed. For poor, blinded Israel this will be nothing less than "**life from the dead.**"

Let us bear in mind, however, that these words, **“life from the dead,”** refer to Israel nationally, not individually. Always God requires personal faith in Christ for salvation. But this passage points on to the time when the nation shall, as it were, rise from her grave among the peoples of the earth.

It promises a national revival, when the Jews will go back to the land of Palestine, there to enter into the millennial reign of Christ. Then the blessing upon Jew and Gentile will be in greater proportion than ever before.

I do not mean by this that saved Gentiles of the millennium will have a greater position than we who are members of the church of Christ shall have, because that could not be. But the nations of the earth will be blessed to a greater extent. Israel will know her Messiah.

Then that promise which God made to Abraham will be fully realized, **“In thee shall all families of the earth be blessed”** (Genesis 12:3).

Ezekiel 37:1-14 tells us of this national resurrection of Israel. Ever since the setting aside of God’s ancient people, for a season, they have been as a **“valley of dry bones”**— spiritually dead. But even as God let Ezekiel see the **“sinews”** and the **“flesh”** and the **“skin”** cover the bones, even as He showed His prophet the vision of how He put **“breath”** into these dead bodies, so also the nation of Israel shall be as those alive from the dead. Ezekiel looked; and behold, **“the breath came into them, and they lived, and stood up upon their feet, an exceeding great army”** (Ezekiel 37:10).

For nearly two thousand years Israel has been a valley of dry bones. But we are living in a day when life is entering into these bones. We are witnessing the national restoration of the Jews. The Jews are going back to Palestine in unbelief; they will not **“breathe”** until Christ comes in glory. But when His feet shall stand upon the Mount of Olives, and they shall look upon Him whom they have pierced, then the very breath of God will enter into them. That is what Paul means when he says that **“the receiving of them shall be . . . life from the dead.”**

My heart was stirred when I first read of Israel and those nations which will enter into the millennial reign of Christ. Read the words of the prophet, spoken by God to His people, Israel:

“Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation . . .

“And the streets of the city shall be full of boys and girls playing in the streets thereof . . . In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD”
(Zechariah 2:10-13; 8:5; 14:20).

These and scores of such promises Paul had in mind when he wrote, saying that Israel should be given **“life from the dead.” “For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches”** (Romans 11:16).

2. The Parable of the Olive Tree, (vss. 17-24)

The reference to **“the root”** and **“the branches”** leads Paul to give the parable of the olive tree.

Israel, in the Word of God, is pictured by three trees— the fig tree, the vine, and the olive tree.

- The fig tree represents Israel in her national life;
- The vine represents Israel in her spiritual life;
- The olive tree represents Israel in her covenant relation with God.

You will remember that Christ referred to Israel as a fig tree in His Olivet Discourse, saying, **“When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors”** (Matthew 24:32, 33).

This means that the spirit of national life in Israel will revive, and we are seeing that very thing today. The Jews are going back to Palestine in great numbers, and establishing Israel as a nation.

That is why the design on their flag is the Star of David. That is why they have their own university, where their ancient Hebrew language is being taught. The fig tree is beginning to bud!

The vine is a type of Israel in her spiritual life. She is dead now; but, as we have just seen, she will be as one alive from the dead when she receives her crucified and risen Lord as her Messiah and King. Pages and pages of the Old Testament prophecies picture the new birth of the nation of Israel, spiritually.

The olive tree is typical of her covenant relation with God. It is evergreen—spring, summer and winter. And how wonderfully it speaks to us of God’s covenant with Abraham, which is always the same! Here is this nation rooted and grounded in Abraham; and although some of the branches are broken off because of unbelief, yet the root is still there.

Now Paul carries the figure further, and compares the Gentiles to a wild olive tree, which has been grafted into the place of blessing.

This does not mean that the Gentile nations, as such, are saved. God ever requires personal faith. But He reached out for the wild olive tree, an uncultivated tree, a tree typical of the Gentile nations without the promises of God. The Gentiles were in this condition because of their sin at the tower of Babel. There God gave them up. But when Israel in unbelief was set aside, God in His grace and mercy reached out, took up that wild olive tree, and grafted it into the place of privilege.

We who are Gentiles are that wild olive tree.

What we do with the place of privilege determines the relation we shall have with God forever. The natural branches were broken off because they refused the faith of Abraham. They rejected the place of blessing. For their salvation they depended on the fact that they were of the flesh of Abraham. Therefore they, the natural branches, were broken off, and for two thousand years God has been taking the wild olive tree and grafting in those who accept Christ by faith.

Now let us look again at verse 16: **“For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.”**

The **“firstfruit”** refers to the regenerated remnant of Israel, and they are called holy because of their faith in the Lord Jesus Christ. The lump refers to the nation of Israel, and Paul is looking forward to the time when the nation shall see the Lord as Him whom they have pierced and shall receive Him as their own.

He is looking through the eye of prophecy here.

The root is Abraham, and Abraham believed God. As the root is holy, so the nation is holy in the prophetic sense. And so are the branches. This is the future of Israel. The nation will believe God and it will be counted to them for righteousness. Even though **“some of the branches be broken off,”** even though the wild olive tree has been grafted in, yet the natural branches will be grafted in again, **“and so all Israel shall be saved.”**

This is Paul’s argument here; and this is the substance of his warning to the Gentiles not to boast, lest they, too, be broken off through unbelief.

In other words, Paul admonishes the wild olive tree, making it very plain that this place of blessing does not save them. It did not save Israel when she was enjoying the privileges of God, and it will not save anyone. Hence the exhortation, **“Be not highminded, but fear”** (v. 20).

In these words Paul reminds us that God took us up, not because He saw something good in us, but because of His sovereign grace. And as Israel was broken off because of unbelief, we also shall go the way of the natural branches if we do not exercise faith. If God spared not His chosen people, Israel, how much more will He not spare the ungodly Gentiles!

His severity fell on Israel, and has continued for two thousand years. How severe God has been with the Jews! They have been scattered and their persecutions have been unspeakable. But how good God has been to the Gentiles, in spite of their sin and unbelief! He has allowed them to occupy the place of blessing.

But He promises His continued goodness to the Gentiles only if they accept His gift of salvation by faith in His Son, the Lord Jesus Christ. **“Otherwise,”** Paul says to these, **“thou also shalt be cut off.”**

Have the Gentile nations continued in the goodness of God?

To ask the question is to answer it. Just look around at the Gentile churches with ministers who preach abominable, pagan theories. There are many who speak from pulpits today who deny the deity of Christ, His virgin birth, the efficacy of His shed blood as an atonement for the soul, His bodily resurrection, and His coming again. The land is filled with great educators who absolutely sneer at the foundation of Christianity.

There is not only indifference; there is also hostility to the Holy Scriptures. Educators all over the world try in every way possible to undermine the faith of young people, in order to keep them from believing in the infallible Word of God.

Just recently a professor in an eastern university sent a questionnaire to leading educators of our day, in order to find out if they believed in God and immortality. Of those who replied, 3,750 did not believe in a personal God or in the immortality of the soul. And to these men we entrust the youth of our land!

What will be the end of it all? God says to such as these, **“Thou also shalt be cut off.”**

The true church will be translated and the Gentile nations, together with apostate Christendom, will head up under the Antichrist. But the Lord Jesus will mete out judgment upon all those nations which join this unholy alliance. The inference here, **“If thou continue” not “in his goodness . . . thou also shalt be cut off,”** corresponds with all the teaching of the prophetic Scriptures, that the Gentile nations will forget God, defy Him, and rush on to their awful doom.

But there is a brighter side to this dark picture; for the natural branches will be grafted in again, and through them blessing will flow to all the world. **“If they abide not still in unbelief”**—and they will not, when God takes them up again— **“they also . . . shall be grafted in: for God is able to graff them in again.”**

During the great tribulation period, after the translation of the church, they will cry unto God to send their Messiah. The Antichrist will persecute them even unto death. But they will exercise faith Godward, and the Lord Jesus will come down and reveal Himself to them. Just as He revealed Himself to Paul on the Damascus road, so He will make Himself known to His suffering people. Then there will be **“a fountain opened”** for Israel, **“and so all Israel shall be saved.”**

“Hath God cast away his people? God forbid.” They are His olive tree, ever green, because of His unchanging covenant made to their father, Abraham, many centuries ago.

3. God's Unchangeable Covenant with Israel (vv. 25-29)

Still reminding the Gentiles of the danger of boasting and being **“wise”** in their **“own conceits,”** Paul says yet again that **“blindness in part is happened to Israel, until the fulness of the Gentiles be come in”**—until the full number of Gentiles have been added to the Body of Christ.

Then Paul continues:

“All Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers’ sakes. For the gifts and calling of God are without repentance” (vv. 26-29).

“Hath God cast away his people?” Here is your answer, my friend.

God made the covenant with Abraham, all of grace. And God never breaks His word! The Lord Himself **“shall descend from heaven,”** and **“shall turn away ungodliness from Jacob.”**

In the days of bitter persecution from the Antichrist, He will be **“the Deliverer out of Sion.”** And He will **“take away their sins,”** because Israel will know Him by the wounds in His hands and feet and side. She will accept His finished work on Calvary as an atonement for her soul.

That is why **“all Israel”**; that is, the nation then living on earth, **“will be saved.”** Grace is the only ground of salvation, for Jew or Gentile, in every age.

“As concerning the gospel,” Israel today is blinded, at enmity with God; **“but as touching the election, they are beloved for the fathers’ sakes.”** Abraham, Isaac, Jacob—Israel’s fathers—believed God. With Abraham, God made a covenant; and He will keep it; He will love Abraham’s earthly seed— **“for the fathers’ sakes,”** even as you and I, my Christian friend, were loved by God the Father for the sake of His well-beloved Son.

“The gifts and calling of God are without repentance.”

4. The Summary of the Argument (vv. 30-32)

As we read verses 30-32, we are reminded, in conclusion to the argument, of all the wonderful truths presented in the preceding verses.

“For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all.”

Here Paul still addresses us Gentiles.

At one time we did not believe God; but as a result of the setting aside of the Jews, we have been saved. And because of their unbelief, they have been brought to the same level as that wherein we once stood, that they, with us, might know that His salvation is all of grace.

How significant is all this—utterly in keeping with the message of Paul’s letter to the Romans!

(6) Paul's Song of Praise, 11:33-36

Little wonder the inspired writer bursts forth in a paean of praise as he thinks upon these things!

As he remembers that God has had mercy on the guilty world, both Jew and Gentile; as he considers the gift of His righteousness in Christ Jesus, our Lord, he can only praise the God of all grace. And as he looks forward to the day when his **“kinsmen according to the flesh”** shall receive this gift by faith, he can only thank God for His wonderful love.

My unsaved friend—Jew or Gentile—would you not like to know Paul's Lord and Saviour? He loves you, and He seeks your love. Look to Calvary; trust His measureless grace. Then you will be able to sing, with Paul, now and throughout the endless ages this paean of praise:

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.”

~ end of chapter 10 ~

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