

Lesson 19

(continued from Lesson 18)

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¹⁴ How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? ¹⁵ And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!"

11. Calvinists have trouble when they get to these verses. How can someone be predestined for salvation prior to birth if they must first hear the gospel before they can be saved?

A. Apparently God not only operates on people's hearts separate and apart from the word, but he operates on their television remote controls so that they will hear the gospel.

a) If God operates apart from the word to bring people to Christ then why are preachers needed at all? What can they do that God cannot do infinitely better?

b) And yet Paul says that preachers are required. Without preachers no one will hear the gospel, and without the gospel no one can be saved.

c) Calvinists have the same problem with one of their very favorite passages.

(1) **John 6:44** ⁴⁴ No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

(2) Well that sure sounds like God draws people apart from the word, doesn't it? Keep reading...

(3) ⁴⁵ It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

(4) John says that same thing that Paul says – God draws men to Christ by the proclamation of the gospel.

B. God does not strike someone's heart and operate on him apart from the gospel as some suggest.

C. The same is true for us. No one can come to Christ without Christ first being proclaimed to that person. We can live godly lives before people all day but we are not going to lead those people to salvation until we proclaim Christ to them.

D. God not only provided Christ, but he also provided the messengers to spread the good news about Christ.

a) The Jews have absolutely no excuse for missing out on the blessings. God has provided the savior and the messengers to spread the news about the savior. God wants all men to be saved. God does not want anyone to be lost.

b) God is not trying to hide the good news—even though it sometimes seems that **we** are.

12. These messengers bring good news.

A. In Nahum and Isaiah we read of men who stood on the mountains around Jerusalem and shouted to the people that their enemies had been defeated. Here Paul quotes Isaiah 52:7. Now, as then, God's messengers are spreading the news of deliverance.

¹⁶ But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed our report?"
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13. But still the Jews had not all believed. (In fact, most had not believed.) Doesn't this mean that God must not have wanted them to be saved after all? Or doesn't it mean that the message is not as clear as Paul would have us to believe? Not at all.

A. Although the Jews were hardened, as we have seen God hardens only unbelievers. He never hardens believers. (In fact, a believer can't be hardened since we are hardened when we *reject* God's demands.)

B. The Jews are responsible for their failure to obtain the blessings. They are responsible for their own unbelief.

C. Further, that the majority is lost is not something new. Isaiah talked about it in Isaiah 53:1. It was true in the days of the prophets and, as they foretold, it was true in the days of Paul.

a) God's people have been in the majority only two times in history—at creation and after the flood. Can we determine the truth by voting on it? If that were true then God would be out-voted every time! God's truth is absolute and is not effected by what men think about it.

b) We should never be discouraged by our small numbers – God is on our side!

¹⁷ So then faith comes by hearing, and hearing by the word of God.

14. The Jews had rejected the teaching of the prophets and the teaching of Christ because of their faithless hardened hearts.

A. Note that faith comes by hearing – not by seeing. The Bible *contrasts* faith with sight (2 Cor. 5:17). One day, faith will be replaced by sight.

B. For a *trusting* heart, hearing is enough to bring faith. The Jews, however, wanted signs. They did not believe the word of Christ. The reason they were unblest is that they rejected the message that God had sent.

¹⁸ But I say, have they not heard? Yes indeed: "Their sound has gone out to all the earth, And their words to the ends of the world." ¹⁹ 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." ²⁰ But Isaiah is very bold and says: "I was found by those who did not seek Me; I was made manifest to those who did not ask for Me." ²¹ But to Israel he says: "All day long I have stretched out My hands To a disobedient and contrary people."

15. No Jew can now say that this is the first he has heard about all of this.

A. Paul insists that, as in Psalm 19:3–4, the good news has been preached to all. The Jews knew the prophets and all of the prophets had pointed directly toward Christ.

B. Even Moses in Deut. 32:21 had spoken of a day when the Gentiles would be blessed and the Jews would be jealous.

C. Isaiah 65:1 had spoken of a day when those who weren't seeking God would find Him. Paul has been making his case by appealing to the Old Testament scriptures. Could any Jew steeped in the scriptures claim ignorance? God had held out his hands all day to the Jews yet they had rejected him. (See Isaiah 65:2.)

D. God had not been hiding. He was not hard to find. The Jews did not lack preaching or revelation—they lacked faith and trust.

16. But has God then cast off his people? To answer that question we must first ask “Who are his people?” Paul will answer both of these questions in Chapter 11.

A. But before we move to Chapter 11 we need to briefly review a dangerous false doctrine that is based on part on a misinterpretation of Romans 11.

IV. Premillennialism

1. Does it matter what we believe about premillennialism? Or is just a matter of opinion about what will happen at the end of the world? Does it make any difference for the here and now? Let’s listen as the leading premillennialist, John Walvoord, answers that question:

“If premillennialism is only a dispute about what will happen in a future age which is quite removed from present issues, that is one thing. If, however, premillennialism is a system of interpretation which involves the meaning and significance of the entire Bible, defines the meaning and course of the present age, determines the present purpose of God, and gives both material and method to theology, that is something else. It is the growing realization that premillennialism is more than a dispute about Revelation 20. It is not too much to say that millennialism is a determining factor in Biblical interpretation of comparable importance to the doctrines of verbal inspiration, the deity of Christ, substitutionary atonement, and bodily resurrection.”

2. It does make a difference what we believe about this subject. The premillennialist doctrine has consequences that run counter to the very heart of the gospel.

3. This doctrine, which is very closely tied with Calvinism, permeates most of the denominational world.

A. But truth is not determined by majority vote. Indeed, as Mark Twain said, when you find yourself on the side of the majority, it is probably time to change sides.

B. We owe a great debt to Foy E. Wallace for keeping it out of the Lord’s church. Foy Wallace (then the editor of the Gospel Advocate) debated Charles Neal (minister of the Main Street Church of Christ in Winchester, Kentucky) in 1933 about the 1000 year reign. He was largely responsible for keeping that false doctrine from infiltrating the church.

C. We don't see many debates in the church these days, but we do see a lot of unrefuted unscriptural nonsense. I wonder if those two things are somehow related...

D. Debates are considered unloving today – but if we aren't careful we are going to love some people right into Hell. We need to take God's word seriously, and we need to stand up and defend it against false teachers.

4. Error #1: THE RESTORATION OF THE LEVITICAL PRIESTHOOD

A. Premillennialists teach that the Levitical priesthood is going to be restored during the millennium. This view arises from a misinterpretation of Ezekiel 44. The role of the Levitical priests was to offer the sacrifices for sin that were demanded by the Law of Moses.

B. Jesus' perfect sacrifice put these people out of business permanently (Hebrews 10:12, 18).

C. The Levitical system was imperfect, weak, and useless (Hebrews 7:11, 18) and was set aside by Jesus Christ (Hebrews 7:18).

D. The coming of reality in Jesus Christ meant that the shadow of the Levitical system was removed forever. (Premillennialists say that all of the shadows will return.)

E. Further, Jesus could not be a priest if the Levitical system were still functioning.

a) Under the Law of Moses (Numbers 18), only Aaron's sons could be priests. The Law of Moses and the Levitical system cannot be separated—one cannot exist without the other (Hebrews 7:12).

b) In addition, the old and new covenants cannot coexist (Romans 7:1–6). The first covenant was taken away so that the second could be established (Hebrews 10:9–10). Jesus cannot be priest on earth under the Levitical system (Hebrews 8:4).

5. Error #2: THE RESTORATION OF THE SACRIFICIAL SYSTEM

A. Premillennialists teach that bloody sacrifices for sin will be restored during the millennium. This view arises from a misinterpretation of Ezekiel 43–45 and Zechariah 14.

B. Animal sacrifices were never able to cleanse the soul. They simply shadowed the coming sacrifice that would provide true cleansing.

C. Jesus' sacrifice was all sufficient. His perfect once-for-all sacrifice meant that future sacrifices were unnecessary (Hebrews 10:17–18).

D. Those who have remission of sin have no further need of sacrifice.

E. The premillennial view undermines the sufficiency of Christ's sacrificial atonement. Paul wrote in Galatians 2:21 that "if justification were through the Law, then Christ died to no purpose."

6. Error #3: THE NEW COVENANT IS NOT IN FORCE NOW

A. Premillennialists teach that the new covenant of Jeremiah 31:31ff is not yet in force and that it will not come into force until the millennium. Walvoord says that the new covenant applies only to Israel and has no relation with this present age. What does the Bible say?

a) In Luke 22:20 Jesus says "this cup is the new covenant in my blood."

b) In Hebrews 9:15 we read that Jesus is the mediator of a new covenant.

c) In 2 Corinthians 3:5–6 Paul writes that "our sufficiency is from God; who also made us sufficient as ministers of a new covenant."

B. The problem of sin is the motivation behind both covenants. The new covenant provides forgiveness through the blood of Christ. Walvoord claims that Christ's blood produced two new covenants.

C. The new covenant of Jeremiah 31 is the covenant that we are under today. This covenant provides salvation and forgiveness through the blood of Christ and there is no need for any other covenant.

D. Premillennialists have trouble explaining the need for their theories. Either Christ is all sufficient or he is not. If he is then why do we need the restoration of the Old Testament shadows?

7. Error #4: JESUS IS NOT PRESENTLY RULING OVER ISRAEL

A. Premillennialists deny the complete Lordship of Jesus. They insist he is not presently ruling over Israel. Walvoord and Lindsey both claim that although Jesus has the right to rule the earth, he is not exercising that authority at this time. For proof they point to the mess that the world is in.

B. This argument parallels that of Epicurus who argued that God could not be both good and all powerful. (If God wills evil then he is not good. If God does not will evil then he is not all powerful since evil exists.)

C. Although we in the church no doubt would never say that Jesus is not presently reigning as king, we have sung it.

- a) One of the songs in our song book (#577) that we have sung on more than one occasion includes the line: “king of all kings and lord of all lords you will be.” Will be? That’s what it says.
- b) Walvoord writes: “It is clear that at the present time Christ is not in any literal sense reigning over the kingdom of David.”
- c) Walvoord no doubt would have no trouble with that song – but we should have a lot of trouble with that song.

D. What does the Bible say?

- a) Psalm 29:10 reminds us that God ruled at the time of the flood even though the world was in a mess at the time.
- b) Paul told the Ephesians in Ephesians 1:21 that Jesus is “far above all rule and authority and power and dominion” in this age.
- c) Acts 2:36 says that Jesus is Lord over Israel.
- d) In Revelation 2:26–27 Jesus claims to have already been given the authority over nations that was prophesied in Psalm 2:8–9.
- e) In Revelation 1:5 we see that Jesus is the ruler of the kings of the earth.
- f) Psalm 110 depicts Jesus as sitting at God’s right hand and ruling in the midst of his enemies. (This passage is quoted many times in the New Testament as having been already fulfilled.)

(1) What does Walvoord say? He claims that although Psalm 110:1 and Psalm 110:4 have been fulfilled, the remaining verses in Psalm 110 have not been fulfilled.

8. Israel plays a major role in every premillennial scenario – and there are many such scenarios.

A. History has already discredited quite a few of them! It is interesting to watch them change as their proponents are proven again and again to be false prophets.

B. Here is a general outline of what most involve:

- a) Jesus came to establish a visible rule on earth.
- b) The Jews did not accept Christ so the offer to rule was withdrawn.
- c) The establishment of the kingdom was postponed until his return.

- d) The church was established for the interim period. The church is a parenthesis in history and is not a fulfillment of any Old Testament prophecy. The church is a mistake! (This is always a part of premillennialism. They downplay the importance of the church—the body of Christ!)
- e) The church age will end with a “rapture” in which all believers will meet Christ in the air. This is the first stage of the second advent.
- f) During the next seven years, the antichrist will rule the earth, the Jews will be restored to Palestine, the temple will be rebuilt, and the sacrificial system will be reinstated. Those saved during this time are called tribulation saints.
- g) The antichrist will break a covenant with the Jews after 3½ years and a terrible persecution will follow.
- h) After another 3½ years Christ will appear a third time, defeat the antichrist, and rule on earth for 1000 years.

C. Hal Lindsey’s scenario of the end is even more imaginative:

- a) For 3½ years Satan will rule the world through a Jewish antichrist in Rome.
- b) The Jews will be allowed to rebuild the temple.
- c) Many Jews will be converted and a worldwide evangelism program will be undertaken by 144,000 Jewish preachers.
- d) After 3½ years the antichrist will set up his own image in the newly rebuilt Jewish temple.
- e) World War III will break out.
- f) Egypt will invade Israel.
- g) The Soviet Union will invade the Middle East and trample both Egypt and Israel.
- h) The Roman dictator will invade Israel.
- i) Rome will launch a nuclear attack against Russian forces in Israel.
- j) 200,000,000 Chinese troops will march on Palestine to battle the Roman army.
- k) The battle of Armageddon will begin and lead to worldwide destruction.

l) Jesus will return to reign on earth for 1000 years.

D. If Mr. Lindsey's scenario seems a little dated, we are not the only ones to notice. Lindsey recently released a new book with an updated post-Cold War schedule of events.

9. Why does any of this matter?

A. Premillennialism runs counter to the very heart of the gospel. It belittles Christ, it belittles His sacrifice, and it belittles His church.

B. It also teaches that there is a large group of people we don't need to preach to because they are under some special plan.

C. The "Left Behind" series is a series of religious fictional books that are bestsellers today. People are interested in the end times. We need to know what the Bible says on that subject. Also, we need to know what premillennialism is all about, and we need to be able to refute it.

10. How is this related to Romans 9-11?

A. Many of their false ideas about Israel come from Paul's discussions in these chapters, especially Chapter 11.

B. What, after all, did Paul mean in 11:26 when he said "and so all Israel will be saved"? Let's find out...

V. Chapter 11

1. Were all of God's promises then just empty words? Did God cause the Jews to stumble just to be able to cast them off?

A. Not at all, Paul insists. He is a Jew and he has inherited the promises.

B. The real Israel has always been less than the entire nation and this real Israel is presently inheriting the promises.

C. It was the unbelieving Jews that were hardened and even this hardening need not be permanent.

D. But the Gentiles should not act superior because they have been allowed in and many of the Jews have been rejected. The Jews were rejected for lack of faith and the same could happen to the Gentiles.

E. A major theme of the entire book of Romans is that we are all – Jew and Gentile alike – in the same boat. We have all sinned, and we all need Jesus Christ to cleanse us from those sins. There is one plan of salvation.

1 I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2. Has God rejected (or cast off) his people? Not at all!

A. Some have said yes but only temporarily. Others have answered yes, permanently.

B. But Paul says God forbid—he has never cast off his people! Those Jews who have been rejected were not his people.

C. Paul was a Jew, so if God had cast off all of the Jews then Paul would have been cast off—but he wasn't.

D. Indeed, if God had been looking for a reason to cast of the Jews, Paul would have been a perfect candidate for being cast off since he had persecuted the church. Thus, if Paul could find the blessings then any Jew could.

2 God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying, 3 "LORD, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life"? 4 But what does the divine response say to him? "I have reserved for Myself seven thousand men who have not bowed the knee to Baal." 5 Even so then, at this present time there is a remnant according to the election of grace. 6 And if by grace, then *it is* no longer of works; otherwise grace is no longer grace. But if *it is* of works, it is no longer grace; otherwise work is no longer work.

3. Notice how Paul keeps going back to the Bible to make his points.

A. Perhaps we should take the hint and make sure that we too have chapter and verse to back up what we say. Paul was writing under inspiration and yet he nevertheless cited the other scriptures to prove his points. Some of our pulpits are filled with men who – speaking apart from inspiration – fail to refer to Scripture but instead speak with their own authority.

4. Why does Paul quote Elijah here?

A. He quotes Elijah in order to settle the question "Who are God's people?"

a) Elijah had claimed that he was the only child of God that was left. God denied that.

b) But God did **not** say that there were millions like Elijah—he said there were only 7000. (See 1 Kings 19:18.)

c) These 7000 were God's; the rest were Baal's. God had a remnant that was true to him. This group was the true Israel in the days of Elijah. They were the elect—the children of faith—of which Paul now speaks.

d) The fact that a multitude of Jews were lost in Paul's day was no more strange than the multitude that was lost in the days of Elijah. The fact that a small number was saved is no more strange than the small number that was saved in the days of Elijah.

e) Of course, the same is also true for the Gentiles – a majority are lost. (But that is not the problem that Paul is dealing with here.)

B. What about today?

a) Jesus answered that question in Matthew 7.

(1) **Matthew 7:14** ¹⁴ Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

b) Few will be saved. Many will be lost. In fact, that many will be lost is what prompted Paul to write these chapters in the first place! That is the problem he is grappling with.

c) We have no trouble saying that baptism is essential for salvation, and yet we seem to have all the trouble in the world saying that unbaptized people are lost.

(1) Yet once we have said that baptism is essential, we have already said that unbaptized people are lost. That is what “essential” means.

(2) To say otherwise is like living in the town where all the children are above average. If only few are saved, then many are lost.

d) What should our attitude be about this?

(1) First, we like Paul should be filled with sorrow and concern for those who are lost. We should do all we can to proclaim the gospel to them.

(2) Second, we should heed Jesus' response to the question will only few be saved:

(a) **Luke 13:23-24** Then said one unto him, Lord, are there few that be saved? And he said unto them, ²⁴ Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

(3) That is, we must make absolutely certain that we are part of the few. The good news is that we can be absolutely certain.

5. God never cast away his people; not at any time. God is never faithless to his promises.

A. There is no need to restore Israel in the end time because the true Israel has never been cast away or lost.

B. Paul is saying “God has not cast off his people because his people are the remnant that is saved.” Those who are unblessed are not his people—he has not cast them off.

C. Did those who were blessed earn that blessing? No, it was a gift of God’s grace to those who trusted in him.

6. What do others say? Some say that the remnant is a mere token of what God will do one day. They say that one day he will fulfill his promises to the nation of Israel as a whole.

A. We will consider this viewpoint in more detail later, but let’s consider one point now. This so-called solution does not solve Paul’s problem! Paul’s problem was to explain the multitude of Jews that were unblessed in his day. Saying that a multitude will be saved 2000 years from now does nothing to answer Paul’s present problem.

B. We will return to this point when we get to verse 26.

<p>⁷ What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded.</p>
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7. The word “sought” in the Greek is a present, active, indicative verb indicating that the Jews were presently seeking this even while Paul was writing.

A. What was Israel seeking? In Acts 26:6–8 Paul said “And now I stand here on trial for hope in the promise made by God to our fathers, to which our twelve tribes hope to attain, as they earnestly worship night and day.” The Jews were seeking the promised Messianic blessings of peace and joy and victory over their enemies.

B. Had any of the Israelites obtained what they were seeking? YES! The elect obtained it. The chosen remnant obtained it. The faithful Jews obtained it.

C. Have God’s promises to Israel been fulfilled? Paul says yes. What Israel was promised, the faithful remnant received.

8. Now, if you can tell me what the faithful remnant received, I will tell you what Israel was seeking.

A. Did the remnant receive a parcel of land in Palestine? No, and thus that is not what they were seeking.

B. What did the remnant receive? They obtained salvation and deliverance from sin through Jesus Christ.

C. One premillennial commentary on Romans makes absolutely no comment about verse 7. I wonder why that is?

9. What about those who did not receive the blessings? They were hardened.

A. As we have already seen, God does not harden believers. The Jews who were hardened were unbelievers.

B. Those faithless Jews who rejected Christ had been (as we read in Acts 3:23) cut off from among the people. They were faithless and hence not heirs of the promises.

C. God did not cast off his people when he rejected the faithless Jews because the faithless Jews were not his people—they had been cut off from among his people.

D. I think Jesus had this hardening in mind in John 15:22–24 where he said:

If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. He who hates me hates my Father also. If I had not done among them the works which no one else did, they would not have sin; but now they have seen and hated both me and my Father.

E. Jesus made demands of the faithless Jews that they rejected. They hardened their hearts further every time they rejected the words of Christ.

F. Jesus says, “If I had not come and spoken to them, they would not have sin.” Could Jesus then be blamed for their unbelief? Not at all. The Jews were also free to come to him and obey his word; they simply would not.

G. In Matthew 23:37–38 Jesus said:

O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! Behold, your house is forsaken and desolate.

H. Did Jesus harden believing Jews so they would reject him? Of course not! He wanted to gather them together under his wings. What then was the problem? The Jews would not come to him. It was their own fault.

⁸ Just as it is written: "God has given them a spirit of stupor, Eyes that they should not see And ears that they should not hear, To this very day." ⁹ And David says: "Let their table become a snare and a trap, A stumbling block and a recompense to them. ¹⁰ Let their eyes be darkened, so that they do not see, and bow down their back always."

10. These quotations are from Isaiah 29:10 and Psalm 69:22–23.

A. To whom did God give this spirit of stupor? Who was caught in this snare and trap? The answer is the unbelieving, faithless Jews who rejected his son. Did he give this spirit of stupor to the faithful Jews who were seeking his son? Not at all.

11. Now while the initial hardening of the Jews was due to their rejection of Christ's word as he said in John 15, the hardening spoken of here seems to be at a higher level.

A. God is now looking at the already hardened, faithless Jews and he decides to harden them further. Why? This hardening seems to be part of God's judicial work.

B. He is going to use these faithless Jews for his own purposes just like he used Pharaoh for his own purposes.

C. Should this bother us? No.

a) God only hardens those who have rejected him. He does not harden those who are seeking him. On the contrary, he says that those who are truly seeking him will find him. As Paul has already told the Jews, God is not hard to find.

b) We must admit that God has the right to ask someone to make the right choices even when he knows that person will make the wrong choices. He has the right to use the wicked to fulfill his own purposes. God used the Jewish rejection as a means to bless the entire world. Did God know the Jews would reject Christ? Yes, he did.

c) The prophets spoke of Christ's rejection by the Jews long before it occurred. In addition, they had rejected everyone else that had been sent to them. Did God cause them to reject Christ? The initial rejection was done on their own and thus they were responsible for the

wrong path that they took. Once they were on that road, God hardened them further so that his purposes could be fulfilled.

D. In summary, God only hardens unbelievers. He never hardens believers. Those who are hardened are still responsible for their choices. God is not responsible for their rebellion.

a) One way that God hardens people is by forcing them to make a choice when he knows they will make the wrong choice. Sometimes, God also hardens unbelievers so that their rebellion will be recognized by all.

b) At no time does God override man's free will. He merely makes sure that those who are seeking what is false and actively rejecting the truth will find what they are looking for.

E. While "hardening" is a difficult concept, it is easier to understand when we keep other passages in mind.

a) God desires that all be saved (1 Tim. 2:4) and he is unwilling that any should perish (2 Pet. 3:9). Did you catch that last one? **It is not God's will that anyone will perish.** That verse is easy to understand.

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

12. First, what does Paul mean when he says that the Jews have not stumbled so as to fall?

A. Had the hardened Jews fallen? Yes. Verse 22 says that they have fallen.

B. Remember the context. Paul is saying that God's hardening of the Jews did not mean that he didn't want them to be saved. (Paul is answering the very question that any reasonable person would ask after reading verses 8–10!)

C. Remember it is not God's will that any should perish—and this includes the faithless Jews. God, however, used the faithlessness of the Jews to accomplish something good—he blessed the world through the death of Christ which resulted from the Jewish trespass and rejection.

13. Keep in mind that the word "fall" here refers to eternal damnation.

A. Some today teach that God hardened these people but will make it up to them in a few thousand years when God brings an entire generation of Jews

back to Christ and they all live happily ever after in Palestine. Would such have made it all up to you if you were one of those who was eternally damned due to unbelief?

14. God has done everything he could to save the unbelieving Jew.

A. He sent them prophets to prepare them. He sent his son to convince them. He sent preachers to spread the gospel. Even now, Paul says that the salvation of the Gentiles was designed to make the Jews jealous of the Gentiles who were enjoying the Jewish blessings and thus bring them back to God.

B. Paul insists that God had taken every possible step to save the Jews. What remains for God to do? According to Paul, nothing. According to some today, God must still gather a generation of the Jews together and bring them to Christ.

C. The truth of the matter is that **God owes the unbelieving Jew absolutely nothing**. If the faithless Jews never turn to God (on a national scale or otherwise) no one can point a finger at God and say you didn't do enough or you weren't faithful to your promises.

D. Of course, neither does he owe the unbelieving faithless Gentiles anything more. He has done His part. We need to do our part by turning to him in trusting faithful obedience. There is one plan of salvation – and it applies to both Jew and Gentile alike.