

Romans 11:1-24—God’s Plan For The Nation of Israel: They Will Be Restored

Memory Verse

Romans 12:1-2 NKJV

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. ²And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.

Revision and Introduction

Last time in Romans 9:30-32 we learned that Israel missed or rejected their Saviour, but the gentiles received Him. Why? Because the Jews didn’t understand God’s perfect righteousness, His absolute holiness, and so they tried to get right with God by trying to be good enough on their own—they were self-righteous and proud—they pursued **the law of righteousness** (Romans 9:31). The gentiles however, simply received God’s perfect righteousness as a free gift, and so they **attained to righteousness, even the righteousness of faith** (Romans 9:30). Warren Wiersbe has a good comparison of “**the law of righteousness**” vs “**the righteousness of faith**”.

<i>Law of Righteousness</i>	<i>Faith Righteousness</i>
Only for the Jew	For “whosoever”
Based on works	Comes by faith alone
Self-righteousness	God’s righteousness
Cannot save	Brings salvation
Obeys the Lord	Call on the Lord
Leads to pride	Glorifies God

Paul then continued on in Romans chapter 10 to show that, despite Israel’s rejection of their Saviour being their own choice, as a result of their pride, it was also a part of God’s plan. Paul showed from the Old Testament Scriptures how it was always God’s plan to bless both the Jews *and* the Gentiles, and not just the Jews. Remember that in the Jewish mindset, God hated the gentiles, but this was never the case. God first showed mercy to the Jewish nation by choosing them and blessing them. Now God is showing mercy to the gentiles by establishing the church, through which many gentiles will be saved (as well as the Jewish remnant). Then, later on, as we will see, God will save many Jews through them being restored as His chosen people; this is the glorious truth that God shows mercy to all people, Jew and gentile.

Romans chapter 11 is all about God revealing to us just how and when He will bring His own physical chosen nation, the nation of Israel, back to relationship with Himself. Let’s see how God will do this.

Outline for Romans 11:1-24

1. The big question: has God cast away (rejected) His people Israel? (v 1)
2. God’s rejection of Israel is only partial (vs 1-10)
3. God’s rejection of Israel is only temporary (vs 11-24)

Romans 11:1-24 NKJV

Israel's rejection not total

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 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.

⁷ What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded. 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.”

Israel's Rejection Not Final

¹¹ I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles. ¹² Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!

¹³ For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry, ¹⁴ if by any means I may provoke to jealousy those who are my flesh and save some of them. ¹⁵ For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?

¹⁶ For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches. ¹⁷ And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, ¹⁸ do not boast against the branches. But if you do boast, remember that you do not support the root, but the root supports you.

¹⁹ You will say then, “Branches were broken off that I might be grafted in.” ²⁰ Well said. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. ²¹ For if God did not spare the natural branches, He may not spare you either. ²² Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off. ²³ And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again. ²⁴ For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are natural branches, be grafted into their own olive tree?

1. The big question: has God cast away (rejected) His people Israel?

Romans 11:1a NKJV

I say then, has God cast away His people? Certainly not!

v 1a **Has God cast away His people?** Paul showed in Romans 9:1-29 that Israel's rejection of the gospel was a part of God's plan, and then in Romans 9:30 to 10:21 that it was Israel's free choice to reject the gospel and so the Saviour that God provided for them. Thus the natural question that follows—***Has God cast away (rejected) His people forever so that there is no chance of future restoration?***

v 1a **Certainly not!** There is no uncertainty in Paul's answer to this vital question. What we will see as we go through Romans chapter 11 is that God's casting away of the nation of Israel is both *partial* (vs 1-10) and *temporary* (vs 11-36).

2. God's rejection of Israel is only partial

The first evidence that God has not completely cast away His people: Paul himself

Romans 11:1b-2a NKJV

For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. ² God has not cast away His people whom He foreknew.

v 1b **I also am an Israelite:** The logic here is very simple. If God had completely and totally cast away His people, then none of them could be saved—every single Jew from that point on would be shut off from receiving the gospel. However, Paul uses himself as an example of a Jew or Israelite who has been saved, thus showing that at least some Jews have chosen to believe and receive the gospel. God has not completely cast away the whole nation of Israel.

Application: "I also"

Paul used his own life as an example of God working. Consider that our own growth as a Christian should be so obvious to all those around us, that we can point to what God is doing both in us and through us as evidence that God is working in this world.

The second evidence that God has not completely cast away His People: a remnant

Romans 11:2b-5 NKJV

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.

vs 2-5 **God has not cast away His people whom He foreknew ... at this present time there is a remnant:** At the time of Elijah, the nation kingdom of Israel was apostate, in complete rebellion against God. At least, that's what Elijah thought. The reality was that even in this apostate state, there were still 7,000 men who were faithful to God and had not worshipped idols. Paul's point is very simple. When Israel was disobedient in the past, and especially when the leadership was corrupt, God was always faithful to maintain a faithful remnant or minority who would put their faith in Him. God was doing the same thing in Paul's day, and God continues to do the same thing today. All throughout the church age there has always been a small group of Messianic Jews who are fervent in their faith, even though the nation in general remains in rebellion against God.

Application: At this present time there is a remnant (v 5)

"We often think that God needs a lot of people to do a great work, but He often works through a small group, or through a group that starts out small. Though not many Jews in Paul's day embraced Jesus as Messiah, **a remnant** did and God will use that small group in a big way." (David Guzik)

Which of the seven churches in Revelation was used by God the most? “And to the angel of the church in Philadelphia write, ‘These things says He who is holy, He who is true, “*He who has the key of David, He who opens and no one shuts, and shuts and no one opens*”’:⁸ “I know your works. See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name” (Revelation 3:7-8). God used the little church with a little strength to do a big work, because this is the way God loves to work. God uses the foolish, weak, and insignificant things and people to shame the wise, strong, and significant. Why? So He gets all the glory (see 1 Corinthians 1:26-31).

The fact that God has always maintained a remnant is a proof of His grace

Romans 11:6-10 NKJV

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.

⁷ **What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded [hardened].** 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.”**

v 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: Here are God’s simple but brilliant definitions of grace and works.

A work is something that is earned; something is given to someone because that person has in some way done something to earn it, or is of a good enough character to be deserving of that thing; the focus is *all* on the person receiving—are they good enough? If they are, then the giver is *obliged* or *duty bound* or *required* to reward the recipient for their efforts or goodness. For example, no matter if my boss is kind or cruel, or whether he wants to or not, he must pay me for my labour. I am deserving of my wages because I worked for them.

Grace on the other hand has nothing to do with the person receiving, but rather the focus is on the giver; the reason for giving is *all* in the giver, and has *nothing* to do with the person receiving. Simply put, because God is by nature merciful, kind, and generous, He gives, *regardless of whether the recipients are worthy of the free gift.* So anything we receive from God is always a reflection of God’s goodness and loving care, and not in any way a reflection of our own goodness, effort, or worth. When we truly understand grace, that everything we receive is an underserved gift, we will naturally be praising God all the time.

However, the moment we think that we have earned something, we have taken the focus off how good God the giver is, and have instead put the focus on how good we think are as recipients. We take the credit and glory for the gift and it becomes a work in our eyes; we think that we have earned it (but in reality, it can never be a work, because we are never able to be good enough to earn even the smallest thing from God). We therefore become proud and hard hearted, and cease to give genuine praise to God.

James 1:16-18 NKJV

Do not be deceived, my beloved brethren. ¹⁷ **Every good gift** and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. ¹⁸ **Of His own will** He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures.

As we have seen again and again in Romans chapters 9 and 10, the fact that anyone gets saved is evidence of God's grace. No person deserves to be saved, and no person can do enough to earn their salvation—therefore, the only way to be saved is to believe and receive God's free gift. In the case of Israel, the nation really does deserve to be totally and permanently rejected. The point that Paul is making here is that God is showing grace and mercy to the nation by not permanently or completely rejecting them: He doesn't have to bless them, but He chooses to, and we will see later that it's all because our faithful God made promises to the patriarchs Abraham, Isaac, and Jacob that He must keep.

v 7 **The elect have obtained it:** The elect here refer to the believing Israelites, those of the nation of Israel that God foreknew would choose to receive His free gift of His Son as their Saviour (see Romans 8:29 and 1 Peter 1:2—"elect according to the foreknowledge of God the Father").

v 7 **The rest were blinded [hardened, petrify, make stubborn, have a closed mind]:** This refers to the rest of the Jews who consistently and persistently refused to believe, and so eventually couldn't believe. As we learned with Pharaoh, God never hardens people against their will, rather, He simply confirms their choice and gives them what they want. As always, God honours the freewill of every man to choose Him or reject Him.

v 8 **Just as it is written:** The quotations are from Isaiah 29:10, 13 and Psalm 69:22-23. To those who, like Pharaoh, choose to rebel against God and harden their hearts, God gives them a **spirit of stupor** ["an attitude of deadness towards spiritual things" (Morris)] and **eyes that they should not see**. Again, before we start to think that God is choosing who will be saved and who won't be, and that the repeated invitation given throughout Scripture to receive salvation is really only a fake offer, like a mirage on a hot day, lets take a look at the context of the Isaiah quote. *Therefore the Lord said: "Inasmuch as these people draw near with their mouths and honour Me with their lips, **but have removed their hearts far from Me** (Isaiah 29:13a NKJV).* As was the case with Pharaoh, it's clear to see that it was the people's choice to first remove their hearts far from God.

Personal application and the Jewish context: The Jews were self-righteous and overconfident, having a much to high regard of themselves and their religion, and a much to low regard of God.

"The Jews of Paul's day were so secure in their idea of being the chosen people that the very idea became the thing that ruined them." (David Guzik)

"Romans 11:9–10 are cited from Psalm 69:22–23. This psalm is one of the most important of the messianic psalms and is referred to several times in the New Testament. Note especially Romans 11:4, 9, 21–22. Their "table to become a snare" means that their blessings turn into burdens and judgments. This is what happened to Israel: their spiritual blessings should have led them to Christ, but instead they became a snare that kept them from Christ. Their very religious practices and observances became substitutes for the real experience of salvation. Sad to say, this same mistake is made today when people depend on religious rituals and practices instead of trusting in the Christ who is pictured in these activities." (Warren W. Wiersbe)

3. God's rejection of Israel is only temporary

The second big question: Is Israel's rejection permanent?

Romans 11:11a NKJV

**I say then, have they stumbled that they should fall [be destroyed or perish]?
Certainly not!**

v 11 **Stumbled ... fall:** Paul has shown that Israel's rejection by God has not been complete, and that the hardening of their hearts to the gospel is of their own choosing. However, now Paul asks the question, is this state of affairs, in which only a remnant is saved, permanent or temporary? Israel did stumble into sin, but did they fall, in the sense that they were knocked out of God's divine plan for them as a nation and will never be used by God again to be a light to the nations? The answer, a resounding "**Certainly not!**", the sinning majority of the nation of Israel is not lost forever.

The reason for God's temporary rejection of Israel—salvation would come to the gentiles

Romans 11:11b-14 NKJV

But through their fall [their sin—their sin of rejecting their Messiah], to provoke them to jealousy, salvation has come to the Gentiles. ¹² Now if their fall [their sin—their sin of rejecting their Messiah] is riches for the world, and their failure riches for the Gentiles, how much more their fullness!

¹³ For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry, ¹⁴ if by any means I may provoke to jealousy those who are my flesh and save some of them.

v 11 **Through their fall ... salvation has come to the Gentiles:** Do you remember who Jesus said that He had to minister to first? The Jews, the lost sheep of the house of Israel (see Matthew 10:6 and 15:24). Jesus made a point of presenting Himself to the Jews first, and then the gentiles.

Also, in the book of Acts, the pattern was that the gospel went to the Jews first, and only went to the gentiles once the Jews had rejected it (e.g. Acts 13:46, 18:5–6, 28:25–28). Therefore, the Jews failure to receive the gospel was actually **riches for the gentiles**, in the sense that now the gentiles had a greater opportunity to be saved—the gospel became more readily available to them.

v 14 **If by any means I may provoke to jealousy:** Paul isn't being nasty or mean, but rather Paul wants his unsaved Jewish brethren to see how God is blessing him, and so want to receive those same blessings. This is provoking in a good way; it's like saying to them, "You Israelites, look at how much God has blessed me because I have believed and received the Messiah"; they should want what we, the gentile church, has. Sharing the gospel and love of God with the Jews is one of the main duties of the church.

"He provoked His people to jealousy by blessing the Gentiles. He hasn't written them off; He hasn't cast them away. Quite the contrary, He said, "What can I do to reach My people? I know. I'll bless the Gentiles.'" (Jon Courson)

Unfortunately, over the centuries, the church has done a very poor job of sharing either the good news or the love of Christ to the Jewish nation. "It is a matter for profound regret that just as Israel refused to accept this salvation when it was offered to them, so the Gentiles have all too often refused to *make Israel envious*. Instead of showing to God's ancient people the attractiveness of the Christian way, Christians have characteristically treated the Jews with hatred, prejudice, persecution, malice, and all uncharitableness. Christians should not take this passage calmly." (Morris)

v 12 **Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!**: This is another hint that this is not the end for the Jews. If the Jew's stumbling caused the gentiles to be blessed, then how much more will the gentiles be blessed once the majority of the Jewish nation receives Christ as their Saviour (**how much more their fullness!**). We will see the answer to this question in the remainder of the chapter.

If the Jewish rejection of Jesus was made into a blessing for us gentiles; consider just how much more we will be blessed when they finally accept Jesus as their Messiah

Romans 11:15-21 NKJV

For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?

¹⁶ For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches. ¹⁷ And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, ¹⁸ do not boast against the branches. But if you do boast, remember that you do not support the root, but the root supports you.

¹⁹ You will say then, "Branches were broken off that I might be grafted in." ²⁰ Well said. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. ²¹ For if God did not spare the natural branches, He may not spare you either.

v 15 **For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?:** The message of Romans 9-11, Isaiah 11 and 60, as well as other scriptures in the Old and New Testaments are clear, the Jews as a nation will finally receive Jesus as their Saviour at the second coming, at the end of the seven year Tribulation. Jesus will then reign on the earth from Jerusalem, and the church will reign alongside the nation of Israel for 1,000 years. It will be a glorious time, so much better than the current time while the devil is still the "prince of the power of the air, the spirit who now works in the sons of disobedience" (see Ephesians 2:2). We will come back to this next week when we survey the Scriptures and see the big picture for the future of the nation of Israel; God has not left anything left to chance.

v 16 **For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches:** Because the first Jewish believers were accepted by God (or the Jewish patriarchs, Abraham, Isaac, and Jacob), so will the rest be accepted at the end of the harvest. Similarly, if the root is holy, then so will the branches be.

"The **firstfruit** probably represents the first Christians, who were Jewish. Their conversion was something holy and good for the church. After all, each of the apostles and most of the human authors of Scripture were Jewish. If the conversion of this **firstfruit** was good for the Gentiles, how much better will it be when the complete harvest is brought in!" (David Guzik)

"Because the people of Israel understood that the firstfruit would sanctify the whole lump, Paul used the analogy to refer to the nation itself, saying, that because Israel's "firstfruit"—consisting of Abraham, Isaac, and Jacob—was sanctified, the entire nation would one day be sanctified as well. Does that mean, as some suggest, that every Jew will be saved because they're linked to Abraham, Isaac, and Jacob? No. Every person must stand before the Lord and give an account of what they did personally with Jesus Christ. But as a nation, because the firstfruit was sanctified, then the whole nation will be blessed in totality. The promises will be fulfilled."

v 17 **And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree:** The natural branches that were broken off represent the unbelieving majority of the nation of Israel. The branches of the wild olive tree represent the gentiles. Notice that the church rests on the foundation of the promises given to the nation of Israel (**and with them became a partaker of the root and fatness of the olive tree**)—though the church is separate from Israel, they are not independent of Israel.

v 18 **Do not boast against the [natural] branches [that were broken off]. But if you do boast, remember that you do not support the root, but the root supports you:** The root represents the nation of Israel. The natural branches that were broken off represent the majority of Jews who refused to believe. The branches from the wild olive tree represent the gentile church.

Do you remember why God created the nation of Israel? Because through this nation God brought salvation to the world—there would be no Messiah without the nation of Israel. Paul now reminds the gentile church, who have been grafted into the nation in the sense that they get to share the blessings of God’s plan of salvation, to not get proud and think that they don’t need Israel anymore. No, Israel is an essential part of God’s plan of salvation for all of mankind. The gentile church is not superior to the nation of Israel.

vs 19-21 **You will say then, “Branches were broken off that I might be grafted in.”²⁰ Well said. Because of unbelief they were broken off, and you stand by faith.²¹ For if God did not spare the natural branches, He may not spare you either:** Paul is essentially saying, “You gentiles are only grafted in because of your faith in the Jewish Messiah—it’s not like you deserved to be grafted in—this is a privilege that you have received, not earned. So beware, if the gentile church falls into unbelief, she will be cut off as well, just like the majority of the Israelites are currently.

“Some of the branches ... a wild olive tree: With the picture of the tree and the branches, Paul reminds the Gentile Christians that it is only by God’s grace that they can be grafted into the “tree” of God—the “root” of which is Israel.” (David Guzik)

The majority of Israel were “broken off” for a time so the gentile church could be born, but God will on day graft the natural branches back in to their own tree—the nation of Israel will one day be saved

Romans 11:22-24 NKJV

Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off.²³ And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.²⁴ For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are natural branches, be grafted into their own olive tree?

v 22 **Consider the goodness and severity of God:** The goodness of God refers to just how greatly God has blessed the gentiles by bringing them the gospel. The severity of God refers to how God has been disciplining His chosen nation Israel for almost 2,000 years now.

v 22-23 **If you continue in His goodness. Otherwise you also will be cut off.** ²³ **And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again:** Notice that God is *not* speaking to the individual believer here. Rather, as just mentioned in the previous point on verse 22, God has been referring to two groups of people—the gentile church, and the unbelieving Jewish majority. An individual person cannot be saved, then unsaved, and then saved again. No, this can only be referring to the majority of the nation of Israel who at one stage did believe, but now don't believe, but will believe again in the future.

v 22 **If you continue in His goodness. Otherwise you also will be cut off:** This is a warning to the church as a whole to remain faithful. It is a sad reality that the church overall is falling away. God predicted that in the end times there would be a great apostasy or falling away within the church, with Jesus even asking if there will be any faithful left when He comes back (see Luke 18:8, 2 Thessalonians 2:3 and 1 Timothy 4:1).

“It is worth noting that, according to Bible prophecy, the professing Gentile church will be “cut off” because of apostasy. First Timothy 4 and 2 Timothy 3, along with 2 Thessalonians 2, all indicate that the professing church in the last days will depart from the faith. *There is no hope for the apostate church, but there is hope for apostate Israel!* Why? Because of the roots of the olive tree. God will keep His promises to the patriarchs, but God will break off the Gentiles because of their unbelief.

No matter how far Israel may stray from the truth of God, the roots are still good. God is still the “God of Abraham, and the God of Isaac, and the God of Jacob” (Ex. 3:6; Matt. 22:23). He will keep His promises to these patriarchs. This means that the olive tree will flourish again!” (Warren W. Wiersbe)

v 23 **If they do not continue in unbelief... God is able to graft them in again:** All the unbelieving majority of Israel has to do to be grafted in again is believe in the Messiah that God provided. That's it, it's so simple.

“Evidently some Gentile believers were tempted to think that there was no future for Israel. She had rejected the gospel and it had now passed to the Gentiles; Israel was finished, rejected, cast off. God had chosen them instead. It is this kind of pride that Paul is opposing.” (Morris)

v 24 **For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are natural branches, be grafted into their own olive tree?:** Anyone who has worked with olive or fruit trees knows that what Paul is saying goes against good farming practice. You start with a wild root or stem, and then graft in a fruitful and productive branch. However, God is going to graft wild branches, which by nature do not produce much fruit, into a natural tree. The idea Paul wants us to understand here is that when God does finally graft back into the natural olive tree in the majority of Israel who currently do not believe, they will be incredibly fruitful.

A personal application from Jon Courson on the faithfulness of God

If the situation you're going through, the struggles with which you're wrestling, or the pressure surrounding you seem to indicate otherwise, Romans 9–11 is for you, because in this important insert, Paul uses the nation Israel as an illustration that God is faithful even when His people are fickle. You can go to the bank on that. You can count on Him. No matter what your situation is, no matter what you're going through, God will be faithful to you.

How can I be sure? Look at God's relationship with Israel...

- *In chapter 9, Paul points to God's past dealings with Israel and highlights the sovereignty of God.*
- *In chapter 10, he deals with God's present dealings with Israel, based upon equity. Whether Jew or Gentile, all are invited to be saved.*
- *Here in chapter 11, we come to God's future dealings with Israel, which show His integrity. That is, God made certain promises to the nation of Israel, which He will fulfill. For even though they've blown it badly, God has promised to see Israel through on the basis of His own integrity and faithfulness.*

The same is true for us. He who has begun a good work in us shall complete it (Philippians 1:6). That's His promise. And in it I rest.