

**Monday, March 4, 2024 • Read Romans 11:28–32**

*Questions from the Scripture text: What are Israel toward God (v28)? On account of rejecting what? For whose sake has this happened? But what are they, also, on account of election? For whose sake? What have come from this election (v29)? What can't be done with these gifts and calling? What had the apostle's readers previously been (v30)? What have they now obtained? Through what happening to the Israelites? What has happened to many elect Israelites now (v31)? But what may they also obtain? Through what happening to elect Gentiles? What has God done to all whom He is saving (v32)? In order that His salvation can come by having what upon all (v32)?*

**Why have even elect Israelites been hardened?** Romans 11:28–32 prepares us for the sermon in the midweek prayer meeting. In these five verses of Holy Scripture, the Holy Spirit teaches us that **God ordains that all whom He is saving would be shut up in disobedience so that He might have mercy upon all.**

What is going on with Israel? This passage directs our attention to what God's dealings with men shows about the God Who is dealing with them.

Free, irrevocable election, v28–29. In these verses, the apostle is hearkening back to Deut 6:6–8, in which God explains why He loves Israel. The wonderful, divine logic of the gospel is that He loves them... because He loves them! And, in this love, He has made irrevocable promises to their fathers. The current hardening of Israel is no obstacle to God's love, because there was nothing good in them to start with! So, if we do not love Israel, then our hearts are not tracking with the Lord's. But if we do not rightly acknowledge that, corporately speaking, their rejection of Him has made them His enemies with respect to the gospel, then our assessment of them is not tracking with the Lord's. But, more important than that, is that we be impressed with the God Whose covenant commitments unto elect descendants cannot be put off by generations of unbelief.

Riches of mercy, v30–31. What has happened with elect Gentiles? They were shut up in disobedience so that they might be shown mercy. What has happened with many elect Israelites? They also have now been disobedient that they may yet obtain mercy. The Gentiles obtain it through the partial hardening of Israel. And the others obtain it through the mercy that was shown to the Gentiles. But the point in the history of all of God's dealings is that He is showing mercy to these disobedient people. Every stage and every age of the history of God's redeeming is a stage in which He is showing the riches of His glory in mercy (cf. 2:4, 9:23, 10:12, 11:12).

Righteous sovereignty over depravity, v32. Finally, when we see disobedience, we are to see something over which God is sovereign, and that is the perfect canvas upon which to display His mercy. Every single one whom He has saved, since the fall, starts out shut up in disobedience. Every reader of Paul's letter, every reader of this devotional, has begun in that way. This is the only way that He saves! His salvation only ever comes by mercy. And we mustn't write off anyone for their current state of disobedience. They are perfect candidates to become displays of God's glory in mercy!

How should you assess the Jews, now, corporately? But how should you feel toward them? In what condition did you come into the world? What has God done for you? Why would He do this? How should you respond to that? Who else is in that condition now? What may you hope for them?

*Sample prayer: Lord, we praise You for Your glory, displayed in the mercy of Your saving sinners. In righteousness, You shut us all up in disobedience. And for all who are saved, it is only ever by Your mercy. So, give us to see Your glory in our salvation and to aim for it in others' salvation we ask through Christ, AMEN!*

**Suggested songs: ARP130 "Lord, from the Depths to You I Cried" or TPH425 "How Sweet and Awesome Is the Place"**

**(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))**

Romans 11 28-32. These are God's words. Concerning the gospel, they are enemies for your sake. But concerning the election, they are beloved for the sake of their fathers. For the gifts and calling of God or irrevocable. For as you were once disobedient to God, you have now obtained Mercy.

Through their Disobedience. Even so these also Have now been disobedient, that Through The Mercy shown you, they also May obtain Mercy. For God has committed them all to Disobedience. That he might have mercy. Upon all. So far. Reading of God's inspired and inerrant word. In this passage, the Apostle is showing God.

Dealing with Israel. the visible church as a nation that was identified with. The visible. Reflects God's character and God's work. in all of his salvation. And so you have in verses, 28 and 29. The gift of calling. or as it's written here, gifts and calling Of God.

But calling here is a particular gift and then you In verses 30 and 31. The particular Focus. Upon Mercy. And then, In verse 32. The Providence. Of depravity and full. In service of Mercy. So first, the gift of calling concerning the gospel, Their enemies for your sake. But concerning the election, they are beloved for the sake of their fault, for the sake of the fathers.

For the gifts and the calling of God. Irrevocable. And he's reminding them now. As he's been telling them not to be. Proud, or haughty, towards Israelites who have committed unbelief? That if they fail to love them. Then they will. Take themselves out of alignment with God. God is loving.

Elect Israelites who are currently unbelieving. And who are going through. The partial and temporary hardening. That was described in the previous passage. God is loving them and intending to save them. And hydratful, then. If we are despising towards them. And do not think they can be saved. Or do not think that there are electives relied to will be saved.

If we think that way we put ourselves at odds with God. Indeed, if we are following him, Then we ought to have. Love for them. Especially since It was for our sake. That the nation as a whole as a visible church. now has been set at enmity. With God loving Israel doesn't mean denying.

That. People as a whole. Are at enmity with God. But, There being an enmity with God, recognizing that. Does not mean not. Loving them. Indeed, you remember. When God first called Israel, he said it was not because of anything in the nation themselves. It certainly wasn't because they were great and certainly it wasn't because they were good.

That you loved them. He says, I love you because I loved you and I swore to your fathers And that's what he talks about here when he says, Beloved for the sake of the fathers, for the gifts and calling of God are irrevocable. And so we see that God has not changed.

Even though Israel has Harden, their hearts. Generally speaking. The bulk of them. There are still those who are being saved and elect there are the elect like Paul. From among them. And yet. This love that. God has set upon them. He's still remembering promises. That he made to Abraham, Isaac, and Jacob.

Just as he's still, remembering promises for instance, not only to migrant parents and great-grandparents. who are genuine Believers? But almost certainly In connection with our Coptic Heritage. Back. Now, some 17 1800 years? And ancestors of ours that we will meet one day. Who believed in the Lord Jesus Christ.

And who not only prayed for us. But the greater thing isn't what they did for us, that's what God did for us and then when he said, I will be God to you. And to your

seed after you. And whenever he makes a promise like that he has of course, a special view to all of the elect.

Who will descend from that person? And we are to have. That awareness of the faithfulness of God that is so sturdy. That even ages Generations centuries. Of unbelief cannot undo. The intention of God to save that, that giving of calling, that he has given to the ancestors to the fathers.

And in it. Loving their descendants. Him. He is intending to save. So, there's something very strong. In that and enduring. And just because we, Live a few moments in this world and are gone. It does not mean that God is short-memorried like we are. And so that's the the first thing, the gift and calling.

The second thing in verse 30 and 31 is the mercy of God. Now, note the emphasis here. For as you were once disobedient to God yet now, have obtained. Mercy. Through their Disobedience. Even so these also have now been disobedient that through the mercy shown you. They also May obtain Mercy.

So what are we supposed to see? Are we supposed to see the Disobedience? Primarily, I mean, it's true. It's there we shouldn't deny it. someone who Pretends like the Jews are under the special favor of God right now. In their interaction with him, you know they're incorrectly contradicting, the enemies.

language of verse 28 and the Disobedience language. Of verse 31. No, but we're supposed to say Mercy. Great Mercy upon those who have already been brought out of Disobedience which includes every single one of us who have believed And so, when we look at our side of the equation, what are we just say, God's mercy?

And then when we look at their side of the equation, what are we to see? Those who despite their Disobedience, The saving Providence, the saving sovereignty of God is following them with the intent to could. To fulfill the salvation of every single one upon. he said so we see yes.

We see their disobedience, but what we see is God's mercy, In what he is persist and how he is persisting with them, and how he will fulfill. The salvation of all of his elect. And so the great story of all history and of every individual moment within the history, As the mercy of God.

And how this ought to. Relieve anxiety. And depression. And despair.

What we should see. in this whole world. That the whole reason it is still here is because God is still showing Mercy. What we should see is his Mercy. So the first part how his calling comes by gift, not from anything in the person, but by his love and it sticks then because it's from in him.

And it is irrevocable in the second place and the greatness of his Mercy. That we are supposed to see. When we consider even a situation, like the Jews, having rejected the Christ, And then the last place then. God's sovereignty. In man's depravity. For God has committed them all. To Disobedience.

That he might have mercy on all. Now this isn't saying that God is forcing them. To disobey the language is actually God shutting them up in their own Disobedience. he has providentially ordained. That, although they being evil are choosing the evil, he is good and he chooses the good.

Yeah, but that God has ordained this intentionally not passively. When we say permissively, we're saying he doesn't actually do the evil but we're not saying That he just kind of lets it happen. Now he ordains That it will happen. But he has ordained the Disobedience of man. So that even by the contrast, Between what a man has been and what God in his saving.

Goodness does in overcoming and changing that man. From what he has been that he Might have mercy. And so there's not a single elect person who didn't begin shut up in his Disobedience. It's not one person who is saved. Because of how savable they were. all are saved.

Out of having been unsavable all are saved. Out of having been, unrighteous wicked. Unable. And the Lord has done this. So that every last one, Whom he saves. Would be an example. Not of Merit. On the part of that person. But of Mercy that they would be saved. By God's mercy.

And so God's righteous sovereignty even in our Disobedience, even in our Depravity. And that's the big lesson to take away. From what has happened with Israel? And what will happen with Israel? There are many who, you know, they ask out of a vain curiosity. they want to know how many and when and those sorts of things.

But that's not what the holy spirit says, we should be taking away. The holy spirit says we should be taking away. The irrevocable gift of God's calling. The greatness of his mercy in every moment of Redemptive history. And the justness. And righteousness of God. shutting up, even the elect initially in their own Disobedience.

So that every one of them. Would be a testimony. A example, a trophy. Of his Mercy at the last. That's what we are supposed to see. And so may the Holy, Give a submission to God's word on this point. And take away that, which he intends, not that, which we desire.

Father, thank you for this portion of your word. And for giving it to us for correcting us, Truly O, Lord. Are such speculators and end up missing. The greatness of who you are and what you have intended and what you are doing. And what you will have done, when it is all completed.

And so, forgive us for Being so slow to have. Our thoughts directed towards you. And help us by your spirit who has given us this portion of your word. Grant that. Just as he does here. On the page. So he would do in our heart. And give our minds and hearts.

To dwell upon you and to focus upon you. Make us. We pray trophies unto your mercy. For Your Glory which we ask in Jesus name, amen.