

Chosen by Grace for God's Purpose

May 2, 2010

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Before we open our text, let's remind ourselves where we are. Christ has come, was born of a virgin, grew up, started an adult ministry, and around about Matthew 16, He starts talking about this idea of building a church. Wait a minute. He is a Jew, and Jews don't build churches. Jews worship in synagogues. Matthew 18 says to tell it to the church. He doesn't say to tell it to the priest or tell it to the rabbi. He says tell it to the ecclesia. Tell it to the called out assembly of believers. What is happening? In Acts 1, Christ has ascended. In Acts 2, Peter delivers an incredible message as you know. The Bible says 3,000 people were added to the church. We have a significant thing happening. In Acts 5, fear comes upon the church. In Acts 14, elders are in every church. Now we have more than one church. We have plural churches. By Romans 16, we have churches all over the place. What is going to happen to Israel? I thought God had one people, Israel. God is going to fulfill the prophecy through the Messiah. The Messiah is going to kick the Romans out and reestablish the Davidic rule in Jerusalem. Now what? This explosive growth of Christian churches all over southwest Asia leads Paul to have to address this question right here: What about Judaism? This thing called Judaism. What about the descendents of Abraham now? Is this a relevant question for today? Is Israel in the news today? I would submit to you that we can't come up with a nation that is more controversial than Israel. I don't think that we can come up with a nation that, when mentioned, more people politically take sides one over the other. I think it splits conversations. It divides people. I think that Israel shows itself as a very controversial nation even today. I think this topic is very relevant. We have a preacher over in San Antonio, Texas by the name of John Hagee. He is called a fundamentalist, called a dispensationalist and he is talking about salvation outside of Jesus Christ for the Jews. But he is not a fundamentalist because fundamentalists do not believe in that. Dispensationalists don't believe in that. The Houston Chronicle quotes him as saying that Jews don't have to come through Christ, that Jews can get saved another way. He says that they have already had their religion. They don't need Christianity. Is he right? I don't think so. I think Romans 11 is going to be really clear as we look at the entire chapter in the next couple of weeks. Those of you that know you are going to be here every week, please study the chapter. It is too much to get it in one sermon. You will need to read it several times. It is a very important chapter.

Romans 10:20-11:12

But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot of Elias? how he maketh Israel saying, Lord, they digged down thine altars; seek my life. But what him? I have reserved to

The issue that Paul is addressing is what is going to become of the nation of Israel that crucified their Messiah.

ye not what the scripture saith intercession to God against have killed thy prophets, and and I am left alone, and they saith the answer of God unto myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if 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. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (According as it is written, 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. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to

provoke them to jealousy. 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?

Here is the issue that Paul addresses. What is going to become of this nation that crucified their Messiah? I mean the Messiah was supposed to be the one that overthrows the Roman Empire, reestablish the Davidic rule, get Israel back to a position of prominence and unite the 12 tribes under one leader. God would be glorified in that, and now instead of all that happening as they thought, the Messiah is put on a cross and He is crucified. So Paul addresses what about this nation? Hath God cast away His nation is the question. And I am here to tell you that Paul reminds us that this is not the first time that someone has asked this question. When we all of a sudden we get to the point in our life when we say "Hey, God, remember me down here?" is not a new idea. Are You still there, God? I mean right now it is coming; I am drinking from a fire hose. It doesn't seem like You are there. That is where Elijah was. That is where the Jews were wondering about what is going to become of them. Verse 2 says that God hath not cast away his people which He foreknew. Know you not what the Scriptures say about Elijah? Here is Elijah, and he is really down. Don't miss this because this will really help you. What happened last week in Elijah's life? What kind of experience did he have? It was a mountain top experience. Do you remember that? I mean, when you are calling down fire from heaven, isn't that kind of cool? I mean that is like top of the game right there. You've been to the conference and boy, life is good; you are reinvigorated and you are living for God. Things are going your way. Have you been there? Those are awesome days; those mountain top experiences are great. Then chapter 19, Lord, they killed the prophets and Lord, I am the only one. Lord, they are seeking my life. I would say he is in a depression right now. He is in a valley.

What is your point? It is very normal. Your spiritual life is going to be like this. You are going to go through valleys. You are going to go through tough times. You are going to have mountain top experiences and then after those mountain top experiences, you are going to find yourself in a valley; and you are going to find yourself saying, God, what happened? Our dear brother, Ray Presley, is in the hospital right now fighting for his life even as we are assembled, and his kidneys are failing and his lungs are giving up; and to deliver her husband you that she is lifting up to heal my husband, work, get him off the please. I promise you we if God chooses for brother home, she is going to struggle. She is going to ask why bad things happen to those who pray? He was faithful. God, Ray loves you. God, Couldn't you give him something. We are all going to go through some tough times.

You are going to have mountain top experiences in your life, but you are also going to experience times like Elijah did hiding in caves wondering if God has forgotten you.

his dear wife is begging God from the hospital. I promise God perpetual prayers. God, intervene, make the kidneys ventilator, pull him up. God, have been there. And folks, whatever reason to take our

Here's Elijah in 1st Kings 19, he is running for his life and Jezebel is out to kill him. He is hiding in a cave even after that mountain top experience in which seeing God manifest Himself in an incredible way. Now all of a sudden he is hiding in a cave. Haven't you been there? Haven't you had God intervene in an incredible way and confirm that He is real, and a week later you are in a depression and struggling? Yes, that is Elijah. And ultimately Elijah is wondering if he can trust God to fulfill His promise? God made a promise to Abraham there would be a large nation, descendants as the number of sands. And now all of a sudden, I am the only guy. God, have you forgotten about us? And the answer is no. In fact Elijah, I have reserved to myself seven thousand who have not bowed the knee. What is the point? We don't know what God is doing. We don't know how He is intervening. We don't know why God takes one man home and answers prayer for another one. We don't know why two people can be praying and one spouse is delivered and the other one is called home. We don't know how God works in this world. Did Elijah have any idea that there were 7,000 other men who hadn't bowed the knee to Baal? He thought he was the only one. And God said, Wait a minute, Elijah, you are thinking

small right now. You are in your own little world right now. You have forgotten about the big picture. Elijah, can I remind you that I have 7,000 other men like you. That's kind of a big God, wouldn't you say? Let's go back to verse one. Paul says, can I submit myself as exhibit one? When you are asking what about Israel, what is going to become of those Jews, Paul says, May I remind you that I am an Israelite? May I remind you that I have a descendency that I can trace back to Abraham? Can I remind you that I was of the tribe of Benjamin? So Paul presents himself as abandoned Israel. You proof that God has not Israel, what was God see, if God had abandoned road to Damascus, and asking him those hard convicting questions like, What are you doing Saul? Paul reminds us that Jews are being saved. Paul reminds us that God does not have two tracks of people. God doesn't have a dual covenant going on in which Jews are in their own track and all the rest of us are in another track. This man called John Hagee who is on the television twice a day, five days a week, and if you flip through TBN, you will see his picture, he is wrong. WRONG. You come through Jesus or you don't come at all. Paul had to come through Jesus, and every other Jew has to come through Jesus. God doesn't have an alternative plan that He is saying, Okay, if you are a descendent of Abraham, get on the blue rail. If you are not, get on the green rail. There is one rail and Jesus Christ is the conductor of that train. You get on there by faith and faith alone. I bring this to your attention because John Hagee is really gaining quite an influence. The church in San Antonio has 19,000 people and he's on television all the time. He has this Israelite organization, Friends of Israel, claiming 200,000 members. Now do I think that we as a country should be friendly to Israel? Yes. But we should not come to the point where we decide that they do not need to come to Jesus. Paul says, Hold on nation of Israel. God is saving individuals. I am the first one, he says. Then he says, so then at this present time, in the same way, there is a remnant. A remnant is a small surviving group. He says they are at this present time, when you are saying, what is going to happen to Israel, when you are wondering what is going on, can I remind you that there is a remnant according to the election of grace. Not according to descendency to Abraham. Not according to where your DNA comes from. Not according to who your father is. That is not what determines whether you are saved or not. He said this is an election of grace. What is grace? Let's pause and remind ourselves. Everyone has a catchy little phrase, but I want to give you a little bit deeper definition. Grace is the gift of God that is expressed in His kindness of extending mercy, loving kindness and salvation to people. Grace is the dimension of divine activity that enables God to confront human indifference and rebellion with an inexhaustible capacity to forgive. Wow. Now think about that and grab a hold of that for just a minute. Stay with me! I said He has an inexhaustible capacity to forgive. Yes, I forgive. Yes, I forgive. Boy, you mean to say I could sin and when I sin, He doesn't run out of forgiveness? What if it's twice in two days in a row and it's the same sin. Now are we encouraging sin? No. God forbid. He addresses this in the previous chapters. But when we do fall, God doesn't say, I am just about out of grace. So then let us ask ourselves in the congregation of sinners, is this a model that we need to look at? I need that inexhaustible grace. I need that divine activity in my own life. I need to forgive. I need to show mercy. I need to show loving kindness. And when I am almost out, where do I go to get some more grace? I go to the throne of grace. How do I come for that grace? I come boldly before the throne. Are you getting this? I am struggling with giving forgiveness. They hurt me. They were rude to me. They were unkind to me. They were short with me. I am hurt. I need some grace so that I can forgive. Where do I go? I go to that throne of grace.

Grace is the dimension of divine activity that enables God to confront human indifference and rebellion with inexhaustible capacity to forgive.

tribe of Benjamin? So Paul proof that God has not see, if God had abandoned doing meeting Paul on the knocking him off his horse hard convicting questions

This is the problem. Often times we have forgotten the church is full of sinners. See, often times new converts come to the church and they get their feelings hurt and they say "Oh my goodness". They sin inside the church too. Yes. We are a bunch of people saved by grace. We lose our tempers. We are rude. We are short sided. We are selfish. We all struggle with something called the flesh. One of the reasons your marriage is struggling so much is that you want to fix your spouse. You are working so hard at getting your spouse righteous. If I could just get the spouse of my dreams, we'd have a great

marriage. You married a sinner. And she married a sinner. You have two sinners living in the same house. Do you want to make it work? You need some of this inexhaustible mercy. Then, two sinners get together and they have another sinner. Now you have 3 sinners living in one house. Amazingly some of you are not done, and you haven't figured out that you keep doing it. The next thing you know is that you have a house full of sinners. Some of us figured out what happened and we stopped right then and there. One sinner is enough! He is in the nursery. Just let him stay in the nursery. He doesn't watch the DVD's.

This is grace. Church members, we must forgive each other. It is not optional. He says this grace is an election of grace. I don't like that word. It's the Bible word. Paul uses it and this doctrine of election has two functions.

independence and righteousness. It God didn't pick you God didn't pick you saw someone that

Paul's doctrine of election has two functions: It checks human independence and it checks self-righteousness.

Number 1, It checks human Number 2, it checks self-reminds me, Hey, Buddy, because you were so special. because He looked down and was worth picking. It was all

grace. It should check self-righteousness in the church. No one should be walking around with a big chest thinking, I am something. I did my devotions and I prayed for 15 minutes, I gave my tithe. What we need to all remind ourselves on a regular basis is that I am saved by grace. It wasn't anything God saw in me. If God was counting on me to do something, I would be on my way to hell. God grabbed a hold of me and turned me around. Praise the Lord! That is what the doctrine of grace reminds us of. The call is by grace, repentance is by grace, and faith is by grace. There shouldn't be any boasting or arrogance in the body of Christ.

Then he says, look at verse 6, And if by grace then it is no more of works: otherwise grace is no more grace. Now those of you that study church history know that this was the fundamental issue of the Protestant Reformation. That Martin Luther went and confronted the Roman Catholic Church in their face over this issue. Wait a minute! You are saying there is something called grace but then you tell the person they have to say five "Hail Mary's". If you have to say five "Hail Mary's" then it's not grace. It's works. He is saying yes you are saved by grace, but you have to make a pilgrimage to Rome and give your money. Wait a minute. It sounds like you are mixing works in there. He is saying here, if you add anything to grace, it is no more grace. Communion, confirmation, squeezing beads, Hail Mary's; wait a minute. What you are doing is adding works in there.

I have heard this. I will forgive them "if." I will forgive them if they apologize. Wait a minute. It sounds to me that you are working in a little bit of works in there. I will forgive them if they will pay me back. Oh, so then it's not really grace then, is it? You have established a condition. You see, all that God requires is faith in His promise. That is it. That is all that we can expect. We can't expect anything more. If you add anything else to it, you have infiltrated works into grace. When you say, Hey, Sweetheart, I'll forgive you if you clean up your act. What you have said is I need some works to go along with this grace. And you don't really have the inexhaustible capacity to forgive because you have now predicated your grace upon an action that someone else has to do. That is why we don't have as much forgiveness going on in the body of Christ as we need to. Wives are getting tired of forgiving their husband, and they are expecting him to change. And when he doesn't change they are saying I am going to reserve my inexhaustible expression of grace until he changes. And what they are saying is, I'll give you some grace, but you have to give me some works. And it is no more grace when you add a work to it.

So what I am showing you is how theology makes a difference in your marriage. I am showing you how understanding how God has an inexhaustible capacity to forgive me requires that I extend that same grace out to you as a brother or sister in Christ. And when I am struggling at forgiving someone and when I say I can't forgive or when I say, I'll forgive when they—and then I fill in the blank. What I need

to do is turn around and I need to run to the heavenly Father and say, God I need some of that grace that You gave to me so that I can turn around and give it to that person. What do you think He means when He says, My grace is sufficient for you. It is sufficient to forgive, sufficient to move on, and sufficient to show mercy. What then, verse 7, *Israel hath not obtained that which he seeketh for*. Israel was seeking for righteousness of its own accord. Israel was seeking national prominence. Israel was seeking for Rome to be overthrown. And they had not received it. They are not getting it. That is what Paul is saying here. Just because you were a descendent of Abraham does not mean you were saved. Just because you were a descendent of Isaac does not mean you were saved. Just because you were a member of one of the twelve tribes doesn't mean you were saved. Don't think in terms that everyone that was a descendent of Abraham is going to be in heaven. There are a lot of Old Testament Jews who are in hell.

Then what is the criterion? Here it is right here. Abraham believed and it was counted unto him righteousness. There is God is not a New has been a biblical What then, Israel has obtained it? Election The rest were blinded.

We do not have any scenario in the Bible where someone wants to run to God and place their faith in Him and God throws up a brick wall.

the criterion. You see faith in Testament thing. Faith in God expectation from the beginning. not obtained it. Well then who obtained it. What about the rest? What? That is the bottom line.

That is tough. That is not an easy thing. This is not something that we rejoice over. We are not glad that anyone goes to hell. But this is what he says. Number 1, the nation didn't get it. The elect and the rest were blinded. That is a scary thought. Notice what it says in verse 8. *According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;)* unto this day. What a scary idea: eyes that could not see and ears that could not hear. How many of you read your New Testament—Matthew, Mark, Luke and John? What did Jesus say? He that hath ears, let him hear. If you can hear me right now, respond. Because you don't know how long those ears are going to hear. Today is the day of salvation. Now is the acceptable time. I will choose. No you won't choose. You are not the one that does the choosing. It is very clear what the Bible says. So while you have ears to hear, run to Christ. While you have eyes to see, run to the gospel. That is what he is saying here and it is very clear. If it makes you uncomfortable, I am sorry. That is the Bible. Repent and put your faith in Christ. I'll decide when I'm going to do that. No, no, no. So that in order that God's will be accomplished, some had eyes that could not see and some had ears that could not hear. Yes. That is correct. Now let's remember, these are not eyes that wanted to see. These are not ears that desired to hear. Don't misunderstand. Please listen very closely. There will not be anyone ever who says, I wanted to embrace the cross but God turned me away. Listen so closely. This is so important. We don't have any scenario in the word of God where someone is running to God, wanting to place their faith in the Person and work of Jesus Christ by grace through faith and God is throwing up a brick wall in their way. But when you sit there and say, I will choose when I repent. I will make those decisions. Be careful.

Verses 9 and 10 say, *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 always*. Look at what he describes in the Scripture. These people had eyes that could not see and there were these big weights on their backs holding them down. They were overwhelmed. Turn to Matthew 23. I want you to see the burden that he is talking about.

Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do: but do not ye after their works: for they say, and do not. We are getting an idea of what blind people do. They say and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. That is why their backs are bent over; the Jews had been binding burdens on them. Their backs are burdened. The law had been so exaggerated that

they are overwhelmed with Pharisaical Judaism that they can't even see up to see Messiah. *But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues. And the greetings in the markets, and to be called of men, Rabbi, Rabbi.* They love to be called Rabbi. It is important to them to hear those words. *But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.*

upon the earth: for one is heaven. Neither be ye your Master, even Christ. you shall be your servant. himself shall be abased;

One of the most difficult things we will wrestle with our entire Christian life is that He still holds everyone accountable for their own sin.

And call no man your father your Father, which is in called masters: for one is But he that is greatest among And whosoever shall exalt and he that shall humble

himself shall be exalted. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe until you, scribes and Pharisees, hypocrites! For ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, you make him twofold more the child of hell than yourselves. Folks, if you were in Canada you would be arrested for things like this. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Verse 23. Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! For ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Verse 29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Verse 37 Oh Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Wow. What a powerful verse.

Do you know what we learn from this? The fact that their eyes were blind and their ears were deaf does not absolve them of their individual responsibility of crucifying the Messiah. One of the greatest mysteries in the Bible, one of the most difficult things that you will wrestle with your entire Christian life is how God is Sovereign and still hold everyone accountable. That will be one of the most difficult things we will wrestle with until He calls us home. Where from our finite little human perspective we say, God, how can You do that? He still holds them accountable for their sin.

The fundamental truth that we are going to walk away from this passage of Scripture is that from Adam forward everyone is saved by grace through faith, not of works so that no one can boast of their salvation. What about the Jews who crucified the Messiah? Verse 11, *I say then, Have they stumbled that they should fall? God forbid.* In other words, can they get up from this fall? This stumbling was crucifying the Messiah. Now they are out of the church. Is this a permanent fall? Is there any hope for Israel? He says, God forbid; this fall occurred so that salvation could come to the Gentile. This was a God ordained stumble and fall. What Paul is describing for us over and over is how God can take something called sin, or what Satan means for evil and turn it into good. Satan meant crucifying the Messiah it for evil. And God takes that into good. It is an amazing thing. You are going to need this. What you perceive as evil in your life, like the premature death of a spouse, would be perceived as an evil thing. When you are wondering what in the world is going on and you are wondering "where are

You, God?" you are going to need to be reminded of the fact that God can take something like this and turn it into good.

Does this lead to a fatalistic look on life? Are we just to conclude that God has it all ordained and we are just little pawns on a chess board and we are just moved? No. I was thinking about this Tuesday when I was running. I was coming down here. The street was pretty empty. Not a whole lot of people around. I didn't have my phone with me. A van about like this pulled to the intersection right about there. There were 2 guys in that van that did not look too friendly to me. I mean they didn't wave. They didn't have any markings on it. And my mind when to wandering as it is often prone to do because I am such a sinner. And I said, God, what would I do if they jumped out with guns right now and just whipped open the doors of the vans and said, Get in. I don't have a stick. You see, a fatalistic approach to life would say, whatever happens happens. A fatalistic approach would say, Well, that must be God's will and you need to kind of succumb to it. Wait a minute. The thought came to me, and I hope the Lord led me in this thought, Not only does God ordain the end, God ordains the means. So how do I know that running isn't the means whereby I escape? I can run. Let me get out of here. You know what I am trying to help you understand is when it comes to my mom's salvation and she is just as lost as can be in Roman Catholicism, I don't go, Well, either she is elect or not. No. God has ordained the means and the means is witness, witness. Preach. Preach. Pray. Pray. This doesn't lead to a fatalistic outlook in life. You don't just throw in the towel and go, Oh, there is something called election, so we don't need to witness. We don't need to preach. Not only does God ordain the end, He ordains the means. How do you know that the means is not prayer and supplication? How do you know the means is not fasting? How do you know the means is not—fill in the blank? In this case, how do you know that the means is not running into those woods? They can't chase me in the woods. They are old fat guys. I am not going to throw in the towel. How do you know the means of delivery is not take my child to the emergency room? Some of these religious nuts say, Well, God will heal them. Wait a minute, how do you know the means is not to take them to a doctor? We don't just throw in the towel. We use every available thing that comes into our life. We don't just give up. Well, I guess that is just the way it is. No. That is a fatalistic outlook. Our outlook is God, I will do all that You tell me to do. I will do all that I can to the glory and I will trust in You in the end. I will trust that if we take him to the emergency room and if we take him to the doctors and we will do everything that the doctor says and if we pray and pray and You still call him home, then I will conclude that it was Your will, God. But I am not throwing in the towel. If they catch me, I am going to punch them in the face. God has ordained the means, not just the end. I am not going to conclude, Oh, it must be His means. But now if I punch them in the face and I don't out run them and I'm in the back of the van, then I go to the next thing. I don't just say, Oh, this just must be. Do you understand what I am saying to you? The fact that God is Sovereign and the fact that He is in charge and He is saving the Jews that He chooses to save does not change the responsibility to preach the gospel to Jews. But in the end, we dump it in His lap. God this is Your kingdom. Go, these are Your people. This is Your plan of salvation and God, You will do as You see fit. I am the laborer. I will plant. I will water. I will weed. I will do all that I can. I will fertilize. But in the end, Who gives the increase? God does. That is the message. Look at verse 12. *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 fullness? Verse 14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.*

If the stumbling of the Jews resulted in this incredible thing we call the Church and when you are in a good church and a loving church it is an awesome thing. And when you found brothers and sisters in Christ and we take care of them and we forgive each other, it is a fun and awesome thing to be in a great church. He says, if this is the result of the diminishing of the Jews, wait to see what God has in store when He brings the Jews back to their fullness. If you think this is a good thing, and it is, just wait and see what God has in store for those that love. Wait and see what is going to happen when He does finish fulfilling all the promises to Abraham and David. Wait and see what life is going to be like when the Davidic rule is in full place. Wait and see what a thousand of a millennial kingdom is going to be like when Satan is bound. Wait and see what life is going to be like then. Wait and see when you won't

have gridlock in Washington DC, and you are worried about an oil spill in the Gulf of Mexico. Wait and see until God is in charge. So, yes, we suffer right now and yes, we right now only a remnant is being saved from different people groups. That is right. But God has so much more in store for them that love Him. That is the message. We will pick up next week on the rest of the chapter.