



“Ingrafted Branches” (Romans 11:1-24)(11.5.23)

Romans 11:1-24 Amplified Bible

11 I say then, has God rejected *and* disowned His people?

Certainly not! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. ² God has not rejected His [chosen] people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel? ³ “Lord, they have killed Your prophets, they have torn down Your altars, and I alone am left [of the prophets], and they are seeking my life.” ⁴ But what is God’s response to him? “I have kept for Myself seven thousand men who have not bowed the knee to Baal.” ⁵ So too then, at the present time there has come to be a remnant [a small believing minority] according to *God’s* gracious choice. ⁶ But if it is by grace [God’s unmerited favor], it is no longer on the basis of works, otherwise grace is no longer grace [it would not be a gift but a reward for works].

⁷ What then? Israel failed to obtain what it was seeking [that is, God’s favor by obedience to the Law], but the elect [those chosen few] obtained it, while the rest of them became hardened *and* callously indifferent; ⁸ just as it is written [in Scripture],

“God gave them a spirit of stupor,
Eyes that do not see and ears that do not hear,
[a spiritual apathy that has continued] to this very day.”

⁹ And David says,

“Let their table (abundance) become a snare and a trap,
A stumbling block and a retribution to them.

10

“Let their eyes be darkened so that they do not see,
And make their backs bend [under their
burden] forever.”

11 So I say, have they stumbled so as to fall [to spiritual ruin]? Certainly not! But by their transgression [their rejection of the Messiah] salvation *has come* to the Gentiles, to make Israel jealous [when they realize what they have forfeited]. 12 Now if Israel’s transgression means riches for the world [at large] and their failure means riches for the Gentiles, how much more will their fulfillment *and* reinstatement be! 13 But *now* I am speaking to you who are Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry, 14 in the hope of somehow making my fellow countrymen jealous [by stirring them up so that they will seek the truth] and *perhaps* save some of them. 15 For if their [present] rejection [of salvation] is for the reconciliation of the world [to God], what will their acceptance [of salvation] be but [nothing less than] life from the dead? 16 If the first portion [of dough offered as the first fruits] is holy, so is the *whole* batch; and if the root (Abraham, the patriarchs) is holy, so are the branches (the Israelites).

17 But if some of the branches were broken off, and you [Gentiles], being like a wild olive shoot, were grafted in among them to share with them the rich root of the olive tree, 18 do not boast over the [broken]

branches *and* exalt yourself at their expense. If you do boast *and* feel superior, *remember that* it is not you who supports the root, but the root that *supports* you. ¹⁹ You will say then, “Branches were broken off so that I might be grafted in.” ²⁰ That is true. They were broken off because of their unbelief, but you stand by your faith [as believers understanding the truth of Christ’s deity]. Do not be conceited, but [rather stand in great awe of God and] fear [Him]; ²¹ for if God did not spare the natural branches [because of unbelief], He will not spare you either. ²² Then appreciate the gracious kindness and the severity of God: to those who fell [into spiritual ruin], severity, but to you, God’s *gracious* kindness—if you continue in His kindness [by faith and obedience to Him]; otherwise you too will be cut off. ²³ And even they [the unbelieving Jews], if they do not continue in their unbelief, will be grafted in; for God has the power to graft them in again. ²⁴ For if you were cut off from what is by nature a wild olive tree, and against nature were grafted into a cultivated olive tree, how much easier will it be to graft these who are the natural *branches* back into [the original parent stock of] their own olive tree?

The word of God for the people of God.



LET US PRAY.

Title: **“Ingrafted Branches”**

INTRODUCTION:

We will start with a visual demonstration of how a branch may be ingrafted. I have asked Jeff Andrews to do this for us. My hope is this will

cement in your mind the illustration that the Apostle Paul is using to demonstrate God's plan of redemption for humanity.

{Jeff will take about 3 min. to do this from the choir loft.} Thank you Jeff for sharing your expertise.



BODY:

We start this 11th chapter with Paul asking the question he knows was on everyone's mind. The evidence seems to point towards Israel being rejected and disowned by God. Certainly not! Paul says emphatically.

He uses himself as an example. Paul was a Jew. Not only was he in the bloodline of Abraham, but because he was a follower of Yeshua, Jesus, he was the spiritual son of Abraham also. Benjamin was the smallest tribe of Israel. Before Paul was converted he was called Saul. Probably, he was named after Israel's first king, who was also of the Tribe of Benjamin.

Paul's dramatic conversion came on the Damascus Road. He was on his way to arrest and persecute followers of the Way, Christians. The Lord Jesus came in a flash of light and knocked him down. Jesus asked him, "Saul, Saul, why do you persecute me?"

In Paul's first letter to Timothy, he wrote: 1 Timothy 1:15–16 (NIV84) ¹⁵ Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst. ¹⁶ But for that very reason I was shown mercy so that in me, the

worst of sinners, Christ Jesus might display his unlimited patience **as an example** for those who would believe on him and receive eternal life.

So, the Apostle Paul's argument is based on his personal experience. If God was willing and able to save him, then The Chosen People could be saved too.



I have always been puzzled by the Prophet Elijah. He holds a mighty place in Biblical history. He performed miracles. James using him as an example of the power of prayer James 5:17–18 (NIV84) ¹⁷ Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain on the land for three and a half years. ¹⁸ Again he prayed, and the heavens gave rain, and the earth produced its crops.

Most people are familiar with Elijah's faithful confrontation on Mount Carmel with 450 prophets of Baal. Elijah proved Baal impotent. Then he called on the LORD God who answered with fire from heaven.

This great man of God, after these victories, became afraid of Jezebel and ran for his life. Later, the source of Elijah's fear was revealed. He believed that he was all alone, the only one faithful to the only God.

But, it wasn't true. The LORD tells Elijah in 1 Kings 19:18 (NIV84) "Yet I reserve seven thousand in Israel— all whose knees have not bowed down to Baal and all whose mouths have not kissed him." Lesson 1: The Almighty's plan is always moving forward. Lesson 2:

When you are on God's side, you are NEVER alone.
Lesson 3: Do not trust your feelings. Trust in the LORD's never failing love.

Then Paul warns against seeking your own righteousness and rejecting the grace of God. Remember, Ephesians 2:8-9 (NIV84) ⁸ For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God— ⁹ not by works, so that no one can boast.

Paul quotes scripture that demonstrates the danger of hardening your heart or being callously indifferent to the things of God. We must respond when the Holy Spirit moves. Because, we never know when the gate of heaven may be closed to us.



Over these last four weeks of this sermon series, have you wondered what the background picture is? Now you know. It is the historical site of the mountaintop fortress of Masada.

It is a highly popular tourist attraction with 750,000 visitors each year.

In the 1st Roman Jewish War, Jerusalem was completely destroyed in 70 AD. Jesus had prophesied this event. The people were being killed or enslaved and deported. The population was decimated. The Jerusalem Temple was destroyed and with it, the whole sacrificial system of the Jewish faith.

The Romans methodically tracked down and killed the various pockets of Jewish rebels. Masada was one of the last places of resistance. They held out for two years.

When their defeat was imminent, all the men, women, and children died at their own hands rather than surrender their fate to the Romans' brutality.

In the years to come, there would be two more rebellions. All Jewish resistance was completely crushed by the Roman Legions. Judea was renamed Syria Palaestina. The remaining Jews were barred from Jerusalem. Israel as a sovereign nation no longer existed.

How do we reconcile this with the promise made in Jeremiah 31:35–37 (NIV84)?

³⁵ This is what the Lord says,
he who appoints the sun
to shine by day,
who decrees the moon and stars
to shine by night,
who stirs up the sea
so that its waves roar—
the Lord Almighty is his name:

³⁶ "Only if these decrees vanish from my sight,"
declares the Lord,
"will the descendants of Israel ever cease
to be a nation before me."

³⁷ This is what the Lord says:
"Only if the heavens above can be measured

and the foundations of the earth below be searched out
will I reject all the descendants of Israel
because of all they have done,”
declares the Lord.

During the Thursday night meetings of The Narrow Way,
we are studying The Israel Story. We learned that there
are at least seven places which refer to God placing His
Name in Jerusalem or the Jerusalem Temple. They are
some variation of this: the Lord had said to David and to
his son Solomon, **“In this temple and in Jerusalem,
which I have chosen out of all the tribes of Israel, I will
put my Name forever.**

When the Great I AM puts His Name someplace, what
does it mean? He is claiming it, establishing it as His
own. It is a promise of His presence, authority, character,
and His identity. The eternal all powerful God of the
universe has planted His flag in Jerusalem. When Jesus
returns, He will reign for a thousand years from that
capital. There is no other city, never has been, or ever
will be, that is able to make such a claim.



Paul argues that everything that had
happened and will happen is subject
to God’s plan and in view of His
foreknowledge. Ephesians 1:4
(NIV84) For he chose us in him
before the creation of the world to be
holy and blameless in his sight. 1 Peter 1:19–20 (NIV84)
¹⁹ but with the precious blood of Christ, a lamb without

blemish or defect. ²⁰ He [Christ] was chosen before the creation of the world, but was revealed in these last times for your sake. Revelation 13:8 (NIV84) All inhabitants of the earth will worship the beast—all whose names **have not** been written in the book of life belonging to the Lamb that was slain from the creation of the world.

Paul uses an olive tree as a metaphor. Israel and the whole tree is holy because the root of Abraham, Isaac, and Jacob is holy. Some of the branches had to be broken off because of unbelief. The Gentiles are considered the uncultivated or wild olive shoots. God has grafted them into the cultivated Chosen Tree. AND, God has the power and the will to graft believing Jews back into their own olive tree.

Within that argument, Paul calls Christians to humility. He warns against looking down on the Jews, against antisemitism, because it was through the Jews that salvation came to the Gentiles. **Hold onto your faith and be obedient; otherwise you too will be cut off.**

CONCLUSION:

- We started worship today with acknowledging “All Saints Day.” Remember Hebrews 12:1–3 (NIV84) Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. ² Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the

cross, scorning its shame, and sat down at the right hand of the throne of God. ³ Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart.

Every Christian becomes a part of the CLOUD of witnesses. You and I will be too. God's plan continues on His charted course.

- The grafting into the Plan of Salvation coincides with that cloud. Maybe we could think of it as the Tree of Salvation that reaches up to the heavens. The roots went down when God Chose HIMSELF a People. The unfaithful were cut off. The new branches of the Church – mostly Gentile churches that grew from Jewish roots – were grafted into this Tree of Salvation. Once again, Israel will be grafted back in when the salvation of the Gentiles has been fulfilled. And it will happen when the Messiah is revealed to them in powerful way.
- The branch of the apostate Church will be broken off. Make no mistake. Those in authority are held to a higher standard and a time of judgment will come.

There is a faithful remnant. There has always been a faithful remnant. There will always be a faithful remnant.

How many times have we sung Revive Us Again in the last five years? I don't know, but it has been a lot. Have we been revived? Not yet. BUT, as God is always at work and His plans cannot be thwarted, I have faith that His will shall be done. It may not materialize in a way that

we have imagined because God's ways are so much higher than our ways. Nevertheless, I trust in the promises of the LORD God Almighty.

Romans 11:33–36 (NIV84) *Doxology*

³³ Oh, the depth of the riches of the wisdom and knowledge of God!

How unsearchable his judgments,
and his paths beyond tracing out!

³⁴ "Who has known the mind of the Lord?

Or who has been his counselor?"

³⁵ "Who has ever given to God,
that God should repay him?"

³⁶ For from him and through him and to him are all things.

To him be the glory forever! Amen.

As we prepare our hearts to come to the Lord's Table, let us remember that we are part of God's plan. We celebrate Jesus' life, death, and resurrection in this remembrance celebration. May our living in the Way of Christ attract others to faith in our Savior.

Amen and amen. Let us pray.

There is another hymn sometimes sung for celebrations of All Saints' Day. Though it's bit chirpy for my personal taste, the words catch the bifocal vision of looking to the past and remaining focused on our own impact in the present:

1 I sing a song of the saints of God,
patient and brave and true,
who toiled and fought and lived and died
for the Lord they loved and knew.
And one was a doctor, and one was a queen,
and one was a shepherdess on the green:
they were all of them saints of God, and I mean,
God helping, to be one too.

2 They loved their Lord so dear, so dear,
and God's love made them strong;
and they followed the right, for Jesus' sake,
the whole of their good lives long.
And one was a soldier, and one was a priest,
and one was slain by a fierce wild beast:
and there's not any reason, no, not the least,
why I shouldn't be one too.

3 They lived not only in ages past;
there are hundreds of thousands still;
the world is bright with the joyous saints
who love to do Jesus' will.
You can meet them in school, or in lanes, or at sea,
in church, or in trains, or in shops, or at tea;
for the saints of God are just folk like me,
And I mean to be one too.

(OGRP, # 482 / UMC Hymnal, #712)

Paul devoted all of Romans 11 to presenting proof that God is not through with Israel. We must not apply this chapter to the church today, because Paul is discussing a literal future for a literal nation. He called five witnesses to prove there was a future in God's plan for the Jews.¹

The fact that his conversion is presented three times in the Book of Acts is significant (Acts 9, 22, 26). Certainly Dr. Luke did not write these chapters and repeat the story just to exalt Paul. No, they were written to show Paul's conversion as an illustration of the future conversion of the nation of Israel.²

1 Timothy 1:16 (NIV84)

¹⁶ But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his unlimited patience **as an example** for those who would believe on him and receive eternal life.

The accounts of Paul's conversion tell very little that parallels our salvation experience today. Certainly none of us has seen Christ in glory or actually heard Him speak from heaven. We were neither blinded by the light of heaven nor thrown to the ground. In what way, then, is Paul's conversion "a pattern"? It is a picture of how the nation of Israel will be saved when Jesus Christ returns to establish His kingdom on earth. The details of Israel's future restoration and salvation are given in Zechariah

¹ Wiersbe, W. W. (1996). [*The Bible exposition commentary*](#) (Vol. 1, p. 550). Victor Books.

² Wiersbe, W. W. (1996). [*The Bible exposition commentary*](#) (Vol. 1, p. 550). Victor Books.

12:10–13:1. The nation shall see Him as He returns (Zech. 14:4; Acts 1:11; Rev. 1:7), recognize Him as their Messiah, repent, and receive Him. It will be an experience similar to that of Saul of Tarsus when he was on his way to Damascus to persecute Christians (Acts 9).³

Elijah thought that the nation had totally departed from God (see 1 Kings 19). But Elijah discovered that there was yet a remnant of true believers. He thought he was the only faithful Jew left and discovered that there were 7,000 more.⁴

Isaiah 10:22–23 (NIV84)

²² Though your people, O Israel, be like the sand by the sea,

only a remnant will return.

Destruction has been decreed,

overwhelming and righteous.

²³ The Lord, the Lord Almighty, will carry out the destruction decreed upon the whole land.

Deuteronomy 29:4 (NIV84)

⁴ But to this day the Lord has not given you a mind that understands or eyes that see or ears that hear.

³ Wiersbe, W. W. (1996). [*The Bible exposition commentary*](#) (Vol. 1, p. 550). Victor Books.

⁴ Wiersbe, W. W. (1996). [*The Bible exposition commentary*](#) (Vol. 1, p. 550). Victor Books.

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.⁵

God introduced a new factor—the church—in which believing Jews and Gentiles are one in Christ (Eph. 2:11–22). In Ephesians 3, Paul called this new program “the mystery,” meaning “the sacred secret” that was not revealed in the Old Testament. Does this mean that God has abandoned His kingdom program for Israel? Of course not! Israel is merely set aside until the time comes for God’s plans for Israel to be fulfilled.⁶

Please keep in mind that Paul was not discussing the relationship of individual believers to God, but the place of Israel in the plan of God.⁷

To say that the olive tree, with its natural and grafted branches, is a picture of the church would be a great mistake. In the church, “there is no difference”; believers are “all one in Christ Jesus” (Gal. 3:28). God does not

⁵ Wiersbe, W. W. (1996). [*The Bible exposition commentary*](#) (Vol. 1, p. 551). Victor Books.

⁶ Wiersbe, W. W. (1996). [*The Bible exposition commentary*](#) (Vol. 1, p. 551). Victor Books.

⁷ Wiersbe, W. W. (1996). [*The Bible exposition commentary*](#) (Vol. 1, p. 552). Victor Books.

look on the members of Christ's body and see them as Jews or Gentiles. The olive tree illustrates the relationship between Jew and Gentile in the program of God. The "breaking off of the branches" is the equivalent of "the fall" (Rom. 11:11), "the diminishing" (Rom. 11:12), and "the casting away" (Rom. 11:15). To read into this illustration the matter of the eternal destiny of the individual believer is to abuse the truth Paul was seeking to communicate.⁸

Paul was discussing the Gentiles collectively, and not the individual experience of one believer or another.⁹

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.¹⁰

If the fall of Israel means revival for the world, the "fullness" of Israel can mean nothing less than "life from the dead," or, as Bruce suggests, "a veritable resurrection." In his enthusiasm the apostle has introduced a thought of monumental significance without

⁸ Wiersbe, W. W. (1996). [*The Bible exposition commentary*](#) (Vol. 1, p. 552). Victor Books.

⁹ Wiersbe, W. W. (1996). [*The Bible exposition commentary*](#) (Vol. 1, p. 552). Victor Books.

¹⁰ Wiersbe, W. W. (1996). [*The Bible exposition commentary*](#) (Vol. 1, p. 552). Victor Books.

bothering to give us any warning. He is telling us that Israel, which was down but not out, will, in actual fact, rise again. Her failure will give way to fullness; her rejection will be replaced by reception. There will indeed be a day when Israel is seen to be, on a grand scale, the people of God, through faith.¹¹

It is the continuance in belief that is the true evidence of genuine faith in the same way that the of the saints” reminds us that true saints do persevere.¹²

Israel experienced not a permanent fall, but a stumbling.¹³

Israel’s “fullness” suggests a large-scale conversion (cf. “full number [lit., ‘fullness’] of the Gentiles,” v. 25).¹⁴

Because Paul was convinced that Israel’s stumbling is temporary, he asked, **What will their acceptance be but life from the dead?** (lit., “out from dead ones”) This question explains the clause, “How much greater riches will their fullness bring” (v. 12). Israel’s “acceptance” of Christ is related to “the first resurrection” (Rev. 20:4–6), the resurrection of life (John 5:29, kjv). The first resurrection includes dead saints at the Rapture (1 Thes. 4:13–18), martyred Great Tribulation saints

¹¹ Briscoe, D. S., & Ogilvie, L. J. (1982). [Romans](#) (Vol. 29, p. 206). Thomas Nelson Inc.

¹² Briscoe, D. S., & Ogilvie, L. J. (1982). [Romans](#) (Vol. 29, p. 208). Thomas Nelson Inc.

¹³ Witmer, J. A. (1985). [Romans](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 483). Victor Books.

¹⁴ Witmer, J. A. (1985). [Romans](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 483). Victor Books.

raised at Christ's return (Rev. 20:4, 5b), and believing Old Testament saints (Dan. 12:1–2). The second resurrection will include all the wicked dead to be judged at the great white throne judgment (Rev. 20:5a, 12–13). The teaching that there will be one general resurrection of all humanity at one time fails to take these distinctions into account.¹⁵

Normally a branch of a cultivated olive tree is grafted into a wild olive tree, the opposite of what Paul spoke of here. But he knew that grafting the wild into the cultivated was not the norm (though it was done), for later he said it was “contrary to nature” (Rom. 11:24).¹⁶

ADRIAN ROGERS preached this in 1998:

The land of Israel that I've visited many times, and I'm looking forward to going back to, is the geographic center of the world. In Ezekiel 5:5, God says to that land, “I have put you in the midst of the nations.” That is, you are in—as some give it—the navel of the nations. Israel is a land bridge between three continents, Asia, Africa, and, Europe. It's a great military and economic crossroads, right there in the very hub of the world.¹⁷

it's the revelation center. The book that I hold in my hand, that I'm preaching from, was written in that land

¹⁵ Witmer, J. A. (1985). [Romans](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 484). Victor Books.

¹⁶ Witmer, J. A. (1985). [Romans](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 484). Victor Books.

¹⁷ Rogers, A. (2017). [Is God through with the Jews?](#) In *Adrian Rogers Sermon Archive* (Ro 11:1). Rogers Family Trust.

by those people, by and large. It's here where Moses and the prophets gave us the Word of God.¹⁸

It is the spiritual center, because Jesus is of the tribe of Judah. Jesus is a Jew, and He was born in the land of Israel. He lived in the land of Israel. He taught in the land of Israel. He was crucified in the land of Israel. He was buried in the land of Israel. He rose in the land of Israel. He ascended from the land of Israel. He's coming back to the Mount of Olives, right there by Jerusalem. So it is the spiritual center.¹⁹

It is the prophetic center. If you want to know what God is doing in the world, if you want to understand Bible prophecy, you'll never understand it apart from understanding what God is doing in Israel.²⁰

It is the storm center. As we've said, the clouds of Armageddon are gathering, even as we're talking.²¹

But, thank God, it will be the peace center. That's the reason the Bible tells us to pray for the peace of Jerusalem. And there will never be peace in this world

¹⁸ Rogers, A. (2017). [Is God through with the Jews?](#) In *Adrian Rogers Sermon Archive* (Ro 11:1). Rogers Family Trust.

¹⁹ Rogers, A. (2017). [Is God through with the Jews?](#) In *Adrian Rogers Sermon Archive* (Ro 11:1). Rogers Family Trust.

²⁰ Rogers, A. (2017). [Is God through with the Jews?](#) In *Adrian Rogers Sermon Archive* (Ro 11:1). Rogers Family Trust.

²¹ Rogers, A. (2017). [Is God through with the Jews?](#) In *Adrian Rogers Sermon Archive* (Ro 11:1). Rogers Family Trust.

until there's peace in Jerusalem, and there won't be peace in Jerusalem without Jesus, the Prince of Peace.²²

You see, Israel, this nation, is a God-created, God-decreed, God-loved, God-called, God-elected, and God-protected people. And it is not without significance that Jerusalem, the capital of this land, is the most important city upon the face of the earth.²³

Zechariah 12:3 (NIV84)

³ On that day, when all the nations of the earth are gathered against her, I will make Jerusalem an immovable rock for all the nations. All who try to move it will injure themselves.

Zechariah 12:8–11 (NIV84)

⁸ On that day the Lord will shield those who live in Jerusalem, so that the feeblest among them will be like David, and the house of David will be like God, like the Angel of the Lord going before them. ⁹ On that day I will set out to destroy all the nations that attack Jerusalem.

Mourning for the One They Pierced

¹⁰ "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves

²² Rogers, A. (2017). [Is God through with the Jews?](#) In *Adrian Rogers Sermon Archive* (Ro 11:1). Rogers Family Trust.

²³ Rogers, A. (2017). [Is God through with the Jews?](#) In *Adrian Rogers Sermon Archive* (Ro 11:1). Rogers Family Trust.

for a firstborn son. ¹¹ On that day the weeping in Jerusalem will be great, like the weeping of Hadad Rimmon in the plain of Megiddo.

Oh, friend, just as the apostle Paul saw the Lord Jesus—the resurrected as glorified Jesus—these Jews in that day are going to see Him.²⁴

And then, Paul became a witness to the nations of the world. And these Jews are going to become a witness to the nations of the world. In Revelations chapter 7, John the apostle had a foreglimpse into glory, and he saw a great number of Jews, he said 144,000 of all the tribes of Israel, they are sealed with the seal of God in their foreheads, and then he tells, in Revelation chapter 7, beginning about verse 9, of the witness of these 144,000. And, he said, “And I saw a great multitude of all kindreds, tribes, peoples, nations, a multitude that no man could number, and these are the ones that have come out of the great tribulation, washed their robes white, and made them whiter than the blood of the Lamb.”²⁵

God always has a remnant; God always has a faithful people. And Israel, there has always been a remnant of

²⁴ Rogers, A. (2017). [Is God through with the Jews?](#) In *Adrian Rogers Sermon Archive* (Ro 11:1). Rogers Family Trust.

²⁵ Rogers, A. (2017). [Is God through with the Jews?](#) In *Adrian Rogers Sermon Archive* (Ro 11:1). Rogers Family Trust.

believing Jews, and there always will be, because God is the one who preserves Israel.²⁶

Psalm 89:27–37 (NIV84)

27 I will also appoint him my firstborn,
the most exalted of the kings of the earth.

28 I will maintain my love to him forever,
and my covenant with him will never fail.

29 I will establish his line forever,
his throne as long as the heavens endure.

30 “If his sons forsake my law
and do not follow my statutes,

31 if they violate my decrees
and fail to keep my commands,

32 I will punish their sin with the rod,
their iniquity with flogging;

33 but I will not take my love from him,
nor will I ever betray my faithfulness.

34 I will not violate my covenant
or alter what my lips have uttered.

35 Once for all, I have sworn by my holiness—

²⁶ Rogers, A. (2017). [Is God through with the Jews?](#) In *Adrian Rogers Sermon Archive* (Ro 11:1). Rogers Family Trust.

and I will not lie to David—

³⁶ that his line will continue forever

and his throne endure before me like the sun;

³⁷ it will be established forever like the moon,
the faithful witness in the sky." *Selah*