

"THAT HE MIGHT HAVE MERCY UPON ALL"

Romans 11:28-32

INTRODUCTION:

A. *"All Israel shall be saved"* vs. 26

- 1) A Deliverer shall come out of Sion
- 2) He shall turn away ungodliness from Jacob

B. God will keep his covenant vs. 27

- 1) God never abrogates an agreement
- 2) He will take away their sins

I. Israel, Enemies, Yet Beloved vs. 28

A. *"As concerning the gospel, they are enemies for your sakes:"*

- 1) *"enemies"* = εχθρος = "an adversary", "hating another and adverse to him"
- 2) "In the preaching of the good news they are treated as enemies of God on your account." Knox

B. *"but as touching the election, they are beloved for the fathers sake."*

- 1) *"touching"* = "according to"
- 2) *"election"* = εκλογη = "that which is chosen"
- 3) "But from the stand-point of God's selection, they are dear to him on account of the Patriarchs." TENT

II. God Has Not Changed His Mind About Israel

A. *"For the gifts and calling of God..."* vs. 29

- 1) *"gifts"* = χαρισμα = "that which is freely given"
- 2) *"calling"* = κλησις = "an invitation", "summons"

B. *"...are without repentance"*

- 1) *"repentance"* = αμεταμελητος = "not to be regretted", "without change of purpose"

- 2) "For God does not change his mind about those to whom he gives his blessings or extends an invitation."

III. The Gentiles Have Obtained Mercy Because of Israel's Unbelief *verse 30*

A. *"For as ye in times past have not believed God."*

- 1) *"times past"* = ποτε = "once", "formerly"
- 2) *"not believed"* = απειθεω = "to be disobedient"
- 3) "For just as ye at one time had not yielded to God" Rhm

B. *"yet have now obtained mercy through their unbelief."*

- 1) *"obtained mercy"* = "to receive the pity and help of almighty God"
- 2) *"unbelief"* = απειθεια = "willful unwillingness to be persuaded, unbelief in action" These had heard and they knew the truth, yet they would not accept Jesus as the Messiah.

IV. Israel Will Obtain Mercy Because The Gentiles Will Have Mercy Upon Them *verse 31*

A. *"Even so have these also now not believed..."*

- 1) *"not believed"* = απειθεω = "to be disobedient"
- 2) *"so these also have now refused to yield..."*

B. *"...that through your mercy they also may obtain mercy."*

- 1) *"mercy"* = ελεωω = "to have the desire of relieving the miserable"
- 2) "Someday they will receive mercy because you will feel pity for them."
- 3) The unbelief of Israel fell out to the good of the Gentiles. The mercy of the Gentiles will fall out to the good of the Israelites.

V. All Israel Is Considered To Be In Unbelief verse 32

A. *"For God hath concluded them all in unbelief"*

- 1) *"concluded"* = συγκλειω = "to hem in", "enclose",
"to shut together as a net", "imprison"
- 2) *"unbelief"* = απειθεια = "willful unbelief",
"rebellion", "knowing better, but refusing to do so"

B. *"that he might have mercy upon all."*

- 1) "that to all alike he may show mercy" TENT
- 2) *Galatians 3:22-23*

C. All are confined by God because of their refusal to act affirmatively on the truth they know. He imprisons every unbeliever. He has put in the same net all of Israel. He will deliver them all at the same time.

- 1) Some Jews believe but according to the purpose of election He has declared all the Nation to be in unbelief.
- 2) He will save the nation of Israel.

VI. Mercy Is God's Remedy For Unbelief

A. The motive of God in all of His working with Israel and the Gentiles is that he might position Himself to have mercy.

- 1) The Jews were in unbelief, God took advantage and extended mercy to the Gentiles nations.
- 2) The Gentiles stood on faith. They believed. God would use their belief to have mercy upon the Jews.

B. Each person stands in need of God's mercy. It is available and plentiful.

- 1) *Psalms 130:7 - "Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plentiful redemption."*

- 2) *Psalms 119:64 - "The earth, O Lord, is full of thy mercy: teach me thy statutes."*

