

THROUGH THE BIBLE STUDY

ROMANS 9-10

General George Armstrong Custer of the US Cavalry pretended to be friendly to the Indians, but he never really listened to their pleas. The Sioux and Cheyenne tribes came to view Custer as their bitter enemy. They ended up killing him at the battle of Little Big Horn.

When the Indian squaws found Custer's body, they took a sharp awl and pierced countless holes in his ears. They believed those holes would help him listen better in the after-world!... But this Indian myth reflects a biblical truth - whether our ears are pierced or not, [we all will hear better in the after-life](#). In heaven, issues we struggled to grasp - doctrines that dumfounded us now - will be perfectly explained by God Himself.

This is the truth we need to remember when we come to Romans 9-11. The doctrines of [predestination](#) and [free will](#) are thorny theology. They've been debated since the Church was born. Their complete comprehension won't be obtained this side of heaven.

And this is where a healthy realization of our own limitations - even a little humility - will go a long way.

Romans 1-8 dealt with [the principles in salvation](#).

Chapters 12-16 discuss [the practicals of salvation](#).

But in between the principles and the practicals Romans 9-11 delves into [a problem with salvation](#)...

Romans 9-11 answers the question: **Now that salvation by grace through faith in Jesus has come to the Gentiles what is God's attitude toward the Jews?**

Romans 9 is pretty heady stuff. It features Paul's most cerebral arguments. That's why it's interesting that he begins by revealing his heart... Verse 1, **"I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, that I have great sorrow and continual grief in my heart..."** Paul is brokenhearted over the lost-ness of Israel. Unless you have immediate family who doesn't know Jesus, it's difficult to grasp the depth of this grief. The heart aches when your eternal destiny differs from people you love.

Paul is about to say hard things to the Jews. He first wants them to know how much he loves them. The thought of his Hebrew-kin burning in hell grieves him.

He makes a mind-boggling statement in verse 3, **"For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh..."** The word **"accursed"** is **"anathema."** It means **"to deliver a soul to eternal damnation."** Paul is saying he's willing to go to hell if the Jews can go to heaven!

Think of the Secret Service Agent who puts his life on the line to protect the President. He'll take a bullet for the commander and chief. But that's nothing compared to Paul's sacrifice. He's willing to forego - not just earthly life, but eternal life - to save the Jews.

Once, two men were discussing their respective churches... The first man said, **"You guys just got a new pastor, didn't**

you. Why did you fire the old one?" His buddy replied, "He spoke too much about hell."

The first fellow asked again, "What about the new pastor, what subject does he speak on?" His buddy says, "Well, he speaks on hell too." He was confused, "What's the difference if both men speak on hell?"

His friend explained, "When the old pastor told folks they were going to hell it sounded like he was glad, but when the new pastor tells them they're going to hell it sounds like it's breaking his heart." This was Paul. He'd go to hell if it meant the Jews could go to heaven. And if Paul was willing to go to hell for the lost... why aren't we willing to walk next door to share our faith, or love on a co-worker, or invite a neighbor to church?

Realize, in the next 30 seconds 39 people will die. Every hour 5000 people leave this world to meet their Maker, and most of them step out into a Christ-less eternity. This realization should stir up our concern.

Paul's passion for the Jews was enhanced by their many privileges. He writes in verse 4, "who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen." Here, Paul lists some of the blessings given to the Jews - the greatest of which was Jesus, Who was born a Jew.

There's an old saying, "You don't get to pick your relatives..." That is, unless you're God! Of all the nations, God chose the Jews. They were His partner in salvation... Yet

tragically, John 1:11 tells us, "Jesus came to His own, and His own did not receive Him."

For 2000 years the Jews occupied a special place in God's plan. That's why Paul's readers were so puzzled as to why they weren't saved... I would've answered, the Jews had a choice, and chose to reject Jesus. But Paul surprises us with a different rationale. What happened to the Jews was the result of God's choice!

Verse 6, "But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel..."

Here's Paul's first point. The Jews trusted in their **bloodline** to save them, but that wasn't enough. A real relationship with God isn't the result of bloodline, but grace. In God's estimation, not everyone with Hebrew blood or DNA is a true Jew (that is, a real child of God.)

Verse 7, "Nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called." That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed. For this is the word of promise: "At this time I will come and Sarah shall have a son." Abraham had two sons. Biologically, Ishmael was his firstborn, but spiritually speaking God never recognized Ishmael. In Genesis 22:2, God told Abraham, "Take now your son, your only son Isaac..." Notice, God called "Isaac," Abraham's "only son."

God's people were never just about **bloodline**. Pedigree alone didn't save you. And this shocked the Jews. They

figured since they were heirs of Abraham they were automatically accepted by God. Not so!

The other trait the Hebrews trusted in was their **behavior**. To a Jew salvation was something due! It was a paycheck you earned by doing good deeds.

This is the error Paul tackles in verse 10, “**And not only this, but when Rebecca also had conceived by one man, even by our father Isaac (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), it was said to her, “The older shall serve the younger.”** Rebecca had twin boys, Jacob and Esau, and before either of them did a thing - attended church, or gave an offering, or fed a poor person - before they did their first good deed God chose Jacob over Esau. Later in life, Jacob swindled Esau. Jacob was more diabolical than Esau, yet God still chose Jacob. Paul’s point is it had nothing to do with their **performance**, it was **predetermined**.

The boy’s place in God’s family was a matter of “**election,**” or **God’s choice**. Here he quotes Malachi 1:2-3, “**As it is written, “Jacob I have loved, but Esau I have hated.”** This a figure of speech called hyperbole or exaggeration. God loved both boys, but His loving plans for Jacob made his plans for Esau look like hate.

And here’s Paul’s big point, prior to either child sliding out the birth canal, or before they lift a hand to prove or disprove their worthiness, God elected Jacob and rejected Esau. God's choices are based on neither **bloodline**, or **behavior**. And

here's where it gets stickier, ultimately, neither are God's choices based on [belief](#).

God chose Jacob over Esau in-utero - before the boys could work or have faith. As Paul says in verse 11, it was done so **“that the purpose of God according to election might stand...”** In a sense, it's God's choice, not man's, that decides our eternal destiny. God saves whom He chooses, and condemns whom He chooses.

And after hearing that, you'll relate to the reaction suggested in verse 14, **“What shall we say then? Is there unrighteousness with God?”** It doesn't seem fair, does it? We should be the Captain of our own Fate! Is God a tyrant? And Paul's answer is **“Certainly not!”**

We Americans value equal opportunity. Everyone should have the freedom to make their own choices. And we get this concept from the Bible. One of the ways man was made in God's image was to be endowed with the authority to choose his own destiny. The theologians refer to man as a free moral agent.

But think this through, we're quick to defend our right to choose, but what about God's right to choose? Doesn't God get a choice? Isn't salvation His to give? Why shouldn't He have the freedom to give His salvation to whoever He pleases? He's God, not us!

Verse 15 stresses this point, **“For He says to Moses, “I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.”** So then it is not of him who wills, nor of him who runs, but of God who

shows mercy.” In short, it's up to God to allocate mercy as He sees fit!

I'm afraid that because God made salvation so simple and accessible we assume it's our right. We forget that after 6000 years of sordid, sinful history God would be perfectly just to throw us all in hell and start over. To me, it's not as much of a surprise that God hated Esau, as it is that God loved Jacob! It's astonishing that God loves any of us for that matter.

I once worked for a boss who on occasion allowed us to leave an hour early on Friday, and pay us for a full day. But after a while we started expecting to leave early every Friday. When we had to work the full day we'd complain. **"This isn't fair!"** We lost gratitude for the benevolence. We misinterpreted his mercy as our right.

Don't say it's not fair for God to save some folks and not save others. God doesn't owe salvation to anyone!

We all deserve the flames of hell. The only reason any of us are forgiven is because God chooses to give us a gift we don't deserve. We're all glad that God has given us a choice, so why do we begrudge Him His?

Verse 17, **"For the Scripture says to the Pharaoh, "For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth." Therefore He has mercy on whom He wills, and whom He wills He hardens."** The Pharaoh of the Exodus was an example of a man God rejected. God hardened Pharaoh's heart in order to bring him down, and show His great power!

Verse 19, “You will say to me then, “Why does He still find fault? For who has resisted His will?” Paul anticipates the logical objection. How is it fair for God to harden a man's heart, then hold him accountable for his hardness? And we gain insight into this by going back to the OT passage. Exodus 8:32 tells us Pharaoh hardened his own heart. God's sovereignty wasn't overriding Pharaoh's compliant and obedient heart. No, God stiffen a heart already committed to stubbornness.

And this is the argument I would've emphasized had I authored Romans. I would've balance God's election with man's responsibility. Yes, God hardens hearts, but only after a person hardens their own heart. But that isn't the argument Paul musters. He keeps beating the drum and doubles down of God's election or choosing!

Verse 20, “But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, “Why have you made me like this?” Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?” Hey, the clay has no say! The clay has no authority to tell the potter what he can and can't do? The potter has complete mastery over the clay.

Paul writes, “What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, even us whom He called, not of the Jews only, but also of the Gentiles?”

Notice here, Paul isn't speak dogmatically - he's using a "what if" argument. Paul isn't saying this is how it actually works out. He's speaking hypothetically...

"What if God" created the world's lost Gentiles as whipping boys. They were created for the sole purpose of God showing off His wrath by sending them to Hell. Then He chose the Jews for the sole purpose of revealing His mercy by transporting them to Heaven.

As Paul puts it, "vessels of wrath prepared for destruction," and "vessels of mercy prepared for glory." Paul doesn't say this is what God did, but "what if?" God can do what God wants to do for no other reason than He's God. Who is mortal man to question God?

What if God took you, a lump of clay, and turned you into a elegant piece of china that would be cherished for generations... Or what if he took you, a lump of clay, and made you a target for skeet-shooting, so that your sole purpose is to get blown to smithereens just for the fun of it. Either way it's up to God! We're just the clay. We have no right to question the purposes of our Creator. Hey, some of us are afraid to let God be God.

My favorite scene from the movie Rudy is where he wonders if he's prayed enough to get into Notre Dame. The old priest has some wise words... "Son, in 35 years of religious studies I've come up with only two hard incontrovertible facts, there is a God and I am not Him"

Did you get that? "There is a God and I am not Him."

God does as He pleases. He answers to no one. And you can't fully appreciate God's salvation, until you have first acknowledged God's ultimate sovereignty.

And granted, such dominance would be scary for a lump of clay, if it were not for the Potter's hands. But when it comes to our Potter we see in His hands the scars of sacrifice. The fact Jesus was willing to die for us proves He loves us. And we can trust His hands to mold us in ways that are good, and loving, and holy.

So what does the Bible actually teach? **God's predestination?** That my eternal destiny is decided by God, before I'm born? Or **man's free will** - that every human has the responsibility to accept or reject Jesus?

Well, I believe the Bible teaches both the election of God and human responsibility! God chose me, but it's also up to me to choose God...

In Romans 9 Paul pounds away at the issue of predestination, but in the very next chapter, Romans 10:13 he writes, **"Whoever calls upon the name of the Lord shall be saved."** Which implies the choice is ours.

The reason I believe both seemingly contradictory doctrines is because the Bible teaches them both! And it makes no attempt at reconciling the mystery!

It's like holding up a quarter, and asking you to describe what you see. **"George Washington's head."** But that's not what I see. I see **"An eagle with its wings spread."** Though the descriptions seem irreconcilable, the truth is we're looking at

the same object, just from different angles. This is the case with God's salvation.

God commands us to choose. From our perspective it's all up to us. But once we choose we realize before the world began God chose us. It was all about Him.

Once a wise man commented on this doctrine of election. He said, "Long ago I settled this issue. If God didn't choose me before I was born, I'm sure He would've seen nothing in me to choose afterwards."

Someone suggested when we enter heaven the front of the gate will be engraved, "Whosoever will may come." But once we enter, on the inside of the gate, we'll read, "Chosen before the foundation of the world."

I'll never forget coming home from work one day and finding a jar in the floor of our kitchen with a lid lying nearby. The label read, "Warning, biological material, teratogenic and mutagenic agents present!" I panicked.

I thought, "Oh no, the boys have been out in the woods, and they've brought a poisonous canister into the house! We're contaminated!" But Kathy calmed my fears. The jar, with the ominous label turned out to be the thermos that went with Nick's Jurassic Park lunch box. The point is, things are not always as they seem.

Picture two ropes hanging from the ceiling - one goes up, while the other goes down. The arrangement looks unrelated - both ropes look to be moving in opposite directions. But what if you popped a few ceiling tiles, and discovered that the two ropes were actually one rope strung over a pulley above the tiles. I think this is what we'll find when we get to heaven.

We assume free will and God's sovereignty are at odds. Yet in reality they work together. There is no contradiction, just a higher logic is at work. What God says in Isaiah 55:9 is true, "As the heavens are higher than the earth, so are My ways higher than your ways."

Here's a provocative quote, "Try to explain the doctrine of election and you'll lose your mind. But try to explain it away and you may lose your soul." That the Bible puts two seemingly contradictory doctrines at the center of our salvation reminds haughty humans God knows more than us. Our first step to Him is humility.

You've heard the expression, "Inquiring minds want to know." But at some point in our learning, "Inquiring minds need to bow." Our salvation is all about grace.

The question Paul's readers had asked was about the apparent change in the status of the Jews. They'd always been heirs of salvation, but now they weren't the folks getting saved. Gentiles were coming to Christ.

And as a result, some people were accusing God of being an Indian-giver, General Custer. If God promised salvation to the Jews, and they weren't saved, how could Gentiles now be confident of God's promise?

And to answer the question Paul brings up a several OT passages predicting this flip-flop - salvation to the Gentiles and judgment on the Jews. He begins with Hosea 2:23, "As He says also in Hosea: "I will call them My people, who were not My people, and her beloved, who was not beloved."

Recall Hosea's bizarre story... God told the prophet to marry a prostitute. His marriage symbolized God's relationship with Israel. The Jews were a promiscuous bride who followed idols. Hosea named his third child, "Lo-Ammi," or "not my people" - prophetic of the fact God would withdraw Israel's "favored nation status."

In essence, the Hebrew nation was placed on suspension - and God signed a new player to fill the roster spot - the Gentiles. "I will call them My people, who were not my people." God adopted the Gentiles!

"And it shall come to pass in the place where it was said to them, 'You are not My people,' there they shall be called sons of the living God." This was important.

When God included the Gentiles into His family did that mean He was through with the Jew? No! No way Hose(a)! One day the Jews in Israel will embrace Jesus as Messiah in the same place they rejected Him.

Verse 27, "Isaiah also cries out concerning Israel (and here Paul quotes Isaiah 10:22-23): "Though the number of the children of Israel be as the sand of the sea, the remnant will be saved. For He will finish the work and cut it short in righteousness, because the LORD will make a short work upon the earth."

I believe this "short work" is the seven years known as Great Tribulation. In the end times God will pour out plagues on the Earth, for two reasons: 1) to punish the wicked, and 2) to purify the Jew. Isaiah calls the Jewish survivors of the Tribulation, "the remnant." And they are the Jews, who Paul says, will one day be saved.

“And as Isaiah said before: (Here he quotes Isaiah 1:9 and 13:19) “Unless the LORD of Sabaoth had left us a seed, we would have become like Sodom, and we would have been made like Gomorrah.” God refused to wipe out Israel as He did the city of Sodom. He judged them for a season, but in the end Israel will be saved.

“What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith; but Israel, pursuing the law of righteousness, has not attained to the law of righteousness.” What an irony! Take a football game. The quarterback throws a pass that bounces off the hands of the intended receiver, and it gets caught by a defender, who takes it in for the winning score.

This is our story! The Jews were the target, but when they reached for the ball, it bounced to the Gentiles. In the right place at the right time, the Gentiles caught the carom for no other reason than grace, and were saved.

Yet if God is a perfect passer why didn't the Jews make the catch? Verse 32, “Why? Because they did not seek it by faith, but as it were, by the works of the law.” The Jews tried to earn what could only be received by faith. Gentiles had nothing of merit. They knew they were underserving. All they had was faith.

The Jews missed salvation because they wanted to buy it with their own goodness and good works.

Chapter 9 ends “For they stumbled at that stumbling stone.” And Paul quotes Psalm 118, As it is written: “Behold, I lay in

Zion a stumbling stone and rock of offense, and whoever believes on Him will not be put to shame.” Psalm 118 predicted the Jews would stumble over the Messiah. Rather than see Jesus as THE WAY they saw Him as in the way. He didn't fit their stereotypes. He was a rock in their shoe, rather than the rock on which to lean! They refused to believe!

Chapter 10 begins, “Brethren, my heart’s desire and prayer to God for Israel is that they may be saved.”

Understand, at the time, the Jewish people were the most religious people on the planet. Yet Paul, one of their own, declares that the Jews weren’t even saved.

This is like me saying the Pope isn’t saved. I've been to the Vatican in Rome. It’s a bastion of religion. Round the clock liturgies are read and prayers said. Candles and incense burn like a forest fire... Whether the Pope is actually saved is between him and God, but the point here is that religion alone doesn’t equal salvation.

“For I bear them witness that they have a zeal for God...” Even today, Jerusalem is the only city on earth where riots erupt on the streets for violations of a holy day. Walk into ultra-orthodox neighborhood dressed immodestly, and the residents will want to stone you.

The problem with the Jews wasn’t a lack of zeal, but a lack of knowledge. “They have a zeal for God, but not according to knowledge.” In other words, they want to please God, but they go about it the wrong way.

“For they being ignorant of God’s righteousness, and seeking to establish their own righteousness, have not

submitted to the righteousness of God.” To get to God’s heaven you’ve got to follow God’s directions. And the path to heaven is not manufacturing a self-righteousness, but in receiving God’s righteousness.

Verse 4, “For Christ is the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness which is of the law, “The man who does those things shall live by them.” The Law required a flawless routine. One slip up and you’re guilty of breaking the whole Law. Here’s the problem living under Law, “You can keep all of the commandments some of the time, or keep some of the commandments all of the time, but no one is able to keep all of the commandments all of the time.”

Recall the old Smith-Barney ads. John Houseman has a famous line, but you got to hear him say it, “We make money the old-fashioned way. We earn it.” And this was the Jewish way of obtaining righteousness.

Verse 6, “But the righteousness of faith speaks in this way, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down from above) or, “Who will descend into the abyss?”” (that is, to bring Christ up from the dead).” Americans believe hard work and determination are omnipotent. And they may get you places on earth, but they won't get you anywhere with God. You can't coax God down from heaven with good deeds. Nor conjure Him up with religious practices. You've met supposedly spiritual folks who wear crystals, and chant mantras. They send out all sorts of metaphysical feelers, looking for God.

Paul is saying here that connecting with God isn't the result of earning divine favor, or learning some kind of divine formula - God has made it so much simpler...

Verse 8, "But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach):" Deuteronomy 30 says God is as near to you as the tip of your tongue. Salvation is not a reward to which you aspire - not a secret you try to acquire - it's a gift you simply desire. You just ask, and believe when you do, God will grant your request.

"That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved." Salvation isn't flexing my muscles or straining my brain, it's confessing with my mouth that Jesus is Lord and victorious over death.

"For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation." Real faith starts in the heart, but it comes out of the mouth. Faith includes an inner pledge, and an outer witness. Verse 11 reads, "For the Scripture says, "Whoever believes on Him will not be put to shame."

"For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him." Everyone gets saved the exact same way. Verse 13, "For "whoever calls on the name of the LORD shall be saved." Have you called on the name of Jesus?

The emphasis in Chapter 9 was God's sovereignty, salvation is up to Him! But now in Chapter 10 it's all up to me.

Note, in back-to-back chapters the Bible teaches both perspectives. Someone might come to CalvaryCSM while I'm in Romans 9 and think this guy preaches predestination... and they would be right...

But then if they came back the next week and hear me teach Romans 10, they might think I adhere to man's free will... and they would also be right... **Wow, did the guy change his theology in just one week?** No.

The Bible teaches both God's election and human responsibility. It just doesn't try to reconcile the two. God asks me to believe these truths, not reconcile them. God chooses and we have a choice. How they work together I don't know, but I trust that they do.

And it's amazing how these two doctrines, though irreconcilable in theory, work out in practice. Let's say someone complains, **"It isn't fair, God didn't choose me?"** I'll reply, **"How do you know?"** He'll say, **"Well, I'm not a Christian."** I'll respond, **"Why aren't you a Christian? The Bible says whosoever will may come."** He'll likely fire back, **"I'm not sure I want to come?"** And my reply, **"Well then, maybe you're not chosen!"**

2 Peter 3:9 tells us, **"The Lord is... not willing that any should perish but that all should come to repentance."** Don't blame your unwillingness on God.

Henry Ward Beecher use to say, **"The elect are the whosoever will, and the non-elect are the whosoever won't."** I believe God revealed to us the doctrine of election to provide us as a comfort, not a cop-out.

The first half of Romans 10 spoke of the simplicity of salvation. The second half speaks of the seriousness of evangelism. God made salvation simple, attainable, and available. Now it's our job to spread the news!

And Paul encourages us to be witnesses with a string of rhetorical questions. Verse 14, "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent?"

People can't believe and receive until they've been told. This is why just living your Christianity is not enough. God doesn't sanction silent witnesses. Eventually you have to speak up and explain your faith.

It's said, "Too many Christians are like the Arctic river, frozen over at the mouth." Don't let that be you!

Remember Romans 2 taught we'll get judged by the light we receive. That being true, you might think, "Why take the Gospel to the pygmy and risk his rejection? If he's not accountable for what he doesn't know, just don't tell him. Ignorance is bliss." But here's the problem... Nobody faithfully lives up to the truth they've been shown. Has the pygmy ever violated his conscience and done an evil deed? Yes, and because of it he needs to be saved; thus he needs the Gospel.

Even if God were willing to save a repentant, trusting pagan, how many repentant pagans are there?

When that pygmy invites you for dinner he's not being nice! You're on the menu. Ignorance is not bliss. We all need salvation, and it is only available in Jesus!

Paul says in verse 15, "As it is written: "How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!" All husbands admire their wives, and Jesus is no exception. The bridegroom adores His bride, the Church! He thinks she's beautiful, but what grabs His attention isn't her hair, or face, or figure - it's feet that carry the Gospel.

Verse 16, "But they have not all obeyed the gospel. For Isaiah says, "LORD, who has believed our report?" So then faith comes by hearing, and hearing by the word of God." How do you build a strong faith? It's by taking heed to God's Word. The Bible is a faith builder.

DL Moody said he spent years praying to God for stronger faith, but to no avail. One day he recalled 10:17. Moody said he got up from his knees, opened His Bible, and his faith had been growing ever since.

Verse 18, "But I say, have they not heard? Yes indeed: "Their sound has gone out to all the earth, and their words to the ends of the world." But I say, did Israel not know? First Moses says: "I will provoke you to jealousy by those who are not a nation, I will move you to anger by a foolish nation." God's plan was to blessed the Gentiles in Christ to make the Jews jealous, and turn back to Him. "But Isaiah (in 65:1-2) is very bold and says: "I was found by those who did not seek

Me; I was made manifest to those who did not ask for Me.”
The Gentiles caught the ball off the carom.

“But to Israel he says: “All day long I have stretched out My hands to a disobedient and contrary people.”

The Jews had rejected God, but it was despite God's constant pleadings. God called to them, but they turned their backs on Him. So, is God through with the Jews? We'll answer that question in Romans 11...