

Hopewell ARP Midweek Sermon  
Wednesday, March 6, 2024

### **Romans 11:28–32**

<sup>28</sup>Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers. <sup>29</sup>For the gifts and the calling of God are irrevocable. <sup>30</sup>For as you were once disobedient to God, yet have now obtained mercy through their disobedience, <sup>31</sup>even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy. <sup>32</sup>For God has committed them all to disobedience, that He might have mercy on all.”

### **That He Might Have Mercy on All**

**Main idea:** God ordains that all whom He is saving would be shut up in disobedience so that He might have mercy upon all.

**Introduction:** “enemies” with regard to the gospel... but God loves His enemies!

#### **1. Beloved enemies, v28–30a.**

1. On account of the election of the nation (cf. Dt 7:6–8)
2. And this gift of calling is irrevocable. Their place in redemptive history can never be taken away. (e.g. Hebrew Bible, Christ the Son of David, etc.)
3. But there are those who are elect Israelites who are further beloved, and that too is irrevocable—just as demonstrated in each of you who have believed!
4. Love your enemies, especially Israelites, and pray for them.

#### **2. Mercy that drives history**

1. Mercy to elect Gentiles drove the general Israelite apostasy (v30b)
2. Mercy to elect Israelites is part of the purpose for mercy to the Gentiles (v31)
3. That God might have mercy on all is the ultimate reason for all disobedience—and especially the disobedience of the elect (cf. 3:19, 23)
4. What should you see in your own case? Mercy! What can you know is the reason for any apostasy? Mercy!

What can you know is the purpose for any event at any moment in history? Mercy! (cf. “the Cyrus plan” and Isa 45:13–15).

**Conclusion:** Here is the wisdom and goodness of God in perfectly devising how to save all His elect and to do so entirely by spectacular mercy!

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

Romans 11:28-32 these are God's words. Concerning the gospel, they are enemies for your sake.

But concerning the election, they are beloved. For the sake of the fathers. For the gifts and the calling of God are irrevocable. For as you were once disobedient to God yet have now obtained Mercy through their Disobedience Even so these also have now been disobedient. That through the mercy shown you.

They also May obtain Mercy. For God has committed them all to Disobedience. That he might have mercy. On. So, for the reading of God's inspired, and And Aaron twerked.

We ought to desire with the Apostle. That Israel would be saved. Thought to be. The sincere desire of our heart and our prayer to God for them. We want to have continual grief. And, Great sorrow. Over the continued, General apostasy. Of the Jewish people, apostasy children, meaning to have turned away.

From the Lord. That which we hope that you will not do. For when a child. Is brought into the church given to Christian parents and Comes. Here's the gospel and participates in the public worship of God. Receives the means of Grace. Is apostasy. If they turn away. It is a turning away from garden.

This is what Israel has done generally speaking. We also love them. We ought to love them for the sake of what God did through them. Not only bringing. About Christ, most of all bringing Christ. Uh, from Israel according to the flesh. Uh, but also Preserving giving and preserving his word, which we have.

So that A faithful Minister. Uh, will want to study and know the Hebrew language.

Uh, the ones to whom. Uh, worship and the covenants belonged. From whom we learn much about worship. How very much we have learned about the intercession of Christ, and his leading, our worship from, from glory. By the study of the Shadows that preceded him that were given to. The Jewish people.

And so, That list of things, the beginning of chapter 9 still holds. And yet. It is wrong to favor them as a nation for religious reasons. Uh, whatever you do with your politics. The near East.

Uh, the reason to, if there is reason to favor Israel, it is certainly not Uh, because they are identified with that name is certainly not because that Nation was identified with the people of God from the Bible and it is certainly not.

Because that people of God from the Bible deserve special treatment. No indeed. The beginning of our passage here. He reminds us concerning the gospel, they are Enemies. God came, and he announced the good news, God came himself. Their salvation. He came to his own. His own did not receive him.

For this as the Lord Jesus grieved over it. What would happen to them? Because they did not know the time of their visitation for this. They were devastated. And the destruction, the 70 A.D. And the covenantal status of the people of Israel. The Jewish people. Has not changed. Since then.

And so it is our viable duty. In recognizing the truth of scripture. To hold this truth that they remain enemies on account of the Gospel. And yet. This is a letter. In which God's loving his enemies features. Greatly. This is how the love of God was demonstrated. That Christ died.

For his enemies. Christ died for Sinners. We were enemies. And while we were still enemies, we were reconciled to God. Through the death of his son. And so, as the Apostle wraps up his Accounting of what has happened with Israel as a whole. He makes two final points. The, the How everything would fall out was concluded in last week's portion.

For all elect Israel will be saved that there are elect from among the Israelites. There are elect from among the Gentiles and the fullness of the elect of the Israelites will be saved. The fullness of the elect of the Gentiles will be saved in this way. All Israel, all true Israel, not those who are descended from Israel, but those who are true, Israel will be saved.

And so, that was dealt with in last week's portion. But here he turns us again. To consider the love of God. And our passage. It falls out, and Uh in two main sections. Then first beloved enemies from verse 28, through the first half of verse 30. And then the mercy that drives history, From the second half of verse 33, verse 32.

So as we think about all this and as we may be perplexed and as we hopefully are humbled. Since the last couple of passages have warned us. Against being proud or haughty, or despising. As we think through all this, we should come away amazed. That the love of God, even for those who are in his enemies amazed, at the wisdom of God, The history is driven.

By his Mercy. And his inscrutable that means we can't scrutinize it. We Uh, not just, we don't have a right to do, but we don't have the capacity to understand all that God is doing and all that God has planned. So we should come away amazed at his love for his enemies.

And amazed at how his wisdom has devised for Mercy. To drive history. First then Beloved enemies concerning the gospel, they are enemies for your sake. But concerning the election. They are beloved. For the sake of their fathers. So here, two things are true at once. It is necessary that we recognize that they are enemies on account of the Gospel.

We do not talk about the judeo-christian faith. No, there is only the Christian faith. Judaism is a corruption. Of the religion that God gave to his people. Which has found its consummation found everything pulled together and summed up in Christ. So it is an important that we that we hold to that truth that they are enemies.

But is also necessary then. That we not be hateful or despising. But longing, and grieving, and praying and Desiring their salvation. And and inquiring after interested in how things go

spiritually with the Jews and sending those who will preach them, the gospel, That they may be provoked to jealousy that they may be saved.

They are still beloved. For the sake of their fathers. For the sake of what are now our fathers. Isn't that the point of Hebrews chapter 11? And that long list almost entirely Jewish Israelite. That these are now our fathers. We have been grafted into this vine that has Christ marvelously as its root.

But we have a long line of fathers who have been believing in Christ. For the last. Well, six thousand years.

This was How Israel came to be the people of God? They certainly did not earn it. We have been discovering and as we get further into the book of numbers, we're going to discover much more The sinfulness and unbelief and rebellion and hard-heartedness. Of the nation of Israel and it wasn't because they were great.

Back in Deuteronomy chapter 7. We hear these words for you are a holy people to y'all are your God. Yahweh your God has chosen you to be a people for himself. A special treasure above all the peoples on the face of the Earth. Yahy did not set his love on you nor choose you because you are more in number than any other people for.

You are the least of all peoples. But because Yahweh loves you And because he would keep the oath which he swore to your fathers, Yahweh has brought you out with a mighty hand. And redeemed, you from the house of bondage, from the hand of pharaoh king of Egypt. And so that's the Divine logic.

He doesn't love you because you're great, he doesn't love them. He doesn't give them this calling the place that they have in the plan of God, he didn't give it to them because they were good or because they were great, he loved them because He loved them. He made promises.

And he decided and he was plea, he made those promises because he was pleased, To keep them. This gift of his calling is irrevocable. And it says, for the gifts and calling of God are irrevocable, we are A little bit hindered in our understanding by the idea of spiritual gifts as Some.

Collection of talents. Uh, that we have. Or spiritual superpowers. And each Christian has, His own particular superpowers, it's not what the word gifts means at all. The idea of gifts are those things that are entrusted and want or another for the sake of the church. And it is a role that has been assigned to you.

You might not even be particularly good at it. But in God's Providence, Because I haven't called you to it. It is your obligation to perform that service or that function in dependence upon God by the grace of the Holy

But here, the gift of Israel was their calling. And the place that they have in Redemption, Redemptive history, and the preciousness that they have, for the sake of that place can never be taken away. They're precious to us. For the Hebrew Bible that has come down to us every word of it.

Breathe out by God. They're precious to. For being the people from whom came according to the flesh, the Christ.

And so they are. Beloved on account of the fathers. But remember what we have read now and heard the last few weeks There are also still those who are elect Israelites. And the election. Not just of the nation as a whole in their place in the work of God.

But now of each individual elect Israelite, which is unto an everlasting salvation, this too is irrevocable And we don't know which Israelites, which Jews have been elected unto salvation. We don't know which Gentiles Have been elected unto salvation. We do know, however, that when God has elected someone unto salvation, That they must be saved.

And that everyone whom he has elected done to Salvation starts out disobedient. Sons of Disobedience children of Wrath, we were all by Nature. Children of Wrath weren't we dead in trespasses and sins in which we once walked And yet it is God. Who is rich in Mercy? There's God who has loved his enemies by giving Christ to die for them.

And so, this irrevocable, Election. Not just of the nation unto their place which verse 28 mentions But also of all elect Israelites and elect Gentiles, which we've been hearing about the last several Week's worth of passages. It cannot be taken away. And that's precious to you, isn't it? Who are on the believing side of your election.

You know, that the reason that you love God is because you were called, according to his purpose. Because he knew you and loved you before the world began, because he determined to conform you to the image of his son and therefore in that determination. He called you.

Therefore, Since they are beloved. Generally. As a nation for the sake of the fathers and since many of them Are beloved specifically. As those who are elect unto salvation, How much more we ought to love? Our enemies and even these enemies. On account of the Gospel, these Israelites. And pray for them.

And do what we may. To see them saved. Just as we ought. Those from all the nations. But our enemies of God. On account of the Gospel. But this was ultimately, Or initially, at least. For the sake of elect Gentiles. And that brings us into the second major part of our passage from the in the second half of verse 30.

To the end of verse 32, the mercy That drives history. For as you were once disobedient to God. Yet have now obtained, Mercy through their Disobedience. So here, he's writing to some of these elect Gentiles who are on the believing side of their election. They've come to Faith in Jesus Christ.

And when they see the Disobedience of the Jews, generally, Yes, they they should grieve over the fact that the Jews have become enemies with respect to the gospel. But the main thing that they're to see, or the greater thing that they are to see is not the Disobedience of the Jews but the mercy of God, You were once disobedient to God, but you have now obtained, Mercy through their Disobedience.

And you see, he says, That the driving force behind the Providence that ordained. That they would be given up to their disbelief. The driving force behind that. Providence was the mercy of God. So yet you have now obtained, Mercy through their Disobedience Mercy to the elect Gentiles. Is what has driven the general Israelite to apostasy.

But there's still Mercy to elect Israelites that he's been talking about. For the last several passages. And he says, then in verse 31, even so these also have now been disobedient. That through the mercy shown you. They also May obtain Mercy. And so part of the purpose, for Mercy to the Gentiles is not just that Gentiles who are disobedient, would be shown Mercy.

But that Israelites, who were, who were disobedient would be shown Mercy through the mercy, shown to the Gentiles. And so in the wisdom of God and the plan of how he would bring his salvation to the Nations. Mercy starts, piling upon Mercy. And even the language about the mercy.

Piles one on top of the other. So on the one hand, Mercy to elect Gentiles Strove, General Israelite apostasy but Mercy to elect Israelites drove Mercy to the Gentiles. And so, even their Disobedience in the first place. Was ultimately. For the mercy of God. To the elect Israelites, who would believe?

And indeed, this is the case with everyone who is saved. It was the point from the middle of the first chapter to the end of the third. You remember. That everyone has been shut up under Disobedience. So that the only way anyone is ever saved, Is by the mercy of God, that brings them to Faith in Jesus Christ.

And gives them the righteousness of God. Through faith in Jesus Christ.

There are only two kinds of people. Who will overhear this sermon? Those who need Mercy. Although they have enjoyed it. Those who need saving Mercy. We'll say it that way. For all have enjoyed the mercy of God, received the mercy of God those who need saving Mercy. Still Even though they have begun to receive it, And those who need saving Mercy.

And have not yet. Begun to receive it. This is the only two kinds of people. There are So he's as he concludes in verse 32 for God, has committed them all to Disobedience. That he might have mercy at all. The Disobedience of the Gentiles verse 30 for you were once disobedient.

The Disobedience of the Jews, verse 31, even so these also have now been disobedient. And so, The ultimate reason for all Disobedience and especially the Disobedience of the elect. Is so that God might have mercy on. Remind you of, Couple of the verses that we had in chapter 3 when he was concluding that earlier argument in the letter.

We know that, whatever the law says, it says to those who are under the law, That every mouth may be stopped. And all the world. Become guilty before God. Therefore, by the Deeds of the law, no flesh. Will be justified. In his sight. But now, the righteousness of God is revealed.

Even the righteousness of God through faith in Jesus Christ. On to all and on all who believe for there is no difference. For all have sinned. And fall short of the glory of God. Being justified freely by his grace through the Redemption that is in Christ Jesus. You see, this is the only way God ever saves an individual.

But even in his plan for the history. Of how he would bring his salvation to the Nations. He has done. So. In such a way as to pour out Mercy. Upon disobedient people. So what should you see in your own case? If you have come to believe Mercy, what should you see in your own case?

If you have not yet believed, God, yet being merciful to you, God, being patient and kind and forbearing which is meant to lead you to repentance. That you would see that this God against whom you have been sinning against an enemy has continued to give you your life and your breath and has announced to you his salvation, his righteousness and his son for he himself, came and died and took the wrath.

That is that falls upon sin. For everyone who believes. He offers himself to you. What should you see in your own case? Mercy. What can you know is the reason for any apostasy Mercy?

Either the mercy that God is showing to others or even And we are encouraged by these passages to hope for this and pray for this.

The mercy that God will yet show upon that person. For have they not identified themselves? As perfect candidates. For the mercy of God. And even we hope this yet for the Jews. For it was to the Jews. The coming of the Exile when he sent the prophet Hosea. You remember?

As children, two of whom are named ye hath, not received mercy and you're not my people. And he used their names and he changed their names. So what should you see in your own case? Mercy what can you know as the reason for any apostasy Mercy. Mercy, shunned to Those whom he is saving.

And hoping and praying. Even that the one who has turned away, Will be one of those who is brought to Faith. What can, you know, is the purpose for any event at any moment in history? Mercy. Because God has created the world with the purpose of having it inhabited with his children.

And he has announced this from the beginning and he tells us From the beginning that he is going to save and he is going to fill All the Earth with those who are his people and then he brings it about In his Providence to us, we are in exactly a place in Isaiah, 45 and 46.

In which he is making this very That if he decides to raise up a Persian named Cyrus as part of his plan. Those who know what his plan is for all history. Submit to his plan and rejoice over his plan. Indeed. We're going to come next week to a very similar response.

To what we have in Isaiah 45. But since we are in it, This week and even today. In our devotional. Read you verse 13 through verse 15. I have raised him, that is Cyrus at this point up and righteousness, and I will direct all his ways. He shall build my city, and let my Exiles go free.

Not for Christ, nor Awards, says, Yahweh of hosts, thus says Yahweh Labor of Egypt and merchandise of cush and of the sabians men of stature shall come over to you, and they shall be yours. They shall walk behind you. They shall come over and change. They shall bow down to you, they will make supplications to you saying, surely God is in you, and there is no other.

There is no other God. And the believing Israelite having been reminded. That God's plan is to show himself the one true God by saving, from all the nations and grafting them in to Israel. Changes. His tune with respect to the Cyrus plan. No longer is he that punctured arguing with the Potter Instead he says in verse 15 of Isaiah 45 truly you are God who hide yourself o God of Israel, the Savior Their mouths, they're complaining has been shucked.

And they turn to praise. Because God, And his wisdom. There's so much higher. Than we are. His wisdom is so much higher than ours and that's going to be The response and next week, Uh, the passage that we hope by God's help to have next week, or the depth of the riches, both of the wisdom, and the knowledge of God.

And so forth. And so what can we know is the purpose for any event at any moment in history. What should the Israelites of Isaiah's time? Have. Was the purpose of Cyrus Mercy? The mercy of God in redeeming for himself from all the nations, The people who would be saved and who would be holy and who would be blessed in God forever and ever even as he has been doing, hasn't he?

For the last 2500 years, since Isaiah. The last two thousand years since Christ. He has been saving for himself for people. History is driven. By the mercy of God. Who in his wisdom has

planned, how he will redeem. So, whether you're thinking about this moment in the history of our nation, For this moment, in the history of the church in our nation.

At this moment, in the history of your family or even in the history of your own personal life. What can you know is the reason? Behind whatever is occurring. It is the mercy of God, that is determined. To save every last one. There's electrons. And so, here is the wisdom.

And goodness of God. He is perfectly devised how to save all of his elect and to do so. Entirely. By spectacular Mercy. Won't you praise him? And won't you have towards others? A heart of Mercy that imitates. That longs for their salvation. That is eager. Not to save the elect for you, do not know them.

But to see the elect saved to discover, Who they are. And especially, Those from the Israel. That is according to the flesh.