

A remnant in Israel – Romans 11

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Date: 15 January 2023

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[0 : 00] Well, good morning, everyone. Welcome to the service this morning, and greet you in the name of our risen Lord and Savior, Jesus Christ.

I'd like to thank you, Julius, for touching on the subject of money this morning. As you were speaking, it just brought the reminder to me of the time when we started tithing.

For us, too, not something that had been really taught, kind of unsure of how to go about it, and so on.

And I overheard, it was after a church service, I was visiting with another young man, and he was on fire about it, how he had just recently started tithing, and he'd always had the issue.

And it's an excuse that a lot of people have, and I'd say for myself, it might have been somewhat like that as well, that, well, I have this much money coming in, I don't have enough extra money to tithe.

[1 : 09] And so that's what he was saying as well, is I didn't have enough money, but I got some teaching on it, and, you know, I've been convicted about it. And so he said, I started giving, and never once have I run short.

Here I thought I didn't have enough money to tithe, but I started tithing anyway. And he could just see the blessing that God had for him there, that out of his free will giving, he never did run short.

And so that, it spoke to me. Started giving as well, we found the exact same blessing, that though we thought there was nothing extra to give, when we did give, we never did run short.

God will provide. All right, so we're back into the book of Romans this morning. We've had a little break over the Christmas season.

We'll continue on in Romans this morning. And we're into chapter 11 this morning. And so just to kind of refresh us, we'll do a quick little review on what the last couple of messages in Romans have been about before the break.

[2 : 34] So through chapters 9 through 11, Paul focuses on Israel. And he's looking to Israel.

And so in chapter 9, he started talking about what Israel's place was in God's salvation plan. And so right away at the start of chapter 9 too, he reveals that he is in deep sorrow for his countrymen, the Israelites.

Israel has rejected the gospel, and they have rejected their Savior, Jesus. And yet he goes on that not all hope is lost.

It is made clear that not all Israel as a nation is of Israel. Those of Israel are not the children of God because they are descendants of Abraham, but because the promise that had been given was that in Isaac your seed shall be called.

And so it's important to notice the word called. Being called implies that there has to be a response then.

[3 : 52] And so being a descendant of Abraham was not a child of God. It was a response to the call.

Through Isaac they were called, and those who responded to the call were and are the children of God. And so then moving into chapter 10, it was laid out that the need that Israel had as a nation was to be saved.

They needed the gospel, and that meant calling on the name of the Lord. And that's where the problem lay with Israel. Israel had rejected the gospel.

They did not believe that Jesus was the Savior, and they had him crucified for saying that he was. And so the question is, what is God's plan for Israel?

What is he going to do with this nation who at one point all other nations feared? Because they saw that God was with them, and he fought for them.

[5 : 04] Is there any hope left for this once great nation who has now fallen in that they have rejected the Savior? So as we look into chapter 11, Paul is dealing with questions such as this concerning Israel.

He raises three main questions throughout the first 12 verses in the chapter, and so I'm going to use those three questions as three different points. We'll look at each one of those questions and see what the answer is that comes out of it.

So as we look into chapter 11, Paul is dealing with questions such as this concerning Israel. And so the first question, has God cast away his people? And next, simply the question, what then? And then thirdly, have they stumbled that they should fall?

I've given today's message the title, A Remnant in Israel. So our first question in verse 1.

Thank you, Jan, for reading the text for us this morning. Let's reread verses 1 through 6 again. I say then, I have reserved for myself 7,000 men who have not bowed the knee to Baal.

[6 : 54] Even so then, at this present time, there is a remnant according to the election of grace. And if by grace, then it is no longer of works.

Otherwise, grace is no longer grace. But if it is of works, it is no longer grace. Otherwise, work is no longer work. So has God cast away his people?

We've done a quick little review here of the last two chapters, chapters 9 and 10. But this question comes out of everything that Romans has built to so far, where Paul has brought out that Israel is, they are as lost as the Gentiles.

The Jews are just as guilty as... You know, throughout the Old Testament, the Jews, the nation of Israel, had been referred to as God's chosen people.

We see how God was with them over and over. And so I thought as an example, I'd just bring in the Exodus account, and not even looking at all the different details in it, but just as a bit of a review of the Exodus, some of the things where it showed that God was with them.

[8 : 23] And it all, the whole Exodus starts off with Israel as a nation under bondage in Egypt. They were slaves. And so just the fact that God was with them there and brought them out of slavery, and in bringing them out of Egypt, he brought them through these plagues as well.

There was so much destruction there. There were many lives lost, and God brought Israel through them. He was with them. And then the first obstacle after they've left Egypt, they've got the Egyptian army, the whole Egyptian army hot on their heels, and they're traveling through rocky mountainous areas, and they come to the edge of the Red Sea.

There must have been so much despair. We're trapped. We can't go further. The army is coming down on us. And yet, God was with them there.

He provided a way. He parted the waters. And then, once they pass the Red Sea, they're into the wilderness, into the desert.

There's a couple of instances where their complaints arise about water. First of all, they come to a pool, and they're hoping to get a drink of water, and they find the water is bitter.

[9 : 58] They can't drink it. And so, they complain. We don't have any water to drink. Did you bring us out here to die?

And yet, God was with them. He had a tree cast into the water, and the water was made sweet so they could drink, but they did not perish.

And then, there arose the issue of there being no water. You know how Moses struck the rock on God's instruction, and water flowed out, and they had water. And then, it became an issue of food.

First, there was no food to eat, and so, God rained down manna from heaven. They had all the food they needed. And then, they complained about having the same meal every day, and how they wanted meat.

And God provided more quail than they knew what to do with. And as they're traveling through the desert, the Amalekites rise up against them.

[11 : 09] And they come against them and attack them. And there, too, God was with them. Instead of them being destroyed, God provided a way, a victory for them there.

And as long as Moses had his arms raised up towards heaven, the Israelites prevailed in the battle. And when Moses' arms grew tired, and he put his arms down, the tide turned, and all of a sudden, the Amalekites were winning.

And so, they propped up Moses' arms. And again, Israel started winning. And they defeated the Amalekites there. There, too, God was with them.

And then, even Taff. Here, we must think that surely here is where God has had enough.

They've completely turned away. They're worshiping an idol. And yet, God spared them. He told Moses of his desire to wipe them out.

[12 : 13] He was angry with them. And yet, he would not because of the covenant that he had made with Israel's forefathers. And then, finally, as they near the land of Canaan, spies are sent into Canaan.

And they come back with a report. There's two of them that come back with a big bunch of grapes and just praising the land, how wonderful it is and how good it's going to be there.

But the other ten spies that were sent out come back with reports of giants in the land. And they stir up fear in the people. And yet, God's plan was to give them this land.

And so, on the report of the spies, the Israelites return to the land of Canaan. And yet, we know the story.

It comes to the point where Israel does enter the land. And they are victorious. They do conquer the people living there.

[13 : 25] And God does give them the land. So, time and again, God is with his people. Of themselves, Israel would have never made it.

Many times, in the wilderness, when they were complaining, they wanted to turn back. They wanted to go back to Egypt, go back into slavery. Something that they had cried to God about, that they wanted to get out from under it.

And yet, in the wilderness, they were giving up. They wanted to go back to that. It was only with God's help and with his strength that they prevailed.

God never made it. And so, we see that, though Israel was unfaithful, God remained faithful, true to his promises. And so, it's amazing how we get to a question such as this in our text today.

Has God cast away his people? Has he thrown them aside? Is he done with them? That is a belief that is out there in the world today.

[14 : 41] I've not personally heard it myself, but I've heard others say that they've been, they've had conversations with people who have claimed that God is done with Israel.

And yet, our text plainly lays out the answer. Has God cast away his people? Certainly not. So, Paul here, he reinforces it with two different examples.

First, he gives himself as an example. I am also an Israelite, he says. And he makes his connection that he is of the seed of Abraham, the tribe of Benjamin, Benjamin being the youngest patriarch.

And so, if the least of the patriarchs has a surviving heir, then surely the others must as well, right? Then he builds on that with the example of Elijah.

And he brings up the example where Elijah is fleeing for his life before Ahab, the king of Israel. And Elijah is pleading with God against Israel, against God's chosen people.

[15 : 59] Lord, they have killed your prophets and torn down all your altars. I'm the only prophet you have left. And now they're after me, they want to destroy me.

Yet, what is God's response to Elijah? I have reserved for myself 7,000 men who have not bowed to Baal. God tells Elijah, you're not alone.

You don't see them, you don't know where they are. But there's 7,000 others who have been faithful who have not worshipped other gods. You're not alone. Paul is only one Israelite.

And with the example of Elijah, he brings out the message that just as Elijah was not the only surviving Israelite in his day, neither is Paul the only Israelite left in his day.

There are others. At this present time, there is a remnant according to the election of grace. So before we move on here, let's just back up to the start of verse 2 where it reads that God has not cast away his people whom he foreknew.

[17 : 23] Well, God is omniscient. So what does omniscient mean? It means that he is all-knowing. He knows everything. And he's always known everything.

He knew Israel before they were ever a nation. Before he created Abraham. Before he even created the world. He knew Israel.

He knew how they would fail, how they would complain against him, how they would turn away from him. Did that stop God from making them a special nation, his chosen people, and to do a great work through them?

It did not stop God in the least. And if God chose to start a work through this people group, through Israel, would he not finish it?

Is God not true to his word and to his promises? Back in Genesis 12, God promised Abraham he would make of him a great nation.

[18 : 36] Through him, all the families in the earth would be blessed. You know, those promises have been fulfilled. Israel has become a great nation.

And all families, all people in the earth have been blessed through Abraham. They've been blessed namely through his descendant, the man, Jesus Christ, who came to sacrifice himself and to bring salvation to all who would call on his name.

So if God chose Israel to be his people, to be the people group through whom the Savior would come and has come, would he then just, once that's accomplished, would he just cast them aside as if they were a dirty rag?

Would he say, I'm done with you now, Israel? I cannot picture God this way. If he chose to use Israel to bless the world, surely God must have a special blessing in store for Israel, for bringing about his promises, his purpose.

We can just look to ourselves, how often do we come short? How often have we failed God and sinned against him, just as the Israelites did?

[19 : 59] Does God cast us aside? If that were the case, I think this building would be empty this morning.

There'd be no need for any church buildings to gather in. God would have moved on as often as we've failed him. And yet there is hope.

There is a lively hope. Whoever calls on the name of the Lord will be saved. He is returning. The Lord is preparing a place for those who call on his name.

And just as John 14, 3 says, and if I go and prepare a place for you, I will come again and receive you to myself, that where I am, there you may be also. So wherein is this hope?

Hope? Is it not in God who is unchanging, who is true to his word and to his promises? When Elijah was all alone, God reminded him of a remnant who were saved.

[21 : 13] He wasn't alone. In us too, when we feel alone, that there is no hope, do we not find comfort and hope in our creator who reminds us that we are never alone?

Always, there is a remnant. And we must remember too how it is that there is always a remnant who are saved. It is through the election of grace, as our text tells us.

Grace alone. It is no longer of works. Otherwise, grace isn't grace, but it has become works, and we are trying to earn our salvation.

Salvation cannot be bought. It is a free gift that needs to be accepted as such. So is God, has he cast away his people?

Certainly not. On to the next question. Let's read 7 through 10 in our text. What then?

[22 : 27] Israel has what it seeks, but the elect have obtained it, and the rest were blinded, just as it is written. God has given them a spirit of stupor, eyes that they should not see, and ears that they should not hear to this very day.

And David says, let their table become a snare and a trap, a stumbling block and a recompense to them. Let their eyes be darkened so that they do not see, and bow down their back always.

So if God has not cast away his people, what then? Where is Israel at?

Paul starts by saying that Israel has not obtained what it seeks. You know, what was Israel seeking? That was answered back in chapter 9.

If we turn back to chapter 9, verses 31 and 32. But Israel, pursuing the law of righteousness, has not attained to the law of righteousness.

[23 : 34] Why? Because they did not seek it by faith, but as it were by the works of the law, for they stumbled by the stumbling stone. So Israel was pursuing, they were seeking righteousness through the law of righteousness.

righteousness. Why did they not obtain righteousness? Because they didn't seek it by faith, rather by the works of the law.

They were trying to earn their righteousness before God by their works, and that is why they were not obtaining it. There's a good example in Scripture of what Israel was doing, and we find that in Matthew chapter 19.

Let's turn there. Matthew chapter 19, verses 16 through 22.

The example of the rich young ruler. Matthew 19, 16 through 22. Now behold, one came and said to him, Good teacher, what good things shall I do that I may have eternal life?

[24 : 58] So he said to him, Why do you call me good? No one is good but one, that is God. But if you want to enter into life, keep the commandments. He said to him, Which ones?

Jesus said, You shall not commit murder. You shall not commit adultery. You shall not steal. You shall not bear false witness. Honor your father and your mother, and you shall love your neighbor as yourself.

Then the young man said to him, All these things I have kept from my youth. What do I still lack? Jesus said to him, If you want to be perfect, go.

Sell what you have and give to the poor and you will have treasure in heaven and come, follow me. But when the young man heard that saying, he went away sorrowful for he had great possessions.

So Israel, in seeking righteousness through the law of righteousness, were doing the same thing that this young man was doing. this young man, this young rich ruler wanted eternal life.

[26 : 11] What shall I do, he asks. God tells him to keep the commandments. Jesus tells him, keep the commandments. And he says, which ones?

And the same thing with Israel. They too would say, which ones? We are following the law to the T, right? And so, Jesus lists the commandments and the young man says, I've kept all these from my youth.

In Israel too, the same thing. We're following the law. What else do I lack? Asked the young man. And so too Israel. What else?

What do we lack? If we follow the law, how is it that we do not gain the eternal life? And so Jesus says to the young man, if you want to be perfect, if you want this salvation, go sell what you have, give to the person, and you will have treasure in heaven.

And come, follow me. It's the call to follow Jesus. That is exactly where Israel fell short. they would not follow Jesus.

[27 : 30] Let's turn back to our text. So Israel, in general, has not obtained what it seeks.

It says, some have. Some have obtained it.

They are the elect. Those of the election of grace that verse 5 spoke about. Which are those whom God foreknew, that he does talk about in verse 2.

So, all of this gets tied together back in Romans chapter 8. If we'll quickly turn there, Romans 8, verses 28 and 29.

verse 29. And we know that all things work together for good to those who love God, to those who are the called according to his purpose.

[28 : 43] For whom he foreknew, he also predestined to be conformed to the image of his son, that he might be the firstborn among many brethren. So, the elect, those who are called according to his purpose, according to God's purpose.

In verse 29, it says, for whom he foreknew. That's what we read in verse 2 of our text. We're reminded that God foreknew Israel. Whom he foreknew, he also predestined to be conformed to his son.

That is the election of grace. And so, in Israel, there is a remnant there whom God has, who are predestined, who have been elected by grace to obtain this righteousness.

Some have obtained it. Back in our text. So, as in Elijah's day, there was a remnant whom God preserved, so too today there is still a remnant in Israel whom God is preserving.

And yet, the rest have been blinded. They cannot see the way to righteousness to obtain it. Why have they been blinded?

[30 : 10] It is as a punishment for having removed their hearts far from God. They have been disobedient and rebellious.

You can read time and again in Old Testament scriptures where they were disobedient and rebellious. God says he will not always strive again.

There comes a day when punishment needs to happen. And that punishment is happening for Israel right now. In general, they are blinded. They cannot see the way to righteousness to obtain it.

So, God has given them a spirit of stupor. So, what is this spirit of stupor? Stupor is, by definition, a state of near unconsciousness or insensibility.

So, they are almost out of it. And so, God has, in a way, he has kind of messed up the ability of their senses. He has blinded them.

[31 : 22] They cannot, eyes that they should not see. So, he is, Israel cannot see the way to righteousness. They have been blinded to it.

Their ears have been stopped to the truth. And so, even if it is clearly explained to them, still, they do not understand it. So, it is to this very day.

The example that I thought of there is, Pastor Wayne has shared it before, and, about a time when they traveled to Israel. And so, there is an Israelite tour guide who is showing them around all these different places in Israel.

And this tour guide is so extremely familiar with Scripture. He is very familiar with who Jesus is. And yet, he believes that Jesus was just, he was another man.

He might have been a prophet there in Israel. And he is, well, Jesus was here and he did this here and they can pinpoint these places where Jesus did many of the things that he did on earth.

[32 : 33] And yet, as Pastor Wayne chairs, when he did have a moment alone with this guide to bring up the subject of who Jesus was, this tour guide, as much as he knew about Scripture and about Jesus, he was blinded to the fact that Jesus was the Savior.

This was something he could not grasp. So, just an example, that spirit of stupor, that they are blinded and their ears have been closed, they cannot understand it.

And so, this quote that I'm talking about here in verse 8, it's put together, it's two different prophecies.

The first part of it is from Isaiah, and then the rest of it, the eyes and the ears not functioning is brought in from back in Deuteronomy.

And so, this spirit of stupor, it's been over Israel for a long time already. And then Paul also brings in a quote by King David.

[33 : 46] It's from Psalm 69. He puts it in here, and David says, let their table become a snare and a trap, a stumbling block and a recompense to them.

Let their eyes be darkened so that they do not see and bow down their back always. Israel, so stuck on following the law, has turned it into a works-based religion.

You know, and one important aspect of Israel's faith, their religion, is their feasts. They keep these feasts religiously. And so, David is saying here, let their feasts, so he's told to let their feasts, along with all the other works, practices in their religion, in all the law, let it become a snare and a trap, a stumbling block to Israel.

Let this be their compensation for pursuing righteousness by the law of righteousness. You know, it's a harsh punishment for Israel, for many, many have perished in unbelief, and yet they have only deserved it because they have turned away from their God.

There's a stern warning there, for God is just in destroying those who refuse him. And still through it all, the message is there is hope.

[35 : 24] God has no desire that anyone should perish, but rather that all would come to the light, to the saving knowledge of Jesus Christ. And further, as we've seen in the examples, he will not allow perish.

He will not make a complete end to them. Always there is a remnant he preserves for himself. Has Israel stumbled that they should fall?

The last question. Let's read verses 11 and 12 in our text. I say then, have they stumbled that they should fall? Certainly not. But through their fall, to provoke them to jealousy, salvation has come to the Gentiles.

Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness? In failing to recognize Jesus as the Savior, remaining stuck in following their law of righteousness, rather than seeking righteousness by faith, Israel has stumbled.

Now the question is, have they stumbled that they should fall? Again, the answer is certainly not. God has no desire that Israel should fall.

[36 : 54] Israel is his chosen people group. He chose them out of all the nations on the earth to be his people, and he would be their God. Through them, all the nations learned that there is no other God like the God in Israel, the God in heaven.

God had a desire for them to be a great nation. It was a covenant, a promise he made to Abraham and to his descendants after him.

If they would walk with God and obey his commandments, he would be with them, he would love them and bless them. Yet, Israel did fall.

Not only did they stumble, they fell. Time and again, they disobeyed God, they complained against him, they turned away to other gods, false gods, and at the last, they crucified their Lord, the Savior.

Great was Israel's fall. Still, God was not faithful. He did not cast them aside.

[38 : 07] God. Let's pause that thought there for a moment. Let's first of all look at what came through Israel's fall.

It is through Israel's fall that the way of salvation has come to the Gentiles. Verse 12 of our text tells us that Israel's fall is riches for the world, riches for the Gentiles.

I want to turn to another parable that illustrates this. It is the parable of the wedding feast. And again, we'll turn to Matthew.

Matthew chapter 22. Matthew chapter 22. Matthew chapter 22. Matthew chapter 22. Matthew 22.

verses 1 through 10. And Jesus answered and spoke to them again by parables and said, the kingdom of heaven is like a certain king who arranged a marriage for his son and sent out his servants to call those who were invited and they were not willing to come.

[39 : 33] Again, he sent out other servants saying, tell those who are invited, see, I have prepared my dinner, my oxen and fatted cattle are killed and all things are ready, come to the wedding.

But they made light of it and went their ways, one to his own farm, another to his business. And the rest seized his servants, treated them spitefully and killed them.

But when the king heard about it, he was furious and he sent out his armies, destroyed those murderers and burned up their city. Then he said to his servants, the wedding is ready, but those who were invited were not worthy.

Therefore, go into the highways and as many as you find, invite to the wedding. So those servants went out into the highways and gathered together all whom they found, both bad and good, and the wedding hall was filled with guests.

We'll stop it there. So a king has arranged a wedding for his son. And so he sends out his servants to invite the guests in.

[40 : 44] And they're busy. They're not going to come. And so the king, a second time, sends out his servants. Tell them, you know, the meal has been prepared, it's ready, this wedding is happening.

And they make light of it. They won't come to the wedding. And many, many of these guests, they seize the king's servants, they kill them.

And the king's anger is aroused. He sends out his army and destroys those murderers and he burns up their city. Once this is done, he sends out his servants again.

You know, the wedding is ready. Go out into the streets wherever people are found. Go out. Invite people to this wedding. We need guests at this wedding. We know that the wedding hall is filled with guests.

this king who is arranging this marriage for his son, that king, he's speaking about God.

[42 : 00] The son is Jesus. And the marriage that is happening is the marriage of Jesus to the church. The first guests are the Israelites.

We know how Paul, when he started his ministry, first going to the Israelites, to the Jews, sharing the gospel with them, and time and again, and finally he says, I've tried getting through to you Jews.

I'm done. And then he turns to the Gentiles. And so the servants, the many different prophets whom God raised up in Israel's day, and we know many of them at the end there, the Israelites took them and killed them.

Elijah thought he was the last one left. And so the next, the second group of guests, the ones found in the highways, those are the Gentiles, have been invited in to this wedding, invited to join in this marriage, invited into the church.

The gospel was presented to them. Let's go back to our text. So the riches of God, his innumerable blessings that once were Israel's back in the Old Testament times, and that they were God's chosen people, those riches and blessings have been shared with the Gentiles.

[43 : 42] All the world now has access to these riches if they only choose Christ. You know, each one of us here this morning, the gift of salvation is partaking of these riches.

We have inherited eternal riches, much riches and blessings that will never rust nor fade.

And still, God is remembering Israel. He has not cast them aside. Let's turn for a moment to Isaiah. Isaiah chapter 42.

Isaiah 42, looking at verses 6 and 7. I, the Lord, have called you in righteousness and will hold your hand.

I will keep you and give you as a covenant to the people, as a light to the Gentiles, to open blind eyes, to bring out prisoners from the prison, those who sit in darkness from the prison house.

[45 : 02] that he is talking about here is Israel. He promises here, he says, I will keep you.

He promises to keep them, not to cast them aside. They will be a light to the Gentiles to bring many in who are lost in darkness, to bring them to the light.

So we can see in this prophecy that God is not done with Israel. He has not cast them aside. They are part of his plan in reaching out to the Gentile world.

Let's turn back to our text, Romans 11. So in showing his favor to the Gentiles and offering salvation to them, God intended to provoke or to stir up jealousy among the Jews.

In verse 11 of our text, but through their fall to provoke them to jealousy. So God's desire is to provoke them to create jealousy among the Jews, to cause them to question.

[46 : 18] salvation for the Gentiles who have now received salvation has been made available to them. Will these Gentiles leave with what was once ours?

You know, it's an effort to cause Israel to wake up to the truth and to turn back to God and regain what was once theirs. And though today many in Israel are lost, a remnant will be saved.

God has never made a complete end of Israel. The Bible is full of examples where God's people turned away from following him and his wrath was hot against them.

And yet time and again, a remnant was found who were faithful and God spared them. And I believe that still today there is a remnant in Israel who are faithful, who have been preserved, whom God has saved for himself, for his purpose.

Let's remember who Israel was and is.

[47 : 39] You know, they were a nation that God had set apart for himself. Of all the nations, he chose them to fulfill a special purpose.

Through them, the world would be blessed by the coming of the Savior. Would God use them for something as special as bringing the Savior to a lost world and then just as quickly forget about them?

Surely there must be some reward for Israel in such a wonderful mission. Today, Israel is paying the price for her sins.

God has scattered them over the whole earth to bear the shame for their unfaithfulness. And yet, he promises to gather them back to their land.

just in closing, I want to look at a prophet in Ezekiel. Ezekiel chapter 39.

[48 : 57] Look at that in closing. Ezekiel 39, 27 through 29. When I have brought them back from the peoples and gathered them out of their enemies' lands, and I am hallowed in them in the sight of many nations, then they shall know that I am the Lord their God, who sent them into captivity among the nations, but also brought them back to their land and left none of them captive any longer.

And I will not hide my face from them anymore, for I shall have poured out my spirit on the house of Israel, says the Lord God. Israel's eyes shall be open to the truth.

He says here, they shall know that I am the Lord their God. If God had cast them away, what's the point in getting back to their land?

Why would they need to know the Lord as being their God? When God has brought this about, when this prophecy is fulfilled, He has promised to not hide His face from them anymore, for He will have poured out His spirit on the house of Israel.

Clearly, there is a remnant in Israel. God has not cast them aside. He is faithful to His people.

[50 : 35] Let's pray. Heavenly Father, we come before You this morning and we praise You and thank You for Your faithfulness, that You are just, that You are faithful and that You are true, and that You do not turn away from Your promises, from Your Word.

Lord, there is great hope in that, and we can cling to You, and that You will not let us fall. You will not cast us aside. We thank You, too, for the nation of Israel.

We see that they, as a nation, they stand alone. There is hardly another nation who would raise up in defense for Israel, rather that all turn against them.

And we know that when the end is near, that that is going to be the state of the world, and we are seeing that. And as time and again Israel is being attacked, we see that they are being preserved.

There must be a remnant there that You have preserved. A complete end is not made to them. So, Lord, we just praise You and thank You for Your faithfulness to Israel and as well to us, that though time and again we stumble and we fall, You do not cast us aside, but rather You help us back up to our feet, and that as we look to You, that You give us the strength to go on, You have prepared a place for us and You are coming back for us.

[52 : 19] Lord, we thank You for that. Lord, I just thank You for coming out this morning. Lord, may Your blessings be upon them. And just as we leave from here this morning, may Your Word go with us throughout the week, may You just grant us safety in each day.

We just pray in Jesus' name. Amen.