

Romans 9... 10... 11

Jesus has a travel reservation to return to Israel:

Romans 11:26 And so all Israel will be saved, as it is written: "The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob;

"The Deliverer" is, of course, Jesus Christ. He will deliver Israel in the sense that "all Israel will be saved." Not automatically, simply because they are ethnically Jews. All believing Jews will be saved. The unbelieving portion of the nation will be killed:

Zechariah 13:8 And it shall come to pass in all the land," Says the Lord, "That two-thirds in it shall be cut off and die, But one-third shall be left in it:
Zechariah 13:9 I will bring the one-third through the fire, Will refine them as silver is refined, And test them as gold is tested. They will call on My name, And I will answer them. I will say, 'This is My people'; And each one will say, 'The Lord is my God.' "

Occurring over 150 times in the Bible, the word "Zion" essentially means *fortification*. Zion was one of the hills in Jerusalem.

The first mention of the word "Zion" in the Bible is Second Samuel 5:7, "Nevertheless, David captured the fortress of Zion, the City of David."

Zion, therefore, was originally the name of the ancient Jebusite fortress in the city of Jerusalem. Zion came to stand not only for the fortress but also for city in which the fortress stood. After David captured "the stronghold of Zion," Zion was then called "the City of David" (First Kings 8:1).

When Solomon built the Temple in Jerusalem, the word Zion expanded in meaning to include also the Temple and the area surrounding it (e.g., Psalm 2:6). Zion was eventually used as a name for the city of Jerusalem, the land of Judah, and the people of Israel as a whole.

In order to "come out of Zion" Jesus must *first* return to Zion. The Second Coming of Jesus Christ to earth is a principle Christian doctrine. There are, in fact, more references in the Bible to Jesus Christ's Second Coming than there are to His first coming.

"And He will turn away ungodliness from Jacob." The AV translates this, "He will banish ungodliness." It is a description of the righteous rule of the Lord over the earth from His throne in Jerusalem.

Romans 11:27 For this is My covenant with them, When I take away their sins."

The Bible speaks of six different covenants, five of which God made with the nation of Israel.

The Adamic Covenant was made with Adam and Eve. It can be thought of in two parts: the Edenic Covenant before the fall and the Adamic Covenant after the fall. The Edenic Covenant outlined man's responsibility toward creation and God's directive regarding the tree of the knowledge of good and evil. The Adamic Covenant included the curses pronounced against mankind for the sin of Adam and Eve, as well as God's provision for that sin.

In the Abrahamic Covenant God promised many things to Abraham. He personally promised that He would make Abraham's name great, that Abraham would have numerous physical descendants, and that he would be the father of a multitude of nations. God also made promises regarding a nation called Israel. In fact, the geographical boundaries of the Abrahamic Covenant are laid out on more than one occasion in the book of Genesis (12:7; 13:14-15; 15:18-21). Another provision in the Abrahamic covenant is that the families of the world will be blessed through the physical line of Abraham. This is a reference to the Messiah, who would come from the line of Abraham.

The Palestinian Covenant in Deuteronomy 30:1-10 amplifies the land aspect which was detailed in the Abrahamic covenant. God, because

of the people's disobedience, would cause them to be scattered around the world but He would eventually restore the nation together.

The Mosaic Covenant was a conditional covenant that either brought God's direct blessing for obedience or God's direct cursing for disobedience upon the nation of Israel. Part of the Mosaic Covenant was the ten commandments but also the rest of the law which contained over 600 commands - roughly 300 positive and 300 negative.

The Davidic Covenant in Second Samuel 7:8-16 amplifies the seed aspect which was detailed in the Abrahamic Covenant. The promises to David in this passage are very significant. God promised that David's physical line of descent would last forever and that his kingdom would never pass away permanently. This kingdom would have a ruling individual exercising authority over it (verse 16). Obviously the Davidic throne has not been in place at all times. There will be a time, however, when someone from the line of David will again sit on the throne and rule as king. This future king is Jesus.

The New Covenant is a covenant made with the nation of Israel which speaks about the blessings which are detailed in the Abrahamic covenant. In the new covenant God promises to forgive sin, and there will be a universal knowledge of the Lord.

When Paul says, "this is My covenant with them, When I take away their sins," we are looking at the fulfillment of all that the Lord promised Israel.

Romans 11:28 Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers.

In order for God to bring the gospel to Gentiles He had to deal with Israel corporately as enemies. But in relation to God's choice ("election") of Abraham and His covenant with him and the patriarchs, Israel is beloved. Because God chose Abraham, Isaac, and Jacob He loves the nation and will carry through on His promises.

Romans 11:29 For the gifts and the calling of God are irrevocable.

A lot of time you'll hear this verse used in a general sense to talk about how once God gives you a spiritual gift He won't take it away. In context this verse is discussing God's promises to the nation of Israel. Most of His promises to the physical descendants of Abraham were unconditional and He will not, He can not, revoke them.

"Gifts" are the promises themselves. "Call" is His choice of Israel as His special people.

Replacement theology essentially teaches that the church has replaced Israel in God's plan. Adherents of replacement theology believe the Jews are no longer God's chosen people, and God does not have specific future plans for the nation of Israel.

Replacement theology teaches that the Church is the replacement for Israel and that the many promises made to Israel in the Bible are fulfilled in the Christian Church, not in Israel. So, the prophecies in Scripture concerning the blessing and restoration of Israel to the Promised Land are "spiritualized" or "allegorized" into promises of God's blessing for the Church.

Romans 11:30 For as you were once disobedient to God, yet have now obtained mercy through their disobedience,

Romans 11:31 even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy.

Romans 11:32 For God has committed them all to disobedience, that He might have mercy on all.

When the Gentiles rejected God and disobeyed Him (cp Romans 1:17-21), God chose Abraham and his descendants as His special people. Now the disobedience of the Jews enables God to show mercy to the Gentiles. Then, when that purpose is achieved, He will again show mercy to Israel corporately.

We live at the intersection of these great movements in history. The time of the Gentiles is nearly full. Israel is in her land. The Great Tribulation is within prophetic sight.

Even so, Come, Lord Jesus!