That They May Be Saved

Understanding God's Heart for Israel and What It Means for Us Today

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VIRTALIBRY

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SCRIPTURE NOTE

Unless otherwise stated, Scripture quotations are taken from standard English Bible translations.

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PROLOGUE

There are some subjects that a person does not approach lightly.

This is one of them.

What you hold in your hands is not an attempt to settle arguments, win debates, or present a definitive statement on a complex and deeply sensitive matter. It is, rather, the expression of a burden—one that has grown slowly, shaped over time by Scripture, reflection, and an increasing awareness of both history and grace.

At the centre of this reflection is a simple yet weighty phrase drawn from the apostle Paul:

"My heart's desire and prayer to God for them is that they may be saved" (Romans 10:1).

It is a statement born not of distance, but of deep anguish. Paul speaks of "great sorrow and unceasing anguish" in his heart (Romans 9:2). He does not write as an outsider analysing a subject, but as one intimately connected emotionally, spiritually, and historically to the very people he longs to see reconciled to God.

That posture matters.

For any discussion about Israel that is not marked by humility, reverence, and love risks missing the very heart of the matter.

History compels us to tread carefully. The Jewish people have endured centuries of displacement, persecution, and suffering—often at the hands of those who, at least in name, claimed to represent the faith that emerged from within Israel itself. From expulsions and discrimination in various parts of Europe, to the unspeakable horrors of the Holocaust, the weight of history cannot be ignored.

And yet, alongside this history of suffering stands a remarkable testimony of preservation.

Despite dispersion across nations for nearly two millennia, despite repeated attempts to erase them, the Jewish people have endured. More than endured, they have retained identity, continuity, and presence.

For the reader of Scripture, this raises an unavoidable question:

What does this preservation mean?

Is it merely historical coincidence, or does it point to something deeper—something rooted in the purposes and promises of God?

This book approaches that question with care.

It recognises that the story of Israel is inseparable from the story of redemption itself. The call of Abraham, the giving of the Law, the voices of the prophets, and ultimately the coming of the Messiah all emerge from within this people.

At the same time, it acknowledges a tension.

Many did not receive Jesus as the Messiah.

This book does not approach that tension with accusation, but with humility.

For the message at the heart of the Christian faith is not one of division, but of reconciliation. The New Testament speaks of a mystery—that both Jew and Gentile are brought together as one new people in Christ.

If there is one thread that runs through these pages, it is this:

God is faithful.

And within that faithfulness lies a hope

that they may be saved.

CHAPTER 1

THE BURDEN

There are truths in Scripture that inform the mind.

There are others that settle quietly into the heart over time.

And then there are those that do not rest at all.

They trouble. They press. They remain.

The words of the apostle Paul in Romans belong to this last category.

They are not casual words.

They are not the language of detached theology.

They are the expression of something deeply personal.

"I have great sorrow and unceasing anguish in my heart" (Romans 9:2).

This is not a passing concern.

It is not a general statement about humanity.

Paul's sorrow has an object.

His anguish has a direction.

It is for Israel.

He writes not as an observer, but as one within the story—connected by identity, history, and covenant to the very people he now longs to see reconciled to God through Christ.

He goes further.

He expresses a willingness—if it were possible—to be cut off for their sake.

This is not theoretical language.

It reveals depth.

It reveals burden.

And yet, it is a burden shaped by truth.

Paul does not deny reality.

He acknowledges that many have pursued righteousness, but not through faith.

He states clearly:

"Christ is the end of the law for righteousness to everyone who believes" (Romans 10:4).

There is clarity.

But there is no harshness.

There is no superiority.

Paul does not stand above.

He stands within.

Grieved, yet grounded.

Burdened, yet clear.

This balance matters.

Truth without love becomes harsh.
Love without truth becomes empty.

Paul holds both.

At the centre of his expression is a simple statement:

"My heart's desire and prayer to God for them is that they may be saved" (Romans 10:1).

This is the burden.

Not political restoration.
Not cultural identity.
Not historical recognition.

Salvation.

That they may be saved.

These words bring everything into focus.

They remind us that, beyond history, beyond identity, beyond suffering and preservation, there remains a deeper need.

To be reconciled to God.

To receive righteousness through faith.

This burden is not confined to Paul.

It is presented to the reader as an invitation.

Not to debate.

Not to analyse from a distance.

This brings the reader to a quiet but necessary question:

Is this burden shared?

For there is a difference between understanding a truth and carrying it.

CHAPTER 2

A CHOSEN PEOPLE (Continued)

(Abraham, Covenant, and Calling)

"…and all peoples on earth will be blessed through you" (Genesis 12:3).

From the very beginning, the promise carries two dimensions.

It is **particularly** focused on Abraham and his descendants.
But it is also **universal,** extending beyond them to all nations.

This is essential to understand.

Israel is chosen.

But not for isolation.

Not for separation in the sense of exclusion.

Rather, for purpose.

Through this people, something would be revealed.

Through this people, something would be given.

Through this people, something would come.

The covenant is later deepened in a moment of solemn significance:

"On that day the Lord made a covenant with Abram…" (Genesis 15:18).

The imagery of that covenant is striking. It is not presented as a mutual agreement between equals, but as something established and upheld by God Himself. The weight of its fulfilment does not rest ultimately on Abraham's strength, but on God's faithfulness.

This is reinforced again:

"I will establish my covenant as an everlasting covenant between me and you and your descendants after you…" (Genesis 17:7).

Everlasting.

That word carries weight.

It suggests continuity.

It suggests endurance.

It suggests that what has begun here is not easily undone.

From Abraham comes Isaac.
From Isaac comes Jacob.
From Jacob comes Israel.

And from Israel comes a people through whom the knowledge of God is preserved and revealed.

The Law is given.

The prophets speak.

The Scriptures are formed.

All of this flows through this lineage.

This must not be overlooked.

For the Christian faith does not emerge independently of this story.

It is rooted in it.

It grows out of it.

It is inseparable from it.

Even more:

The central figure of the Christian faith—Jesus—is born into this very history.

He does not stand outside it.

He stands within it.

He is not disconnected from Israel.

He is the fulfilment of what Israel's story points toward.

This reframes everything.

For the promise given to Abraham was never intended to terminate in Abraham alone.

It was always moving forward.

Always expanding.

Always pointing toward something greater.

And that “something” finds its fulfilment in Christ.

Through Him, the words spoken at the beginning take on their fullest meaning:

“All peoples on earth will be blessed…”

The blessing extends.

The invitation widens.

The promise reaches beyond its original boundaries.

Yet—and this is important—the expansion does not erase the origin.

The root remains.

The foundation remains.

The story remains connected to its beginning.

This is why understanding Israel is not optional for the broader story of redemption.

To remove Israel from the narrative is to remove the context in which the promises were first spoken.

It is to lose the continuity that gives the Gospel its depth.

And yet, the purpose of that story is not limited to one people.

It is directed outward.

It is moving toward inclusion.

Toward fulfilment.

Toward reconciliation.

This balance must be held carefully.

Chosen—but not exclusive.
Central—but not isolated.
Distinct—but not detached from the wider purpose of God.

And within this balance, something begins to emerge:

A pattern of faithfulness.

Not human faithfulness alone—but divine faithfulness.

For throughout the unfolding story, one reality remains constant:

God keeps His word.

This becomes the foundation for everything that follows.

For if the beginning is marked by covenant, then the continuation must be understood in light of that covenant.

And if the covenant is enduring, then the story it shapes is also enduring.

This does not remove tension.

It does not resolve every question.

But it provides a framework.

A way of seeing.

A way of understanding.

And it leads naturally to the next question:

If this people were chosen, and this covenant established

How has that story endured through history?

Understanding Israel is not about choosing sides, it is about understanding the story God is still telling.

CHAPTER 3

A PEOPLE PRESERVED AGAINST ALL ODDS

(Suffering, Survival, and Resilience)

If the story begins with promise, it continues through history marked by disruption.

The narrative of Israel is not a straight line.

It does not move from calling to fulfilment without interruption.

It passes through exile.
Through dispersion.
Through loss.

This was not unforeseen.

The Scriptures themselves speak of scattering:

"The Lord will scatter you among all nations, from one end of the earth to the other" (Deuteronomy 28:64).

This is not presented as an abstract warning, but as a reality that would unfold within history.

And it did.

Empires rose and fell.

Jerusalem was destroyed.

The temple—central to Israel's worship and identity—was brought down.

The people were dispersed.

Not for a short period.

But across centuries.

Across continents.

Across cultures.

For nearly two thousand years, Jewish communities lived scattered among the nations.

In many cases, such dispersion leads to disappearance.

Identity fades.

Language is lost.

Traditions weaken.

Assimilation becomes inevitable.

And yet, something different occurred.

Identity endured.

Not without challenge.

Not without variation.

But with a recognisable continuity.

This invites careful reflection.

It is possible to explain aspects of this historically.

Shared texts.

Strong community structures.

Cultural continuity.

These all play a role.

But they do not fully account for the scale or duration of preservation.

For the reader of Scripture, another lens becomes available:

Covenant.

If the beginning of the story is rooted in promise, then its continuation may also be shaped by that same promise.

This does not remove human factors.

But it introduces a deeper dimension.

Preservation not only as survival, but as continuity under purpose.

This becomes even more striking when viewed alongside the weight of suffering.

The history of the Jewish people includes repeated experiences of marginalisation and persecution.

In various periods and places, Jewish communities faced exclusion, forced displacement, and violence.

This reality must be acknowledged with care.

It must not be minimised.

Nor should it be used as a rhetorical point.

It is part of the historical record.

And it carries weight.

This reaches a profound and devastating expression in the twentieth century.

The Holocaust.

Millions of Jewish men, women, and children were systematically killed.

The scale, organisation, and intent of this event set it apart in human history.

It is not simply another moment of suffering.

It is a defining tragedy.

One that must be approached with sobriety.

And with humility.

It also requires honesty.

There were contexts in which hostility toward Jewish people developed within societies that identified, at least outwardly, with Christianity.

This does not mean that the message of Christ produced such outcomes.

But it does mean that His name was, at times, associated with environments where such hostility could grow.

This matters.

Because the way a message is carried affects how it is received.

It calls for reflection.

Not accusation.

Not defensiveness.

But recognition.

And a renewed commitment to ensure that the message of Christ is represented in a way that reflects His character.

Yet even within this history, another reality remains:

The people did not disappear.

This is not a small observation.

Given the scale of dispersion and the intensity of opposition at various points in history, disappearance would not have been surprising.

And yet, it did not occur.

Instead, there is continuity.

Presence.

Identity.

This does not mean uniform experience.

Jewish communities developed in different regions with different expressions.

But the thread remained.

This brings us again to the question:

What explains this?

Is it solely the result of human resilience?

Or does it reflect something more?

For the reader of Scripture, the concept of covenant provides a framework that cannot be easily dismissed.

A people called.

A promise given.

A story sustained.

This does not resolve every tension.

It does not remove every question.

But it introduces a perspective.

That preservation may not be accidental.

That continuity may not be coincidental.

That history, while shaped by human actions, may also carry the imprint of divine purpose.

This perspective does not eliminate complexity.

But it invites a deeper level of consideration.

And it leads forward.

For preservation alone is not the end of the story.

It raises further questions.

Questions about meaning.

Questions about direction.

Questions about purpose.

If a people have been preserved

Then for what?

And how does that preservation relate to the central theme introduced at the beginning?

Salvation.

For the burden expressed by Paul is not concerned with survival alone.

It is not limited to history.

It is directed toward something deeper:

"My heart's desire and prayer to God for them is that they may be saved" (Romans 10:1).

This brings the focus back.

From history—to purpose.
From preservation—to meaning.

And it leads into the next tension that must be considered.

CHAPTER 4

THE MYSTERY OF RESISTANCE

(History, Perception, and the Question of the Gospel)

There are questions that can be approached analytically.

There are others that must be approached carefully.

This is one of them.

If the story of Israel is marked by calling, covenant, and preservation, then another reality must also be acknowledged:

Many did not receive Jesus as the Messiah.

This is not a minor detail.

It is central to the tension that runs through the New Testament.

And it is addressed directly.

Yet it is addressed with care.

Before asking why many did not believe, it is important to recognise that many did.

The earliest followers of Jesus were Jewish.

The apostles were Jewish.

The first community of believers emerged within Israel.

The message of the Gospel was first proclaimed there.

This matters.

Because it reframes the question.

It is not a story of complete rejection.

It is a story of varied response.

Some believed.

Some did not.

And the reasons are not singular.

Part of the explanation lies in expectation.

A Messiah was anticipated.

But expectations were often shaped by longing for political deliverance, national restoration, and visible power.

Jesus came differently.

He did not lead a political uprising.

He did not establish a visible kingdom in the expected sense.

He spoke of a kingdom that was not defined by force.

He fulfilled Scripture, but often in ways that were not immediately recognised.

This created tension.

Not only intellectually, but culturally and historically.

To receive Jesus as Messiah required a reorientation of expectation.

It required seeing fulfilment where many anticipated continuations.

It required recognising that the promises pointed toward something deeper than political restoration.

This was not easily accepted.

But the New Testament also introduces another dimension.

Paul writes:

"A partial hardening has come upon Israel" (Romans 11:25).

This language is careful.

It does not describe total rejection.

It does not describe a permanent condition.

It describes something partial.

Something temporary.

Something that exists within a larger purpose.

Paul continues:

"God has not rejected his people whom he foreknew" (Romans 11:2).

This is essential.

For without this statement, the earlier observation could be misunderstood.

The presence of resistance does not equal abandonment.

The existence of tension does not cancel covenant.

Instead, it is described as a mystery.

A word that suggests something not fully grasped, but nonetheless real.

Something that must be approached with humility.

Not with certainty in every detail.

But with recognition that the full picture extends beyond immediate understanding.

History adds further complexity.

Over time, the relationship between Jewish communities and those who identified as Christian became strained.

In various parts of Europe and beyond, Jewish people experienced exclusion, pressure, and at times violence in environments where the name of Christ was present.

This must be acknowledged.

Not to assign blame in simplistic terms.

But to recognise that the message of Christ has not always been carried in a way that reflects His character.

This invites reflection.

Because how a message is presented affects how it is received.

If the Gospel is associated with hostility, it becomes more difficult to hear it as good news.

If it is carried without humility, it is less likely to be received with openness.

This does not change the truth of the message.

But it affects perception.

And perception shapes response.

This invites reflection.

It calls for humility.

It challenges the reader to consider not only the content of the message, but the manner in which it has been carried.

At the same time, it is important to maintain clarity.

The New Testament does not present the Gospel as optional.

It presents it as central.

As necessary.

As the means by which reconciliation with God is made possible.

This is part of the tension.

To hold both conviction and humility.

To affirm truth, while recognising complexity.

To speak clearly, while listening carefully.

This is not an easy balance.

But it is a necessary one.

For the goal is not argument.

It is understanding.

And ultimately:

It is reconciliation.

Paul's response to this tension is instructive.

He does not withdraw.

He does not become detached.

He does not reduce the issue to a theoretical discussion.

He returns to the same place:

"My heart's desire and prayer to God for them is that they may be saved" (Romans 10:1).

This remains the centre.

Not explanation alone.

Not analysis alone.

But longing.

And prayer.

The story, then, is not closed.

It is not finalised.

It remains open.

It remains in motion.

And within that motion, the question continues:

How does this tension fit within the broader pattern of God's faithfulness?

CHAPTER 5

THE FAITHFULNESS OF GOD

(Return, Preservation, and Promise)

If the previous chapter has explored the tension, this chapter turns to the foundation that holds that tension in place:

The faithfulness of God.

Without this, the narrative becomes unstable.

With it, the narrative holds—even when not fully understood.

From the beginning, the story of Israel is not grounded primarily in human consistency, but in divine commitment.

The covenant with Abraham was not established on equal terms.

It was initiated by God.

Sustained by God.

And ultimately dependent on God.

This becomes crucial when we consider the unfolding of history.

For history is not marked by uninterrupted faithfulness on the human side.

There are moments of obedience.

But there are also moments of failure.

Moments of alignment.

And moments of deviation.

This is true not only of Israel.

It is true of humanity as a whole.

And yet, the covenant language of Scripture consistently points back to something deeper:

God remains faithful.

Even when the human response is inconsistent.

This is expressed clearly:

"I will not reject them or abhor them so as to destroy them completely… for I am the Lord their God" (Leviticus 26:44).

This statement is not made in the absence of failure.

It is made in the context of it.

It acknowledges that disruption may occur.

But it affirms that abandonment will not.

This distinction matters.

It allows for tension, without collapse.

It allows for difficulty—without finality.

And it provides a framework through which history can be viewed.

For if the covenant endures, then the people connected to that covenant remain part of an ongoing story.

This does not mean that every development in history is a direct or simple fulfilment of biblical promise.

Caution is required.

Interpretation must be careful.

Not every event can be mapped neatly onto Scripture.

And yet, there are moments that invite reflection.

Moments that raise questions.

Moments that suggest continuity.

The re-establishment of a national presence in the land historically associated with Israel is one such moment.

For nearly two thousand years, Jewish communities lived dispersed across nations.

And yet, in the twentieth century, a significant shift occurred.

A return.

A re-gathering.

A visible presence.

This book does not attempt to interpret every aspect of that development.

It does not enter into political analysis.

But it does recognise that something of historical significance has taken place.

A people long scattered now has a recognised centre.

This does not resolve all questions.

It does not remove all tensions.

But it does invite consideration.

For the reader of Scripture, it raises the possibility that the story is not only historical—but continuing.

That the covenant, while ancient, may still have present implications.

At the same time, it is essential to maintain balance.

The existence of a people in a land does not, in itself, complete the story.

The central issue remains unchanged:

Salvation.

This must not be overshadowed.

For the focus of the New Testament is not territorial restoration alone.

It is spiritual reconciliation.

And this applies universally.

Jew and Gentile alike.

All stand in need of grace.

All are invited into the same redemption.

This brings us back to the core truth:

God is faithful.

Faithful in calling.

Faithful in preservation.

Faithful in purpose.

This faithfulness does not eliminate complexity.

But it anchors hope.

It allows the reader to hold the tension without losing direction.

And it prepares the way for another pattern that becomes visible within the story.

A pattern not limited to Israel alone

But involving others.

CHAPTER 6

THE GENTILE CANOPY

(A Pattern of Preservation Through Others)

As the narrative unfolds, a subtle but recurring pattern begins to emerge.

It is not always highlighted.

It is not always central.

But it is present.

At key moments in the history of Israel, preservation comes through unexpected sources.

Through those outside the covenant.

Through those not originally part of the promise.

A kind of covering.

A canopy.

One of the earliest examples appears in the account of Moses.

A child is placed in a basket.

Set among the reeds.

Vulnerable.

Exposed.

And it is Pharaoh's daughter—outside the covenant—who sees, who chooses, and who preserves.

A life is spared.

A future deliverer is protected.

The story moves forward.

Later, in the account of Esther, the survival of the Jewish people again intersects with the decisions of a foreign ruler.

A king, not part of Israel, becomes part of the unfolding preservation.

The outcome is not isolated.

It reflects a pattern.

Preservation, at times, comes through unexpected hands.

This pattern is seen again in Rahab.

A woman outside Israel.

Yet she aligns herself with the people of God.

She acts in faith.

And she is preserved (Joshua 2).

And again, in Cyrus.

A ruler of a foreign empire.

Yet described in striking terms:

"He is my shepherd and will accomplish all that I please" (Isaiah 44:28).

This language is remarkable.

It suggests that God's purposes are not confined to one people alone.

That He may work through others.

That preservation may involve those beyond the immediate covenant.

This does not diminish the covenant.

But it expands the way it is understood.

History reflects similar moments.

During the Second World War, individuals such as Oskar Schindler and Corrie ten Boom acted at great personal risk to protect Jewish lives.

Their actions were shaped by conviction, courage, and moral clarity.

They do not represent all.

But they stand as examples.

Moments where preservation came through individuals outside the immediate community.

This must be handled carefully.

It is not a universal rule.

It is not a guaranteed pattern.

But it is observable.

And it invites reflection.

For it suggests that the story of Israel, while particular, has always intersected with others.

That at times, the preservation of one people has involved the participation of another.

In the New Testament, this relationship deepens.

Gentiles are no longer only observers.

They are included.

They are brought in.

Paul describes this using the image of a tree:

"You do not support the root, but the root supports you" (Romans 11:18).

The root remains.

The branches expand.

The life is shared.

This image carries both meaning and warning.

Meaning, because it affirms inclusion.

Warning, because it removes arrogance.

Those who are brought in do not replace.

They participate.

They share.

They are connected to something that precedes them.

This reshapes perspective.

It calls for humility.

It calls for gratitude.

And it calls for awareness.

The "canopy," then, is not a doctrine to be defined precisely.

It is an observation.

A way of recognising that, at times, preservation has involved others.

That the story has not unfolded in isolation.

And that participation carries responsibility.

For inclusion is not an endpoint.

It is a calling.

A calling to reflect the character of the One who brings both Jew and Gentile together.

A calling to carry the message rightly.

A calling to stand not in superiority, but in humility.

And ultimately, a calling to remember that preservation, while significant, is not the final goal.

It points beyond itself.

Toward fulfilment.

Toward reconciliation.

Toward salvation.

CHAPTER 7

ONE NEW MAN

(Unity in Christ — Jew and Gentile Together)

At the centre of the Gospel is not only salvation—but reconciliation.

Not only between humanity and God, but between people.

This is one of the most profound developments in the New Testament.

For the story that began with distinction—between Israel and the nations—moves toward something unexpected:

Unity.

Paul describes this in direct and powerful terms:

"He himself is our peace… and has broken down the dividing wall of hostility" (Ephesians 2:14).

And further:

"That he might create in himself one new man in place of the two" (Ephesians 2:15).

This language is not symbolic alone.

It is structural.

It describes a change in relationship.

A redefinition of identity.

Jew and Gentile—once distinct in covenantal terms—are brought together in Christ.

This does not erase history.

It does not remove the significance of Israel.

But it changes the nature of separation.

The dividing wall is no longer the defining reality.

Christ is.

The early Church reflects this transition.

It began within Israel.

The first believers were Jewish.

The Gospel was proclaimed first in Jerusalem.

But it did not remain there.

It extended outward.

Gentiles were included.

Not as an afterthought.

Not as a secondary development.

But as part of the unfolding purpose of God.

This required adjustment.

For those within Israel, it required recognising that the promises extended beyond their original boundaries.

For Gentiles, it required recognising that they were being brought into something that preceded them.

Paul captures this dynamic with the image of a tree:

"You do not support the root, but the root supports you" (Romans 11:18).

The root remains.

The branches expand.

The life is shared.

This image carries weight.

It affirms continuity.

It affirms connection.

And it removes any basis for superiority.

For those who are grafted in do not replace the root.

They depend on it.

This becomes essential in light of history.

For at various points, this balance has been lost.

And when it is lost, distortion follows.

But the original vision remains clear:

One new man.

Not two competing identities.

Not one replacing the other.

But both brought together in Christ.

This unity is not uniformity.

It does not erase distinction.

But it establishes a shared identity that transcends previous divisions.

An identity grounded in grace.

Sustained by faith.

Centred in Christ.

This has implications.

It shapes how the story is understood.

It shapes how relationships are approached.

And it shapes how the message is carried.

For if the end is unity, then the posture must reflect that unity.

Not division.

Not hostility.

But reconciliation.

And within that reconciliation, the purpose remains unchanged:

Salvation.

For unity is not an end in itself.

It is the result of something deeper.

Reconciliation with God.

And this reconciliation is offered to all.

Jew and Gentile alike

CHAPTER 8

TO THE JEW FIRST

(Order, Responsibility, and Grace)

There is a phrase in Paul's writing that carries both clarity and depth:

"It is the power of God for salvation… to the Jew first and also to the Greek" (Romans 1:16).

This phrase is sometimes misunderstood.

It is not a statement of superiority.

It is a statement of order.

The Gospel does not emerge in isolation.

It comes within a story already shaped by covenant, law, and promise.

The message of Christ is first proclaimed within Israel because it arises from within Israel.

It is consistent with what has come before.

It is the fulfilment of what has been given.

But the phrase does not end there.

"And also, to the Greek."

The movement is outward.

The message expands.

The invitation widens.

What begins in one place is extended to all.

This reflects continuity and inclusion.

But it also introduces responsibility.

To receive first is to be entrusted.

And to be entrusted is to be accountable.

This principle runs throughout Scripture.

Greater revelation carries greater responsibility.

Israel received the Law.

The prophets.

The promises.

This was not only privilege, it was stewardship.

But the same principle applies universally.

All who receive the Gospel are called to respond.

This brings us to the relationship between the Law and grace.

The Law reveals.

It defines righteousness.

It exposes human limitation.

But it does not complete what it begins.

It points forward.

The New Testament presents Christ as the fulfilment of the Law.

Not its rejection.

Not its cancellation.

But its completion.

This is expressed clearly:

"By calling this covenant 'new,' he has made the first one obsolete" (Hebrews 8:13).

This does not diminish what came before.

It fulfils it.

Grace is not separate from the Law.

It is its culmination.

And it is offered to all.

Jew and Gentile alike.

Through faith.

Through Christ.

This levels the ground.

Not by erasing history.

But by revealing a shared need.

All stand in need of salvation.

All are invited.

This brings the focus back again.

Not to order alone.

Not to responsibility alone.

But to the central issue:

Salvation.

And the burden remains:

"My heart's desire and prayer to God for them is that they may be saved" (Romans 10:1).

CHAPTER 9

THE CALL TODAY

(Posture, Prayer, and Responsibility)

Every message must eventually move from understanding to response.

What has been explored in these chapters is not merely information.

It is invitation.

The question is not only what is true.

But how that truth is held.

The answer begins with posture.

The New Testament calls for humility:

"You do not support the root, but the root supports you" (Romans 11:18).

This removes any basis for arrogance.

Those who have received the Gospel do so not as originators—but as participants.

This shapes how the subject is approached.

With care.

With humility.

With awareness.

This posture expresses itself in a specific way:

Prayer.

Paul does not respond to this tension with argument alone.

He responds with intercession:

"My heart's desire and prayer to God for them is that they may be saved" (Romans 10:1).

This is not frustration.

It is longing.

And it becomes the model.

The appropriate response is not distance.

It is engagement.

Not only analysis.

But prayer.

Alongside posture and prayer comes responsibility.

Not control.

But participation.

The Gospel is not held privately.

It is carried.

But it must be carried rightly.

With sensitivity.

With clarity.

With humility.

Without repeating the failures of the past.

The message must reflect the character of Christ:

Truth and grace.

Conviction and compassion.

At the same time, responsibility has limits.

Salvation is the work of God.

The role of the believer is faithfulness.

To pray.

To reflect.

To speak when appropriate.

And to trust.

For throughout this book, one truth has remained constant:

God is faithful.

Faithful to His covenant.
Faithful in history.

Faithful in the present.
Faithful in His purposes.

This anchors hope.

It allows the reader to stand not in complete understanding—but in trust.

The story is still unfolding.

And within that unfolding, there is a place to stand.

Not as observers only.

But as participants.

The final word is not argument.

It is invitation.

To hold this subject with care.

To approach it with humility.

To engage it with prayer.

And to remain anchored in the central truth:

That the purposes of God move toward redemption.

And that within those purposes remains the same enduring desire—

that they may be saved.

And perhaps the question is not only whether they may be saved—

but whether we will carry the burden that they should be.

ABOUT THE AUTHOR

Jimi Fawehinmi is a Christian author committed to exploring the depth, clarity, and practical implications of biblical truth. His work spans both non-fiction and creative writing, with a focus on making Scripture accessible, reflective, and spiritually impactful.

A NOTE TO THE READER

Readers are welcome to share their thoughts on this book.

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