

How Should Christians Relate to Their Jewish Neighbors?

Rich Nathan

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New Albany Fellowship

Romans 11:25-32

I've been preaching for 45 years, but in all those years, I've never preached on the issue of anti-Semitism, even though I'm Jewish. I've spoken often about racism. I've done many messages on how Christians should relate to immigrants. But in all the years that I've been preaching, I've never given a single message about anti-Semitism until now. But there has been such a massive increase in anti-Semitic incidents in the United States and around the world that I felt compelled to speak about that subject today as we consider the Apostle Paul's statements to Gentiles in the church in Rome about their relationships to Jewish people.

Last year, in April 2025, Governor Shapiro, the Jewish governor of Pennsylvania, had his home attacked. This was an assassination attempt while Governor Shapiro and his family slept inside on the first night of Passover, just after they had celebrated a Seder dinner. The attacker climbed through the property's fence, broke a window with a sledgehammer and threw a Molotov cocktail inside, trying to set fire to the entire house. Fortunately, everyone was safely evacuated.

The number of anti-Semitic attacks are too many to summarize or even tally over the last few years. The deadliest was the mass slaughter of Jews at a Hanukkah party in Sydney, Australia this past December. Only an unarmed bystander's

incredible courage in tackling and disarming one of the shooters prevented an even worse atrocity. But fifteen people were killed and forty others were injured.

The New York Times published an editorial by Nick Kristof, alleging that Israel trains dogs to have sex with Palestinian prisoners - an insane claim that has no objective evidence to back it up. And yet, this article appeared in the nation's most read newspaper without a later retraction and spread across the globe. Now millions of people think that Israel trains dogs to have sex with Palestinians.

In the UK in the past three months, attackers randomly stabbed two Jewish men, and arsonists attacked three synagogues, an educational building, and four Jewish charity ambulances. Synagogues have been set on fire in Toronto and Montreal. Mobs have attacked Jews outside synagogues in LA and New York City just in the last few months.

In the worst massacre of Jews since the Holocaust, on October 7, 2023, more than 1300 Jews were slaughtered in cold blood by Hamas-led terrorists in Israel. Just a few days later, protesters in Sydney, Australia marched by the Sydney Opera House chanting, "Gas the Jews. Gas all the Jews." This was before Israel responded with a counterattack on Gaza.

On college campuses like Columbia University, Jews were screamed at by protesters who shouted, "Go back to Poland. Go back to the gas chambers!" One

Columbia junior, a self-described spokesman for Hamas, said in a video, “Zionists do not deserve to live comfortably. Let alone Zionists don't deserve to live. The same way, we're very comfortable, accepting that Nazis don't deserve to live, fascists don't deserve to live. Racists don't deserve to live. Zionists, they shouldn't live in this world. I don't fight to injure, or for there to be a winner or loser, I fight to kill. Be glad. Be grateful that I'm not just going out and murdering the Zionists.” His speech was defended by many pro-Hamas protesters.

At Cornell University, a Cornell professor called the Hamas attack that slaughtered over a thousand Jews and in which many women were raped violently - he called the attack “exhilarating.”

On the UCLA campus, protesters built a barricaded encampment with plywood walls, and required anyone crossing it to wear a wristband that signaled their opposition to Israel's existence. Jewish students were prevented from entering the quad if they were wearing identifiably Jewish badges, like a star of David, or a yarmulke.

I could literally multiply anti-semitic incidents by the thousands. According to the Anti-Defamation League which tracks anti-semitic incidents in the United States, reported incidents have more than quadrupled in the last five years. Now, there are nearly 10,000 incidents of attacks on synagogues, bomb threats against

Jewish schools, and rallies against Jews with explicit anti-semitic language in the US each year. In light of this background, how should Christians relate to their Jewish neighbors, Jewish friends, Jewish co-workers and employers and Jewish classmates?

Our text this morning is from Romans 11:25-32. Let's read it together:

[SLIDE #1] ²⁵ I do not want you to be ignorant of this mystery, brothers and sisters, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in, ²⁶ and in this way all Israel will be saved. As it is written: "The deliverer will come from Zion; he will turn godlessness away from Jacob. ²⁷ And this is my covenant with them when I take away their sins."

[SLIDE #2] ²⁸ As far as the gospel is concerned, they are enemies for your sake; but as far as election is concerned, they are loved on account of the patriarchs, ²⁹ for God's gifts and his call are irrevocable. ³⁰ Just as you who were at one time disobedient to God have now received mercy as a result of their disobedience, ³¹ so they too have now become disobedient in order that they too may now receive mercy as a result of God's mercy to you. ³² For God has bound everyone over to disobedience so that he may have mercy on them all. [Romans 11:25-32, NIV]

Now, it's very easy for Gentile Christians to read about the attacks on Jewish leaders or Jewish people, and think, "Well, these acts, these hateful words that are spoken, must be done by people who do not know Jesus and do not believe in Jesus, the Jewish Messiah." Unfortunately, history tells us that people who absolutely believed in Jesus and were some of Christianity's great heroes, were responsible for some of the worst anti-Semitic words and attacks imaginable. They root their anti-semitism in the criticism of Jews that we read in the Bible. There are some very harsh statements in the Bible about Jewish leaders and Jewish resistance to Jesus. The Apostle Paul in this text called unbelieving Jews "the enemies of the gospel."

Sadly, when Gentile Christians read critiques of Jewish leaders, or Jewish people in the Old or New Testament, Gentiles think that they can adopt these critiques themselves. They forget that the people making these critiques are themselves Jewish - Jesus was a Jew; Paul was a Jew; John the Apostle was a Jew. So were Amos and Isaiah, Jeremiah and Moses. They're all Jews. These critiques against their Jewish brethren were in-house. They were insider battles about what it meant to be a Jew. This is very different from the same words spoken by someone who is an outsider.

Insider critique operates inside a shared identity, and an assumed love and loyalty for the family. Family members who critique each other are completely

invested in the well-being of one another. When Amos indicts Israel or Jesus indicts the scribes and the Pharisees, or Paul indicts fellow Jews in Romans 2 or here in Romans 11, the critique is offered within the covenant community for the sake of the covenant community. Their arguments spring from love and a broken heart. It's like an argument about how a family member didn't live up to the family's calling or the family standard. What we're listening to in the Bible when Jewish people are critiqued, is a family argument at Thanksgiving rather than a verdict handed down by strangers.

Outsider critique is totally different. It doesn't say, "We should be better." It says they - this other group - are worse than us. Outsiders speak with contempt. They have no investment in the health of the family. They don't love the family. Their critique doesn't come with a broken heart. When Jesus critiqued Israel, it came from a broken heart, the broken heart of the Jewish Messiah who wept over the city of Jerusalem. When the Apostle Paul critiqued Jewish people, he first said that he would personally prefer to go to hell if only his brothers and sisters would be saved. It's radically different from outsiders' critique who speak with contempt, who have no love for the Jewish people, who have no investment in the health of the Jewish family.

When we read critiques of Jewish people in the scriptures, we always have to remind ourselves that Judaism operates from a prophetic tradition. Judaism is profoundly self-critical. That is one of the most remarkable features about the

Old and New Testaments. It is remarkably self-critical. Amos, Hosea, Ezekiel, the whole Hebrew Bible is insider self-critique. We have fallen short of God. We are guilty. You see this self-criticism in Israel today in the heated debate that's going on about the conduct of the Gazan war. What's legitimate, what's illegitimate? You never see the self-critique that you see in Israel anywhere else in the rest of the world.

The problem is that when the church became largely Gentile in the second and third centuries, these critical texts in the Bible lost their insider frame that made the critiques acceptable. The words didn't change, but the speakers did. A prophetic insider or prophetic in-house correction by Jews regarding their own people became an outsider's verdict of an entire people, a source of contempt. When you read Jesus or Paul's criticism of Jewish leaders, you're overhearing a family conversation, not receiving a commission to repeat their charges as your own.

And we certainly understand this. You know, it is very different for a black person to utter certain words or critique certain actions by other blacks, because this is a family disagreement - an in-house disagreement. It's entirely different when you hear somebody outside of your group saying the very same thing. But sadly, in the history of the church, the church and our Christian heroes have voiced some of the worst anti-Semitic rhetoric and been guilty of some of the most violent anti-Semitic incidents in history.

Let me just give you a couple of examples. Again, I could multiply these by the hundreds. Then we're going to look at what the Apostle Paul says in response in Romans chapter 11. Back in the late fourth century, John Chrysostom preached a series of sermons that were titled "Against the Jews." John Chrysostom was later the archbishop of Constantinople and was canonized as a saint. But at this time, he was preaching in Antioch, and he preached eight sermons aimed at stopping Christians in his congregation from attending synagogue services, or being involved with Jewish holidays. Apparently, some of these folks found the practice of Jewish holidays to be compelling. Here's what John Chrysostom said, "The synagogue is worse than a brothel...it is a den of scoundrels, a temple of demons, the cavern of devils, a criminal assembly of the assassins of Christ." Then he said, "I hate the Jews. And it is the duty of all Christians to hate the Jews." The Nazis later reprinted these sermons by John Chrysostom, to help justify the Holocaust.

One of the worst offenders was a man that we followers of Jesus celebrate named Martin Luther. Three years before Luther's death, he wrote a 65,000-word treatise called "On the Jews and Their Lies." In the treatise, he called for the burning of synagogues and Jewish homes, destroying Jewish businesses, confiscating Jewish property and exiling Jews from Europe. He goes further, saying, "We are not at fault if we kill them." This tract was reprinted by the Nazis and laid the foundation for what was known as Kristallnacht, the night of broken

glass. In fact, Lutherans in Germany reprinted this tract on Luther's birthday, saying this justified the burning down of synagogues and the smashing of Jewish businesses, the imprisonment of thousands of Jews,

Turning back, then, to the text we read a few minutes ago from Romans 11:25-32, let's remind ourselves of the arguments so far in the book of Romans. A lot of people think, why in the world does the Apostle Paul include Romans 9 to 11 in this book at all? Is the Apostle Paul's theology just a hobby horse? Is Paul the Jew just obsessed with Jews and Judaism, but the Gentile church can dismiss that today? Why doesn't Paul move directly from Romans 8 and this high point about nothing ever being able to separate us from the love of Christ to the practical outworking of that in Romans 12 to 16, about how we should live out our Christian lives? In other words, why doesn't Paul move from theology and the certainty of our salvation to ethics, how we should therefore live. It seems to many people like Romans 9 to 11 is a kind of parentheses. He's just suddenly taking his argument in a really different direction. But when we look more closely at the text, we understand why the Apostle Paul decided to spend three chapters writing about the Jewish people.

You see, Paul was asserting in this bookended argument that begins in Romans 5 and ends in Romans 8, that if a person places their faith in Jesus, they will most certainly be saved. The Apostle Paul says to Christians, you can have absolute assurance that if you are united to Jesus, you will be saved on the last

day. Nothing can ever separate you from God's love, found in Jesus, the Messiah. But, in the first century, especially in a mixed congregation of Jews and Gentiles, an objection would immediately be raised in the minds of hearers, saying, "What about Jewish people? What about Israel?"

Israel was God's chosen people. And yet, many Jews had not turned to Jesus as Messiah. God made so many promises to Israel. But those promises didn't seem to be fulfilled. So how can we, Gentile Christians, have any confidence that God's promises will be fulfilled towards us? Will God be faithful to his promises to the Jews? If not, perhaps he won't be faithful to us. So this argument in Romans 9 to 11 where Paul talks on and on about Israel is of one cloth with the argument that he's been making about the assurance of salvation.

What he's saying is that God is a faithful God who keeps his promises to Israel and will keep his to you Gentiles. Let's look more closely at the text then. First of all, let's read again versus 25 and 26.

[SLIDE #3] ²⁵ I do not want you to be ignorant of this mystery, brothers and sisters, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in, ²⁶ and in this way all Israel will be saved. As it is written: "The deliverer will come from Zion; he will turn godlessness away from Jacob. [Romans 11:25-26, NIV]

Let's try to answer several questions as we consider this text.

[SLIDE #4] Who is the “all Israel” that will be saved?

John Calvin believed that when Paul said “all Israel will be saved,” he was speaking about the church, including Gentiles, who believe in Jesus, as well as Jews who believe in Jesus. The salvation of Israel must be drawn from both Jews and Gentiles. And it is the case that the Apostle Paul, one time in his writings, back in Galatians 6 calls the church “the Israel of God.” But when Paul says that “all Israel will be saved” in verse 26, it is impossible to imagine that he's speaking about Gentiles and Jews in his reference to Israel.

And here's the reason. Of the seventy-two times Israel is mentioned in the New Testament, only once in Galatians 6, does Israel refer to Jews and Gentiles. His whole argument in Romans 9 through 11 in speaking about Israel is based upon his concern about ethnic Jews. Paul puts **beyond doubt when he** quotes Isaiah 59, and the hope for a removal of Jacob's sin, so that all Israel will be saved. The old Israel, in verse 26, is the ungodly Jacob whose sins are removed. Jacob, of course, was renamed Israel by God. Jacob has never been the church. So, who is Israel that will be saved? The apostle Paul answers ethnic Israel, the Jewish people.

Here's the second question.

[SLIDE #5] When will Israel be saved?

The Apostle Paul says these words in verse 25 and 26:

[SLIDE #6] ²⁵ I do not want you to be ignorant of this mystery, brothers and sisters, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in, ²⁶ and in this way all Israel will be saved. [Romans 11:25-26a, NIV]

In other words, ethnic Jewish Israel will be saved consecutively and consequentially. Consecutively after the fullness of the Gentiles come in. After Gentiles are brought into the kingdom, grafted into Israel's olive tree, following and flowing from that, the temporary hardening of Israel will come to an end, and all Israel will be saved.

Now, there has always been, according to the Apostle Paul, a remnant of Jewish people who have trusted in Jesus as the Jewish Messiah. This has been the case throughout history. For example, there is a Jewish rabbi named Max Wertheimer who lived in the 19th and early 20th century. Rabbi Max came to the United States as an Orthodox Jew, but over time, he became a reformed Jew,

like the Jews who attend this synagogue. Max was ordained as a rabbi after graduating from Hebrew Union College in Cincinnati. He also received his doctorate from the University of Cincinnati that same year. He then served as the greatly loved rabbi of a synagogue in Dayton for the next 10 years. But Rabbi Max became a fervent believer in Jesus as the Jewish Messiah. And along with being a rabbi of his synagogue, he pastored a church. Well, that was too much for the Jewish community in Dayton. Max's name was literally dropped from the roles of Hebrew Union College because of his Christian faith. Rabbi Max was part of the remnant of Jews throughout history who have accepted Jesus as the Jewish Messiah.

Let me tell you about another of the remnant that Paul spoke about. Have you ever heard of Daniel Zion? Daniel Zion was the chief rabbi of Bulgaria during the Holocaust. He was instrumental in helping save hundreds of Jews during that terrible time of history. He settled in Israel after the war. His name is unfamiliar to many Jews today because he believed that Jesus was the Jewish Messiah. Rabbi Daniel Zion was so highly respected by Orthodox leaders in Israel, that in 1954, he was offered the position of judge in Jerusalem's rabbinic court.

The only stipulation to him being appointed to the rabbinic court in Israel was that he was to keep his faith in Jesus as Messiah to himself. Keep it private. That was something that Rabbi Daniel Zion couldn't agree to. He said in front of a meeting

of the chief Jews in Israel, “I would give up all earthly honors for the sake of Messiah, my friend.” Despite the fact that a rabbinic court stripped him of the title of rabbi, he was still looked at and respected as the rabbi of Bulgarian Jews in Israel until his death in 1979. And every week, for decades, Rabbi Daniel Zion would host a Bible study on Shabbat in his home, where he would teach about Yeshua (Jesus) in between his morning and evening Jewish services. He lived a traditional Jewish life to the day of his death.

Several hundred thousand Jews in the world today have accepted Jesus as Messiah, including the Jew who is speaking to you right now. But Paul says, the number of believing Jews will not always be a trickle, a remnant. One day, there will be an end time revival. There’s coming a day in which all Israel will be saved. What is meant by all Israel? I don’t think that The Apostle Paul was saying every single Jewish person will be saved. But I do think that he’s saying there’s coming a day when the hardening that has taken place in Israel will be lifted, and a great mass of Jewish people from the previously hardened majority will come to faith in Jesus. I think he’s talking about Israel as a whole. An end time revival, before Messiah Jesus returns.

[SLIDE #7] Why is it important that Israel be saved?

It is really important for us to understand this, followers of Jesus - Jews and Gentiles. What are the great signs that Jesus, the Jewish Messiah, is going to return to this world and bring about the world peace and salvation that people have looked forward to his coming for thousands of years? How do we know that the time of his coming is drawing near?

You know, many Christians have misunderstood the signs of Jesus's coming. Many folks say, "Well, there's been an increase in earthquakes, or there are wars and rumors of war. That must mean that Jesus's coming is near." The Bible doesn't say that wars, rumors of wars, earthquakes, and the persecution of Christians are signs of Jesus's imminent return. Jesus himself says when you see these things, the end is not yet. These things are, according to Jesus, the beginning of the birth pangs. The baby isn't ready to come yet. Jesus says the end is not yet. There are a lot of "not yet" signs. But Jesus reminds Christians to not be shaken by all the disturbances that we see in the world today. His coming is not yet. But there are three what we might call "yet" signs - three clear signs that the coming of Jesus is very near.

The first clear sign in the Bible that Jesus's coming is near is that the gospel must be preached to all nations. Here's what Jesus says in Matthew 24:14

[SLIDE #8] And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come. [Matthew 24:14, NIV]

I don't know when the preaching of the gospel to the whole world will be completed, but I do know that when God determines that the gospel has been preached to all nations, all tribes or linguistic groups or however God calculates "all nations" hearing the gospel, the end will come. That's the first sign.

The second sign of the Lord's coming near is the revelation of the Antichrist. The Apostle Paul says this in II Thessalonians 2. The Apostle Paul is very clear that until the man of lawlessness is revealed the end will not come. The first sign of the return of Messiah is that the gospel has to be preached to all nations. The second sign is that the anti-Christ must be revealed. And the final sign, the Apostle Paul says in Romans chapter 11 is the salvation of all Israel. He says, I don't want you to be ignorant of this mystery.

[SLIDE #9] ²⁵ I do not want you to be ignorant of this mystery, brothers and sisters, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in, ²⁶ and in this way all Israel will be saved. As it is written:

“The deliverer will come from Zion; he will turn godlessness away from Jacob.

²⁷ And this is my covenant with them when I take away their sins.” [Romans 11:25-27, NIV]

There’s a sequence here: first, the full number of Gentiles will come into the kingdom, then all Israel will be saved, then the deliverer will come to Zion.

Here is the last question then.

[SLIDE #10] How will Israel be saved?

There are always two sides to the salvation of an individual. There is the human side - the gospel is shared, one person to another. And there is the divine side - God is at work. He saves people.

Let me begin with the human side because this gets to how Christians should relate to their Jewish neighbors, Jewish coworkers and friends, employers, family members, and classmates. How should we relate to Jewish people around us? Well, let me mention three things here.

First of all, in relating to Jewish people or to anyone, in I Corinthians 13, the Apostle gives us counsel that always works. He says,

[SLIDE #11] Love never fails. [I Corinthians 13:8a, NIV]

When you don't know what to do. and you don't know what to say, love never fails.

Let me tell you how true that verse proved to be in my own life. When I first met Marlene the first week of college in Cleveland, she was not an expert in Jewish evangelism. She had not read a bunch of books about Jewish apologetics. In fact, I was only the second Jewish person Marlene had ever met in her life. She met her first Jewish person a few days before she met me, and it was her roommate, who was a Jewish girl from Brooklyn. I was the second Jewish person Marlene met in her life. She grew up in a neighborhood that was entirely white and Protestant, with a small minority of Catholics. She was not an expert in relating to Jewish people. What Marlene did exceptionally well was love me. She didn't have all the right words or all the right arguments. But I knew she cared about me, she respected me, she was kind to me. How should you relate to your Jewish neighbor or friend? How about relating to them in love? Communicate to a Jewish person that you care about them, that you care about what concerns them. You care about their safety. You care about their lives and their families.

That's the first thing. The second is

[SLIDE #12] Become informed.

I had a conversation with a member of the Vineyard shortly after Hamas' attack on Israelis living in Israel. And he asked me once Israel counterattacked, "Why is the church not speaking out against Israel? Why is the church not taking a stronger stand about Israel's counterattack in Gaza?" This church member believed that the massacre of Jews in Israel was propaganda, that very few Jewish people were actually killed by Hamas, and that certainly Hamas would never rape Jewish women, even though they videotaped themselves doing just that. He believed that this was all Israeli propaganda, designed to allow them to invade Gaza. Why was the church not condemning Israel? So I responded by saying, "May I ask you a question? Where do you get your information about Israel and the Middle East from?" And he said, "Al Jazeera. My wife and I listen to Al Jazeera every night." So I said, "Well, you know, Al Jazeera is owned by the Qatari government, and it regularly platforms Hamas and radical Islamic leaders. It's committed to the destruction of Israel as a Jewish state. Did you know that?" And then I said, "Can I ask you another question? Have you read even one single book in your life written from a pro-Israeli perspective? Just one book or one article?" And he was really honest. He said, "No." I said, "Well, do you have a Jewish friend or anyone who is Jewish in your circle of friends?" And he said, "No." So I said, "You know, just by way of being an intellectually honest person, it's incumbent upon you to at least expose yourself to another perspective - to read a single book and interact with a single Jewish person who might offer a different opinion than the one you currently have."

Love never fails. How should you relate to your Jewish neighbor? Love never fails. Become informed. Here's a couple of books that you might want to at some point read,

[SLIDE #13] A Brief History of Israel by Daniel Gortis

This book, *A Brief History of Israel*, was written by the grandson of my former rabbi when I was a child. I attended the synagogue of a very famous Jewish scholar for years. His grandson is now a historian in Israel. And so if you would like to read just one book on the history of modern Israel from a Jewish perspective, I highly recommend this great book.

And a second book, written by a federal judge, is called,

[SLIDE #14] Israel on Trial by Roy Altman

This book dismantles the arguments about Israel that Israel is an apartheid state, that Israel is guilty of genocide, that Israel is the reason there is no Palestinian state. Visit a Holocaust Museum if you're ever in Washington, D.C. Or New York, or Chicago, or LA. There are great Holocaust museums across America and throughout Europe. Take a trip to Israel and become informed.

And the third thing is

[SLIDE #15] Bear witness.

You know, one of the most anti-Semitic things that we can ever do is refuse to bear witness to a Jewish person because we're afraid of offending. Be kind. Be sensitive, but talk about your faith in Jesus, the Jewish Messiah and what the God of Abraham, Isaac, and Jacob have done in your life. Talk about the difference that Jesus has made. The worst thing that we can do with Jewish people is to refuse to share our faith which alone can save. Part of your witness is to speak up on behalf of Jews and use your voice to oppose anti-semitism when you encounter it.

That is the human side of things. The divine side is found in verses 30 to 33, and in fact, through this whole chapter. What the Apostle Paul is saying through this chapter is that in the wisdom of God, God has used the energy of Jewish and Gentile rebellion to save even more people. Let's read verses 30 to 32.

[SLIDE #16] ³⁰ Just as you who were at one time disobedient to God have now received mercy as a result of their disobedience, ³¹ so they too have now become disobedient in order that they too may now receive mercy as a result of God's mercy to you. ³² For God has bound everyone over to disobedience so that he may have mercy on them all. [Romans 11:30-32, NIV]

In other words, what Jewish and Gentile rebellion has been like, is like the pulling back of the string on a bow. And what God has done is take all that rebellious energy, and he's pulled it back like a bowstring, then he's released it so that the arrow would go farther. God has used the energy of his enemies to save even more people.

God doesn't simply overcome Jewish or Gentile rebellion. Like a Judo move, he takes its own momentum and uses it to execute the very rescue that the rebel is resisting. Friends, the cross itself is the pattern. The greatest rebellion in human history, the execution of the Messiah of Israel and Savior of the world. becomes the very mechanism that God uses for salvation. Romans 11 is the logic of the cross applied to history at large.

What God does is so extraordinarily wise and so incredibly powerful. As God works through human history, he weaves his grand plan even through the sin of Jews and the sin of Gentiles to save the mass of humanity. Israel became hardened in part so that Gentiles would hear the message. And as Gentiles turned en masse to Jesus, Jewish people will see the Messiah through Gentiles, and Jews will be saved. God will have mercy on this needy world. The proper response to God's incredible plan Paul says, is to fall down on our knees and worship our incredible God - "To him be the glory forever!" Amen!

Let's pray.

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- I. Antisemitism in the contemporary world, in the Bible and in church history
- II. Who is Israel that will be saved?
- III. When will Israel be saved?
- IV. Why is it important that Israel be saved?
- V. How will Israel be saved?

A. The human side

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B. The divine side

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- II. _____ is Israel that will be saved?
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- V. _____ will Israel be saved?
 - A. The _____ side
 - 1) _____ never fails
 - 2) Be _____
 - 3) Bear _____
 - B. The _____ side