

Pt 40 Romans 11:25-36, Salvation of Israel

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Romans 11:25-36

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

We pick back up where we left off last Sunday by finishing up this chapter. This chapter and the previous two were focused on God's dealing with the Israelites. The big question was, of course, has God given up on the Israelites? Paul's answer has consistently been "**God forbid.**"

So, the fact of the matter is No, God has not given up on Israel, he still has a plan for them. We've talked about that remnant that God always has. We saw it throughout the Old Testament and the same holds true in the New Testament and in the future.

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Paul wants to make sure that Israel understands this great truth and he mentions a "**mystery.**" He says he does not want them to be "**ignorant**" of it. This mystery is something that has been hidden in the past but now is being made known. If you look at the very last Chapter of Romans, this mystery is mentioned:

Romans 16:25-26 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of **the mystery**, which was kept secret since the world began, 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

Paul wrote about this same mystery to the Church at Corinth:

1 Corinthians 2:6-8 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: 7 But we speak the wisdom of God in **a mystery**, even the hidden *wisdom*, which God ordained before the world unto our glory: 8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

Paul also mentions it in his letter to the Ephesians:

Ephesians 3:1-6

1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

3 How that by revelation he made known unto me **the mystery**; (as I wrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in **the mystery of Christ**)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

So, it is obvious that this mystery has been hidden all through the ages since the beginning of time until after the death, burial, and resurrection of Christ and the preaching of the Gospel.

What exactly is this mystery? Well, it is that the Jews did not believe and were in part blinded to the truth of the Gospel. Notice it says, "**in part.**" Not every Jew was blinded. Not every Jew was hardened. The truth was revealed to those who we keep mentioning, "**the remnant,**" meaning **part of** the Nation of Israel was blinded.

Paul tells us that this blindness is going to continue "**until the fulness of the Gentiles be come in.**" That means until God is finished saving all the Gentiles that will be saved up to the rapture of the Church. Once the Church has been raptured then the fulness of the Gentiles has come and God will turn his attention fully on the Jews.

We know from studying Bible prophecy that after the Church is raptured the tribulation period will begin. The tribulation is also called “**the time of Jacob’s trouble**.” Jacob is Israel. As we have explained many times before, the first 3 ½ years of tribulation will be a time of false peace. It is when the Anti-Christ comes on the scene and will appear to be a Savior. He will buddy up to the Jews and they will rebuild the Temple and begin their sacrifices again but then after that 3 ½ years the Anti-Christ will reveal his true self and turn on the Jews with hope of destroying them. For the last 3 ½ years it will be known as the Great Tribulation. There will be many Jews saved during this time.

This is what Paul is referring to in the next two verses:

26 *And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them, when I shall take away their sins.*

When it says, “*all Israel shall be saved,*” it doesn’t mean every single individual Jew will be saved. It is referring to Israel as a Nation. The mass of Jews in that day will come to Christ and be saved but not all of them. There will still be some that will reject him.

Paul says, “*as it is written,*” he is referring to several places in the Old Testament which prophesies of this:

Psalms 14:7 *Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.*

Psalms 53:6 *Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.*

Isaiah 46:13 *I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.*

28 *As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.*

29 *For the gifts and calling of God are without repentance.*

Be sure you understand that these verses we are reading now are words written to the Gentiles. So, when he says “they are enemies” he means the Jews are enemies. When he says, “for your sakes,” he means for the Gentiles sakes.

Here Paul is saying that those unbelieving Jews are enemies of the Gospel. But as Israel they are loved by God as promised to their fathers, Abraham, Isaac, and Jacob.

God promised them that he would be their God and they would be his people and his gift and calling of Israel is without repentance, meaning God will not go back on his promises or regret calling them. So, while they may be enemies right now, they are still loved by God and there is nothing they can do or anyone else can do to undo that.

30 *For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:*

31 *Even so have these also now not believed, that through your mercy they also may obtain mercy.*

32 *For God hath concluded them all in unbelief, that he might have mercy upon all.*

Again, this is to the Gentiles. In times past they did not believe in God, but they received the mercy of God because the Jews in their unbelief were blinded, and God gave grace unto the Gentiles.

The Jews do not believe now but God will have mercy on them the same as he did the Gentiles, and they can be saved.

33 *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!*

This is one of the most beautiful verses in all the Bible. We could preach an entire message on just this one verse and still not capture it sufficiently. Paul is in utter adoration of how wonderful God is. Our tiny little brains cannot even scratch the surface of the riches of the wisdom and knowledge of God. As I was studying for this message, I found myself at a complete loss for words on how to even describe it. It’s like something so big that you don’t even know where to start. When I think about God, I feel like a tiny grain of sand being dropped in the ocean. That’s how small and insignificant I am and how wonderful and glorious He is.

I think Paul felt the same way as we read our last verses:

34 *For who hath known the mind of the Lord? or who hath been his counsellor? 35 Or who hath first given to him, and it shall be recompensed unto him again?*

Paul asks these rhetorical questions about God by using quotations from Job, Jeremiah, and Isaiah.

1. *Who hath known His mind?*
2. *Who hath been His counsellor?*
3. *Who hath first given to him?*

The answer is obvious, NO ONE! It is all of God!

36 *For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.*