

Hidden Hills Sovereign Grace Baptist Church

Wednesday Sermon

Date: August 4, 2021

Text: Romans 11:27-36

Scripture Reading: Romans 11:27-36

Subject: God concluded all in unbelief that he might have mercy on all

In verses 13 through 26 of this 11th chapter, we considered these things:

1. That Paul, the apostle to the gentiles would use his office to provoke some of his kindred Israelites to emulation and might save some of them.
2. That the casting away of Israel was the reconciling of the world – and that the receiving of them is life from the dead.
3. That some of the branches (persons) were broken off that the gentiles were grafted in among them to partake of the root and fatness of the olive tree.
4. That the root bears the branches.
5. That the gentiles stand by faith and are warned against unbelief lest they also be cut off.
6. That if the Israelites abide not in unbelief, God is able to graft them in again.
7. That we should not be ignorant of this mystery, lest we be wise in our own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. So all Israel shall be saved.

Now, we come to chapter 11, verses 27 through 36. Reading from verse 25.

Romans 11:25 (KJV) *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:

Isaiah 59:20-21 (KJV) *And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.*

21 *As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.*

Romans 11:27 (KJV) ***For this is my covenant unto them, when I shall take away their sins.***

For this is my covenant unto them, -- This is what God has promised to them in the new covenant, and he will be as good as his word; his covenant will never be broken, it will always remain sure and since it is an unconditional unilateral covenant, it cannot be amended or altered. so that there a certainty of the repentance and conversion of the Jews.

when I, -- saith the Lord,

shall take away their sins: -- This is in accordance with the promise of the New Covenant in Jer. 31:31-34.

Jeremiah 31:31-34 (KJV) *Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 33 But this shall be the covenant*

*that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. **34** And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*

As we all have been made aware in a recent study of the Book of Hebrews, the believing, baptized Jews to whom the epistle is addressed were positively told that they were no longer under the Old Covenant, but rather under the New Covenant.

Hebrews 8:8-13 (KJV) *For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: **9** Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. **10** For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: **11** And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. **12** For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. **13** In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.*

Hebrews 10:16-17 (KJV) *This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 And their sins and iniquities will I remember no more.*

Who can doubt that the Lord called these believers out when he preached and sent his apostles to the lost sheep of the house of Israel? Let us remind ourselves that the entire church at Jerusalem was composed of converted Israelites. There was not a single gentile or Samaritan among them. The nation, as a whole was cut off because the leadership rejected the messiah. The LORD scattered them abroad into the various nations of the world where they still are waiting for the fulness of the Gentiles to come in. The whole nation shall be saved in a day when the Lord brings them back to their land from all the places in the world where they are now scattered. When back in the land, the LORD will give them repentance and cause them to mourn. This is connected to the Lord's destroying all the nations that come against Jerusalem including Gog and all his confederates and the armies of the Beast at Armageddon.

Zechariah 12:9-10 (KJV) *And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. 10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*

As we all know, repentance for sin comes before believing in the Lord Jesus Christ. That is exactly what we see happen after the

house of David and the inhabitants of Jerusalem mourn for him whom they have pierced. Please notice Zechariah 13:1.

Zechariah 13:1 (KJV) *In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.*

Page | 5

Ezekiel says they shall be brought into the bond of the covenant (the New Covenant) when God brings them back to the land promised to Abraham, Isaac, Jacob and their children.

Ezekiel 20:33-43 (KJV) *As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: **34** And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. **35** And I will bring you into the wilderness of the people, and there will I plead with you face to face. **36** Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. **37** And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: **38** And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD. **39** As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. **40** For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will*

I require your offerings, and the firstfruits of your oblations, with all your holy things. 41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. 42 And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. 43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.

As we have seen, the Lord shall take away their sins as verse 27 tells us.

Romans 11:28 (KJV) *As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.*

As concerning the gospel, they are enemies for your sakes: -
- The preaching of the gospel worked conversion in a small remnant of the nation when Christ came to the lost sheep of Israel. Overall, the Jews were antagonistic to the gospel and persecuted those who preached it. Therefore, as rejecters of Christ, they are enemies of the gospel – but the gentiles believed and many of the Jews are still being brought to salvation.

But as touching the election, they are beloved for the father's sakes. – “as touching the election,” that is, concerning the elect of God, they (Israel) are beloved for the father's sakes – that is, Abraham, Isaac, and Jacob. In the second, visible, personal and glorious coming of the Lord Jesus Christ. He will turn away ungodliness from Jacob and take away their sins. Between the coming of the Lord for the Saints, who will meet Him in the air, and

His coming in great power and glory, are the completion of the days of Jacob's trouble, when the nation will have to pass through the fires of tribulation. And after He has come and has taken away their sins, all the great prophecies of Israel's earthly glory will be fulfilled.

Romans 11:29 (KJV) *For the gifts and calling of God are without repentance.*

For the gifts and calling of God -- The special, spiritual gifts and calling of God are according to his mercy and free grace. This speaks of the spiritual and eternal welfare of the souls of men, even that, grace which was given to God's elect in Christ before the world was, and all those spiritual blessings wherewith they were then blessed in him.

Are without repentance. -- This does not refer to man, but to God. It does not mean that God confers his favors on man without his exercising repentance (which itself is a gift of God), but that God does not repent, or change, in his purposes of bestowing his gifts on man. What he promises he will fulfil; what he purposes to do, he will not change from or repent of. As he made promises to the fathers, he will not repent of them, and will not depart from them; they shall all be fulfilled; and thus it was certain that Israel, the ancient people of God, though many of them had become rebellious, and had been cast off, should not be forgotten and abandoned.

Romans 11:30 (KJV) *For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:*

For as ye in times past have not believed God, -- Ye gentiles. Before the gospel was preached to you, you were without Christ, being aliens from the commonwealth of Israel, and strangers from

the covenants of promise, having no hope, and without God in the world.

Yet have now obtained mercy through their unbelief: -- Yet, God has used the unbelief of Israel to preach the gospel of the kingdom to the gentiles and show them mercy, as it is this day.

Romans 11:31 (KJV) *Even so have these also now not believed, that through your mercy they also may obtain mercy.*

Even so have these also now not believed, -- That is, in the very say way as the Gentiles did before, Israel is now in unbelief.

That through your mercy they also may obtain mercy. -- since the unbelief of the Gentiles did not prevent them from obtaining mercy, and that through the infidelity of the Jews; then it cannot be thought, that the present blindness, hardness of heart, enmity, and unbelief, which now is the lot of the Jews, can be any obstacle to their obtaining mercy in the same way the Gentiles have; but as the one has been, the other also will be.

Romans 11:32 (KJV) *For God hath concluded them all in unbelief, that he might have mercy upon all.*

For God hath concluded them all in unbelief, -- God hath concluded; the word concluded comes from the Greek word: "συγκλειω sugkleio soong-kli'-o", This word is found four times in the New Testament and is translated as: conclude 2 times, inclose 1 time, and shut up 1 time. In other words, God has imprisoned all both Jews and Gentiles; shut them up in unbelief. They are shut up, but Praise God, they are "prisoners of hope." Because -

That he might have mercy upon all. -- God's mercy is and shall be extended to all of his elect whether they be Jew or Gentile.

Titus 3:5-6 (KJV) *Not by works of righteousness which we have done, but **according to his mercy he saved us**, by the washing of regeneration, and renewing of the Holy Ghost; **6** Which he shed on us abundantly through Jesus Christ our Saviour;*

Romans 11:33 (KJV) ***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!***

How wonderful and marvelous that the Holy Ghost moved the Apostle Paul to end this wonderful 11th chapter of Romans with a high doxology – a blessed writing of prose to the glory of God!!

O the depth of the riches both of the wisdom and knowledge of God! – The word *depth* is applied in the Scriptures to anything vast and incomprehensible. As the *abyss* (bottomless pit) or the *ocean* is unfathomable, so the word *depth* comes to mean that which words cannot express, or that which we cannot comprehend.

How unsearchable are his judgments, and his ways past finding out! – God's judgments and his ways speak of the counsels and purposes of God, and the doctrines of grace which stem from his purpose. These are the deep things of God, and are only searched out by the Spirit of God, who reveals them to us.

Romans 11:34 (KJV) ***For who hath known the mind of the Lord? or who hath been his counsellor?***

For who hath known the mind of the Lord? – Truly, who has known the intentions of the Lord's mind, the thoughts of his heart, and the counsels of his will? These could never have been known, if he had not revealed them. Nor can the doctrines relating to them, though they are externally revealed in His Holy word, be known by the natural man for they are foolishness unto him, neither can he

know them. These are known only by the light of the Spirit of God; who searches them, and makes them known to the spirit of spiritual men, who have been sealed by that Holy Spirit of promise. Still, they are not known perfectly, but only in part, and are seen as through a glass darkly.

Or who hath been his counsellor? -- was of his council, when all things were fixed according to his sovereign will and pleasure: when the scheme of man's salvation was consulted and agreed upon between the eternal Three, there was no creature, angel, or man there; no created angel, only the eternal One, "the Counsellor", [Isa 9:6](#); none but Father, Son, and Spirit, were present, when the book of life was made, when the names of God's elect were put into it, and others left out; when all things relating to his chosen ones, both for time and eternity, whether among Jews or Gentiles, were determined, ordered, and settled; and as there was no creature that assisted, or could give any advice about these matters, so there were none that were privy to the resolutions, determinations, and counsels of his will; which were purposed in himself and in his Son, and were known only to them and his Spirit, which is in him: from the whole it appears, that predestination is not according to men's works, or the foresight of them; for then these things would be plain and easy, they would not be unsearchable and past finding out; there would not be an unfathomable depth in them; the mind and counsels of God, and the springs of them, would be obvious; but it is according to his secret, sovereign, and unchangeable will.

Romans 11:35 (KJV) *Or who hath first given to him, and it shall be recompensed unto him again?*

Or who hath first given to him, -- As God said to Job in the closing chapters of Job's book: **Job 41:11 (KJV) *Who hath***

prevented me, that I should repay him? whatsoever is under the whole heaven is mine.

None of us, you and I, or any man can give God anything, which he has not first given him, or which he has not a prior right to, or a claim upon him for; Adam, in innocence, was not able to give God anything, nor are the angels in heaven, much less sinful men on earth; their bodies and souls, and all their enjoyments, all that is good in them, or done by them, are from the Lord; men by all their good works, best duties and services, give nothing to God, nor lay him under any manner of obligation to them: hence no man can merit anything at the hands of God, if he could,

And it shall be recompensed unto him again? -- but it is impossible there should be merit in us the creatures, who have nothing but what we have from God, and we do nothing but what we are obliged to do. And consider that what we may do is not by our own strength, but by the grace and strength of God. Therefore there is no retribution made by God as of debt, but of grace: hence it follows, that God is indebted to, and obliged by none, and may do what he will with his own; love Jacob and hate Esau; choose one and not another; reject the Jews, and call the Gentiles; save and justify some, and not others; none can call him to account, or say unto him, what dost thou?

Romans 11:36 (KJV) *For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.*

For of him, and through him, and to him, are all things: -- Not only all things in nature and providence, he being the Maker and efficient cause of things, and the preserver and supporter of them and their beings. All things are designed and directed to God glory. All things owe their being and continuance to God as their first cause, because they are produced by him and make for his glory.

Every created thing comes forth from his sovereign will and are brought about by his almighty power. The counsels and purposes of God respecting men are undoubtedly meant; which all rise out of his own self without any motive or inducement to them in the created. They are accomplished by his divine power, notwithstanding all the opposition of men and devils; and all issue in his glory, even such of them as may seem to carry in them severity to some of his creatures: and since this is the case, the following doxology, or ascription of glory to God, is justly and aptly made.

To whom be glory for ever. Amen. -- O, brothers and sisters, God is worthy of all glory for ever! And, by his grace and mercy, we shall give him glory for ever.