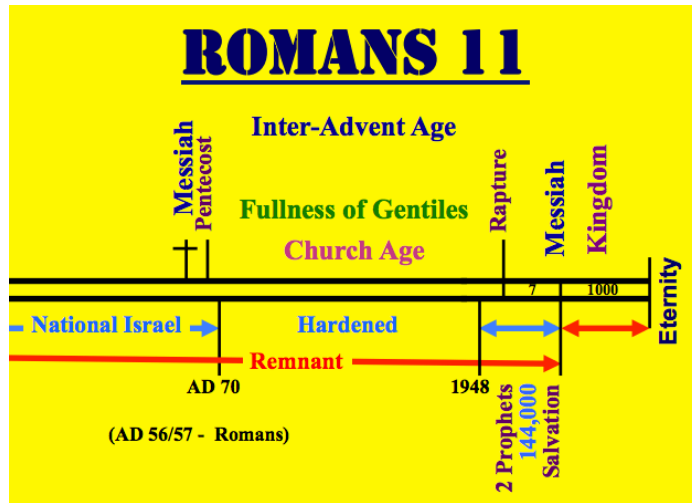


Romans 11.25-36 World History, Israel's Hardness, Mystery, Deliverance, Praise & Glory 160b-164

[Romans 11.25-26 World History, Israel's Hardness 160b]



- C. Future Restoration of Israel 11
  - 1. Remnant always Present 11.1-10
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    - a. Purposes of I's Failure 11.11-16
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This promise is a certainty; in other words, God will in fact fulfill what He has promised. And you might even say, not only promised, but even entered into covenant with Israel to fulfill what He has explained in other parts of Scripture. So, he is going to talk about a temporary hardness and then a deliverance from that hardness, 25-26, and he starts with this *mystery* of hardness in 25. And, we have to include verse 26 because it is one long sentence:

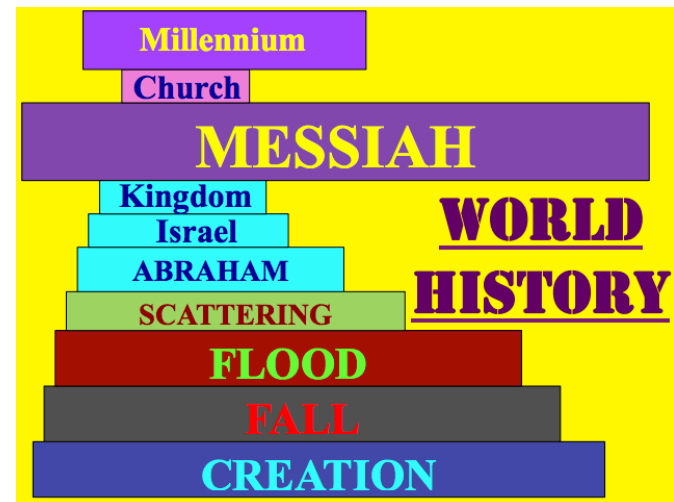
11.25 For I do not want you, brethren, to be uninformed of this mystery--so that you will not be wise in your own estimation--that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; 26 and so all Israel will be saved; just as it is written, "THE

DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB."

He wants to be sure they are informed that a *partial* hardening has happened to Israel. We talked about that: it is only partial in that there are some, verses 1-11, a remnant that are hardened. But he also tells us of a *partial* hardening until the fullness of the Gentiles has come in. A very interesting phrase—I think that is the mystery, but the sentence doesn't end there; there is a semi-colon. I think part of what Paul is saying, and the emphasis of the whole chapter, is kind of a secondary climax of the chapter (the primary climax being the worship part). This is what he is saying in chapters 9-11.25. Verse 26:

11.25 For I do not want you, brethren, to be uninformed of this mystery--so that you will not be wise in your own estimation--that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; 26 and so all Israel will be saved; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB."

All Israel will be saved. It is a certainty because this is Biblical, prophesied, promised: just as it is written, 'The deliverer will come from Zion, He will remove ungodliness from Jacob.' He explains more in verse 27. But just now we want to note that this mystery includes two aspects: this partial hardening—until a very specific point in time—and the fullness of the gentiles.



Looking at our chart, all of world history is ultimately leading up to man ruling the world, leading up to a period of time, described in Revelation, as a thousand years in which the Second Adam will be the King of Kings and Lord of Lords ruling the entire world. The nation of Israel will be prominent in the Millennium and what he is talking about in verses 25 and 26 is that day when the deliverer returns and removes ungodliness from Jacob: removal of unbelief, with forgiveness of sin and removal of even sin itself. And, as he said, all (corporate) Israel will be saved. It will be a national turning of Israel to their Messiah. That will happen preceding the Millennium when they call upon the name of the Lord; the Messiah will return and He will establish His Kingdom.

Then He will destroy the existing world system—in fact the previous 7-year period is a judgment upon the earth and upon unbelievers in that time frame. This is after the Church age—between that and the Millennium Kingdom. We can plot it on a time-line: after the church is taken out at the rapture—the church age having a finite time frame—and when the last gentile believes, that is when the ‘fullness of the gentiles comes in’. I see the ‘fullness of the gentiles as being the full *quantity*. It may be *qualitative* as well, but in this context I think the emphasis on the quantitative—when the last, chosen, you might even say—gentile is brought into the church trusting in the Lord Jesus Christ. Shortly after that the church will be removed and God will not begin to work with the nation of Israel directly: they will be grafted back in.

The book of Revelation, chapter 11, explains that God will raise up two prophets. They will be Moses and Elijah, I believe. They will prophesy and Elijah is like a forerunner. John the Baptist served as a picture of, and he came in the spirit of, Elijah to introduce the Messiah in the first century. He and Moses will prophesy and there will be immediate response of 144,000 from the 12 tribes, 12,000 from each tribe. These are Israelite converts; they will present the gospel to the world. The greatest revival that the world has ever seen will take place during that 7-year period.

The church will have been *cut off*. The apostate church will be judged during the 7-year period. That is pictured in Revelation 17; the *harlot* is the apostate church and there will be the cutting off of the gentile instrument that God used during the church age. They are the apostate church, just as the parable of the olive tree indicates.

That 144,000 will have a response of an innumerable group, more than the world has ever seen. But most of them will be martyred and die in the 7-year tribulation period while Israel will be converted as a nation. Israel will call upon the name of the Lord resulting in the

salvation of the nation. That is what Paul is talking about in Romans 11.26 when he says ‘all Israel will be saved’; and then he backs it up with an OT promise.

And then Messiah will return to establish a 1000-year kingdom. The true, believing church that is raptured will return with Christ and we will reign in the thousand years in resurrected bodies. So, that was all of world history.

Our ministry is in the church age, as it gets closer and closer to the judgment and purging of the 7-year tribulation. We are to rescue the unbelievers—especially those among the apostate church which is quite so already, having departed from the Lord and what He reveals in His word.

Our ministry is to rescue unbelievers, especially those among the apostate!!!

[Romans 11.25-27; Jeremiah 31.31-34 Israel’s Deliverance 161]

As an introduction to Romans 11.25-27, we will look at Jeremiah 31 which is at the heart of this passage.

31.31 “Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah,

This has never been fulfilled in history, and remains future to us. Note the parties to the covenant: obviously God is a party: ‘declares the Lord’. The ‘house of Israel and Judah’ (the nation was divided at this time, the North had been taken and scattered by the Assyrians) and this is in the midst of the Babylonian captivity of Judah. So this is a covenant between God and Israel. The church is not party to the covenant.

The heart of the covenant is verse 33. He is contrasting it with another covenant, the Mosaic, and this covenant will eventually replace/supersede the Mosaic. He also reiterates that it is a future covenant: ‘after those days’, in verse 33, probably referring to even a future time beyond Jeremiah and the Babylonian captivity, and we would say even beyond our day.

31.33 “But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.

Notice the essence: He is going to put the ‘law within their hearts’. They won’t have to memorize it. He will be their God—there will be a relationship with Him—and they will be His people.

31.34 “They will not teach again, each man his neighbor and each man his brother, saying, ‘Know the LORD,’ for they will all know Me, from the least of them to the greatest of them,” declares the LORD, “for I will forgive their iniquity, and their sin I will remember no more.”

They will know the Lord, the word will be written in their hearts, so there will be no need for teachers in Israel. Other passages indicate that Israel will be a source of teaching for the nations. This is when, as Paul says, ‘all Israel will be saved (corporately)’. This is alluded to in Romans 11.25. and other passages with ‘all Israel will be saved.’ He is promising this in the midst of tragedy—their temple and nation being destroyed.



Paul is writing to the Christians in Rome, but he is still addressing the *gentile* group, about what the future of the Jews is—because the Jews should know the OT and therefore know that God has promised a future for them, especially the Jeremiah 31.31 passage with the New Covenant. So, Paul is reminding them of the place of Israel and how God’s righteousness is vindicated in His dealings with Israel, sovereignly choosing them, chapter 9 through verse 29, because of their rejection of the Messiah and unbelief in general, 9.30 through 10.21, they are under discipline and in a real sense *rejected*, and the chapter that we are in speaks of their *restoration*, the specific passage being the one that we are looking at now—with the glorious statement that Paul makes, ‘all Israel shall be saved’.

So there is a future, not only for the nation of Israel, but there are events that pertain to the church age as well regarding its culmination in

that illustration of the Olive Tree. Jeremiah, however, is looking forward to after the rapture. Paul is speaking to those Jews in the 1st Century that have believed and also to the gentiles that have believed since the gospel was offered to them.

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1) <u>Hardness and Deliverance</u>	<u>11.25-26</u>
a) <u>Mystery of Hardness</u>	<u>11.25</u>

We are looking at the deliverance of hardened Israel. This is the passage that Paul writes anticipating the restoration. There is a partial restoration, you might say, in the remnant which is the first fruits of the restoration, beginning in the 1st Century. Paul notes that it is only a part of the Jewish people since the majority are hardened.

**Restoration** Romans 11:

Partial (1-6) - remnant

Positional (16) - set apart

When he talks about the root and the branches connected, the root sets them apart positionally; they are hardened throughout the church age, but that does not change the covenant—the promises—what God has for the nation in the future. They are set apart, so it is a positional truth that applies to the nation of Israel.

Possible (23) - God is able to graft them (the gentiles) in

This restoration is possible because God is *able* to graft them in, He is omnipotent, so He can do whatever He wants to, He is sovereign.

Probable (24) - how much more he is able to re-graft Jews

It is not only possible; it is *probable*. If God is able to graft in the gentile, who is a wild branch, how much more is He capable to re-graft that which was originally cut off. So arguing from the lesser to the greater, not only is God able, but it is even *probable*. We will see that He takes another step in verse 25.

Let’s break down the first sentence of the passage:

11.25 For I do not want you, brethren, to be uninformed of this mystery--so that you will not be wise in your own estimation--that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; 26 and so all Israel will be saved; just as it is written, “THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB.”

The first independent clause: 'For...mystery'.  
Second independent clause: 'and so all Israel will be saved'.

11.25 For I do not want you [gentiles], brethren, to be uninformed of this mystery--so that you will not be wise in your own estimation--that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; 26 and so all Israel will be saved; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB."

It is 'you' plural; he is still primarily teaching the *gentiles*. 'You [plural], brethren...'

The 'mystery' is not that all Israel will be saved—this is clear already in the Old Testament. It is, rather, after what comes after the parenthetical statement there. We will see what a 'mystery' is in the usage of the word in many cases in the NT.

11.25 For I do not want you, brethren, to be uninformed of this mystery--so that you will not be wise in your own estimation--that a partial hardening has happened to Israel until the fullness of the Gentiles has come in;

So the focus of verse 25 is that he wants them to know or not be ignorant or uninformed of a mystery. And a second thing he wants them to know is that 'all Israel will be saved'.

Notice that he shifts a little: he says, 'you, brethren' [plural]...so that you [plural] will not be wise in your [plural] own estimation.' He is still in this passage addressing or teaching the *gentiles*. Some of this serves as a reminder to the Jews, but directly he speaks to the same 'you' whom earlier he addressed in a broader sense with 'you' *singular*. Now he adds the word 'brethren', narrowing it to *believers*, looking at them, slightly different from the gentiles generically.

### Things to Notice

1. Audience - Gentiles believers (not just the generic gentile)
2. Uninformed - special importance; calling to attention, something important, 1.13,

1Corinthians 12.1, 2Corinthians 1.8, 1Thessalonians 4.13

He is calling attention to something very important and uses this little phrase, 'I do not want you to be uninformed', which he already used at the beginning of the book 1.13, about his plan to see them. It is also in 1Corinthians 12.1 where he talks about spiritual gifts; in 2Corinthians 1.8 about affliction in Asia; and 1Thessalonians 4.13 about the Rapture.

11.25 For I do not want you, brethren, to be uninformed of this mystery--so that you will not be wise in your own estimation--that a partial hardening has happened to Israel until the fullness of the Gentiles has come in;

Here he is referring to a 'mystery'; it is NOT like a novel with the details of 'who done it?'—where the author weaves all the characters and events so that this mysterious thing works itself out by the time you get to the last chapter. That is NOT the way it is used in the New Testament. It is used more specifically, even technically,

The Romans passage is almost a definition...

**Mystery**      Something not yet revealed

- > Meaning -      Romans 16.25-26 *Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, 26 but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith;*

The primary point is that it was kept secret before this time, before the church age, before Paul received the revelation. In that next part, verse 26, it is 'now revealed'.

Colossians 1.26 *that is, the mystery which has been hidden from the past ages and generations, but has now been manifested to His saints.*

Here again, the two aspects: hidden from past ages (including Israel, the pre-Israel, pre-flood, pre-fall age) but now (in the church age, at this time) has been manifested to the saints, God is revealing it.

- > Examples

1. Christ -      Colossians 2.2 *that their hearts may be encouraged, having been knit together in love, and attaining to all the wealth that comes from the full assurance of understanding, resulting in a true knowledge of God's mystery, that is, Christ Himself,*

Part of the mystery are aspects of Jesus Christ Himself, of His incarnation, of some other things that are newly revealed in the NT.

2. New form of Kingdom -      Matthew 13.11 *Jesus answered them, "To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted.*

Paul uses that word when he talks about a new form of the kingdom after Israel has made it clear, in Matthew's gospel, that

Israel has rejected their Messiah. Now, in Matthew 13, He is going to speak in terms of parables and He uses the word, ‘the *mystery* of the Kingdom.’ So there is a new form of the Kingdom that is going to work itself out and, if you understand the context and put it within the context of how God works through time, you can see that He is describing an inter-advent period of time, of which a subset would be the church age. This time, between the first and second advent, would include the outworking of certain things and Jesus uses the word *mystery* for it.

3. Church - Ephesians 3.3-9 *that by revelation there was made known to me the mystery, as I wrote before in brief....to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel,*

Paul had received a revelation concerning the church: the bringing together of Jew and gentile on an equal basis.

4. Indwelling presence - Colossians 1.27 *to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.*

So he tells us what the mystery refers to, at least in Colossians, is this indwelling presence of the Holy Spirit. Now there was a very limited experience of an indwelling presence, or presence upon prophets, kings— special individuals of the OT, but this indwelling presence in every believer was not revealed until the New Testament.

5. Some escape death - 1Corinthians 15.51 *Behold, I tell you a mystery; we will not all sleep, but we will all be changed.*  
This refers to the Rapture.

This is the essence of a mystery: something not known or revealed in the Old Testament past ages, but now made known in the 1st Century by the writers of the NT, obviously in the church age.

11.25 For I do not want you, brethren, to be uninformed of this mystery--so that you will not be wise in your own estimation--that a partial hardening has happened to Israel until the fullness of the Gentiles has come in;

Now his parenthetical statement, to the Jews, so that they not be ‘wise in their own estimation’. He has already been exhorting and warning, like with the Olive Tree. It is in plural, reminding the believing portion, as in the parable, of arrogance and conceit. Don’t think too highly of yourself. God has a plan. There is no replacement theology, no total and permanent rejection of Israel. Instead, skipping

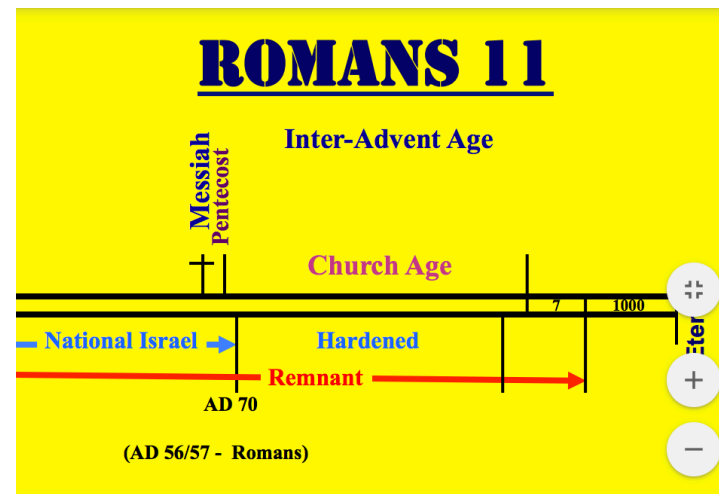
the parenthetical statement, he is defining very clearly what the mystery is.

### Things to Notice

1. Audience - Gentiles believers
2. Uninformed - special importance; calling to attention, something important
3. Reminder - arrogance & conceit

11.25 For I do not want you, brethren, to be uninformed of this mystery--so that you will not be wise in your own estimation--that a partial hardening has happened to Israel until the fullness of the Gentiles has come in;

It is not in the OT that there would be a partial hardening in Israel. There are lots of passages referring to the disobedience, but none are specific to a period of time, an age, where Israel is hardened and set aside. In fact, the whole church age is a mystery and this partial hardening is in extent and in the next phrase is partial in terms of time. There is always a remnant, but the majority are hardened.



### Things to Notice

1. Audience - Gentiles believers
2. Uninformed - special importance; calling to attention
3. Reminder - arrogance & conceit
4. Partial - extent & time

11.25 For I do not want you, brethren, to be uninformed of this mystery--so that you will not be wise in your own estimation--that a partial hardening has happened to Israel until the fullness of the Gentiles has come in;

After Pentecost, 'until the fullness of the Gentiles has come in', specifies the end-point of this period of hardening. That is what the mystery is: these two components, the hardening in a time frame that has an end date, until the fullness of the Gentiles.

### Things to Notice

1. Audience - Gentiles believers
2. Uninformed - special importance; calling to attention
3. Reminder - arrogance & conceit
4. Partial - extent & time
5. Fullness of Gentiles - full number

So what is this 'fullness of the Gentiles'? There is some debate. The end-point would be the Rapture, but I think that it is a complete *number*. In some sense it is numerical, a complete number, the concept of God knowing, in His omniscience and sovereignty, has a certain number of gentiles that would be included—which I tie in with that doctrine of election. Obviously only God knows that number; He has not revealed it. And until this end date, which would be the Rapture when the church is taken out, the implication is that the hardening will end and then God will begin to deal with the nation of Israel. You could say that the number began at Pentecost, or before as there were some believers already, until the Rapture, a finite period of time that in large measure is a mystery in the OT.

### Mystery

> Meaning - 16.25-26, Colossians 1.6

> Examples -

1. Christ - Colossians 2.2
2. New form of Kingdom - Matthew 13.11
3. Church - Ephesians 3.3-9
4. Indwelling presence - Colossians 1.27
5. Some escape death - 1Corinthians 15.51
6. Partial hardening & fullness - Romans 11.25 *For I do not want you, brethren, to be uninformed of this mystery--so that you will not be wise in your own estimation--that a partial hardening has happened to Israel until the fullness of the Gentiles has come in;*

**Restoration** Romans 11:  
Partial (1-6) - remnant

Positional (16) - set apart  
Possible (23) - God is able to graft them (gentiles) in  
Probable (24) - how much more he is able to re-graft Jews  
Providential (25) - hardness lifted  
God is working to lift the hardness

### Perfections Romans 11:

1. Faithfulness (12) - to promises
2. Gracious (20) - to believing Gentiles
3. Kindness (22) - to believing Gentiles
4. Severity (22) - to hardened Jews
5. Omnipotence (23) - for Jews
6. Sovereignty (25) - over history

We have seen in these verses various perfections of God, and now, in verse 25, His sovereignty over history.

11.25 For I do not want you, brethren, to be uninformed of this mystery--so that you will not be wise in your own estimation--that a partial hardening has happened to Israel until the fullness of the Gentiles has come in;

If you study the little English phrase, 'has come in' you find that some scholars see this phrase as one that occurs, from Jesus Himself, in Matthew, for example, primarily in Matthew and the parallel passages. It has this connotation of coming into the Millennial Kingdom or into that future Kingdom.

### Cosas a notar

1. Audiencia- creyentes gentiles (no solo el gentil genérico)
2. No informado - importancia especial; llamando a atención
3. Recuerdo - arrogancia y jactancia
4. Parcial- alcance y tiempo
5. Plenitud de gentiles - número completo
5. Fullness of Gentiles - full number
6. Has come in - in to kingdom

Matthew 5.20 "*For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven.*

7.13 "*Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it.*

23.13 "*But woe to you, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from people; for you do not enter in yourselves, nor do you allow those who are entering to go in.*

John 3.5 *Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God.*

He is talking about a time, probably hinting, when gentiles enter into the Kingdom which does not happen until the Rapture has taken place. So the 'fullness of time' may be an allusion to the church being taken out of a time frame and placed in resurrection bodies into the Millennial Kingdom, reinforcing the concept of the Rapture.

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1) Deliverance of Hardened Israel	11.25-26
a) Deliverance from Hardness	11.25
b) <u>Deliverance of All Israel</u>	11.26-27
(1) <u>Deliverance Promised</u>	11.25-26

11.25 For I do not want you, brethren, to be uninformed of this mystery--so that you will not be wise in your own estimation--that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; 26 and so all Israel will be saved; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB."

All Israel, corporately, in terms of the nation, will respond—just like all Israel rejected the Messiah, though not every single individual rejected Him. Paul continues teaching the gentiles so that they know how to reach the Jews with the gospel.

[Romans 11.25-32 Israel's Deliverance 162]

'All Israel will be saved.' What does Paul mean? Not what some theologians say about the NT: a-millennialism and much of reformed theology says that Israel refers to the church, but I believe that this cannot be held up Biblically—you would have to spiritualize Scripture, take a non-grammatical-historical-contextual approach or non-literal approach to Scripture. In a literal approach it refers to Israel, the descendants of Abraham which has been the subject throughout. Yet some, in fact even the majority of the body of Christ, spiritualize Israel not only in other passages but even in Romans 9-11. So 'all of Israel' does not refer to the church, nor to the Israel of the past and not to every single Jew. We look at Ezekiel 20.33:

### All Israel

- > Not spiritualized Israel (does not refer to the Church)
- > Not Israel of the past
- > Not every single Jew - Ezekiel 20.33 "*As I live,*" *declares the Lord GOD, "surely with a mighty hand and with an outstretched arm and with wrath poured out, I shall be king over you.*

Notice the eschatological nature of this passage. He is talking about the Kingdom, God reigning over them. From other passages we know that it will be the Messiah, the re-gathering—remember Ezekiel is writing during the Babylonian Captivity—promising the re-gathering of the nation after they are essentially destroyed by the Babylonians.

*34 "I will bring you out from the peoples and gather you from the lands where you are scattered, with a mighty hand and with an outstretched arm and with wrath poured out; 35 and I will bring you into the wilderness of the peoples, and there I will enter into judgment with you face to face.*

So he is talking about a future judgment. At the second coming there will be a *separating* so he is referring to the end of the great Tribulation when the Lord Jesus Christ, at His second coming, separates: Jesus talks about this in Matthew 25.

*36 "As I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you," declares the Lord GOD. 37 "I will make you pass under the rod, and I will bring you into the bond of the covenant; 38 and I will purge from you the rebels and those who transgress against Me; I will bring them out of the land where they sojourn, but they will not enter the land of Israel. Thus you will know that I am the LORD.*

There will be some that are purged, separated out, and they will not be a part of that Millennial Kingdom. So not every single Jew will actually be saved. He is talking about a future Israel, corporate, as a nation, much like God speaks of Israel rejecting the Messiah and Israel in the 1st Century being judged, actually, in 70 AD, but yet that was a national separating or hardening that Paul talks about in Romans, and it didn't include every single Jew then. There were some that believed. In the future, also, there will be some that *reject*, but as a nation 'all' will be saved.

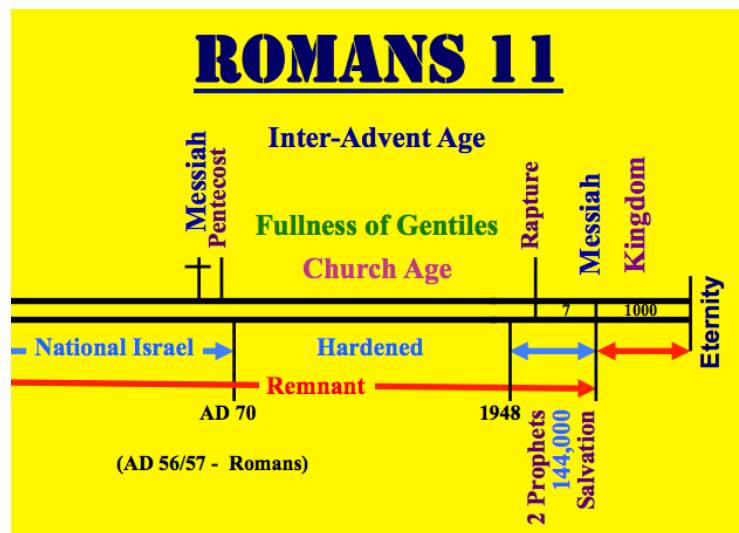
- > But future Israel as Nation (still some reject Jesus)

I think this phrase refers to a future generation of Israel and it looks at Israel corporately or as a nation. But when Scripture looks at it corporately, in passages like Ezekiel and others, it indicates that even that future Israel does not include every single Jewish person because there will be some—in fact, many—that will reject and as a

result God will set them aside and they will not participate in the Kingdom, will not receive eternal life.

In Matthew 25 there are three parables. The first is the 10 Virgins (some prepared and some are not) and those that are *not* prepared cannot enter the Kingdom of Heaven. The second parable also pertains to Israel. But the third parable has the separation of the sheep and the goats. That one clearly speaks of gentiles, ‘nations’ (it’s the same word). Some of them will believe and respond as we see from Revelation and other passages but the majority of them will not believe and will reject the Messiah. Those that believe amongst the Jewish nation will enter the Millennial Kingdom in physical, material—mortal— bodies. We, the church, will participate after we are resurrected and given spiritual bodies, returning with Christ. It will be an interesting combination of people that will populate the Kingdom.

These are some of the details surrounding the deliverance of the nation of Israel. We put it on a timeline so you can visualize it.



The Church Age, Israel hardened, gentiles have access without having to through Israel. It is a finite period of time where it will be completed with the ‘fullness of the gentiles’, beginning on Pentecost, and ending with the Rapture. We mentioned that in Revelation 11 God raises up two prophets who call people to believe on the Messiah, they prophesy and have an immediate response of 144,000 Jews who are saved and they lead other people and the nation responds but also gentiles into a

personal relationship with the Lord Jesus Christ. And then, because of the Tribulation, there will be extreme difficulty during that time and many of the believers will die. In fact, the believers will face what almost looks like extinction and especially the nation.

Actually when Paul uses the word salvation, it’s not just justification, not just salvation from hell. I think it includes deliverance from the period of Tribulation so that they survive in mortal bodies and call upon the name of the Lord because of the severe difficulty, (out in the wilderness). The Messiah will in fact save them and they will enter into the Millennial Kingdom. So, the little phrase that Paul uses to kind of summarize what is in store, ‘fullness of the gentiles’, and other passages, will give us the details of the events surrounding Israel.

#### Perfections Romans 11:

1. Faithfulness (12) - to promises
2. Gracious (20) - to believing Gentiles
3. Kindness (22) - to believing Gentiles
4. Severity (22) - to hardened Jews
5. Omnipotence (23) - for Jews
6. Sovereignty (25) - over history
7. Loyal love - (26) for Israel

So underlying all of this is God’s loyal love, over the centuries, over millennia, God continues to pour out His love for the nation of Israel; He will never forget them, so even though it looks like not much is happening with Jewish people, they still have a future because of God’s lovingkindness or loyal covenantal love. That is verse 26a. Then in 26 and 27 it is *prophesied*. So there is a prediction and a prophesy ‘just as it is written’.

- C. Future Restoration of Israel 11
  1. Remnant always Present 11.1-10
  2. Restoration yet Future 11.11-32
    - a. Purposes of I’s Failure 11.11-16
    - b. Parable of Olive Tree 11.17-24
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      - 1) Deliverance of Hardened Israel 11.25-26
        - a) Deliverance from Hardness 11.25
        - b) Deliverance of All Israel 11.26-27
          - 1) Deliverance Promised 11.25-26
          - 2) Deliverance Prophesied 11.26-27

11.25 For I do not want you, brethren, to be uninformed of this mystery--so that you will not be wise in your own estimation--that a partial hardening has happened to Israel until the fullness of the Gentiles



has come in; 26 and so all Israel will be saved; just as it is written, “THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB.”

He is going to quote. Remember throughout chapters 9-11 when he completes a sub-unit he ends every one with a quotation. In other words, he supports it from the OT. And, I think, for the benefit of the Jewish audience there is a little reminder here at the end. The only difference is that he adds a little teaching or words to conclude the section, but this one he ends with a quotation from the OT.

So, saying ‘it is written’ is certain because God has prophesied that it will take place and what God says makes everything certain. Thus, the Restoration is not only partial, positional, possible, probable, providential, promised, but Prophesied or Predicted.

**Restoration** Romans 11:  
 Partial (1-6) - remnant  
 Positional (16) - set apart  
 Possible (23) - God is able to graft them (gentiles) in  
 Probable (24) - how much more he is able to re-graft Jews  
 Providential (25) - hardness lifted, a certainty  
 Promise (26) - all Israel will be saved  
 Prophesied/Predicted (26-27) - it is written

There is something of a combination in the last quotation. The first part seems fairly certain, Isaiah 59, though there is a slight difference from what is here in Romans. This is an interesting passage. Some time ago we had someone give us some Scriptures that we can use with Jewish people: this is one of them. Notice the reason why.

### Things to Notice

1. Audience - Gentiles believers
2. Uninformed - special importance; calling to attention
3. Reminder - arrogance & conceit
4. Partial - extent & time
5. Fullness of Gentiles - full number
6. Has come in - in to kingdom
7. All Israel - national Israel
8. Isaiah 59.20-21 “A Redeemer will come to Zion, And to those who turn from transgression in Jacob,” declares the LORD.

Notice the reference to the ‘go-él’ in Hebrew: the *Redeemer*, or a kinsman redeemer, a human, a brother as a redeemer. This is an interesting description of the Messiah. A redeemer will come to Zion and who is talking? It distinguishes between the redeemer and Yahweh. A divine person will come, a redeemer...

21 “As for Me, this is My covenant with them,” says the LORD: “My Spirit which is upon you, and My words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your offspring, nor from the mouth of your offspring’s offspring,” says the LORD, “from now and forever.”

He mentions the *Redeemer*, the *Lord (God)*, and the *Spirit*! This is a Trinitarian OT passage, distinguishing three persons identified as God Himself, made clear in the NT. You can ask a Jew: Who is the Redeemer, the Lord (Yahweh) and who is this Spirit?

11.25 For I do not want you, brethren, to be uninformed of this mystery--so that you will not be wise in your own estimation--that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; 26 and so all Israel will be saved; just as it is written, “THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB.”

Back in Romans: A deliverer will come *from* Zion, but in Isaiah it says *to* Zion. Now Paul was probably using the Septuagint version which may have made the change either way—but both are true: the deliverer will come *to* Zion and, in Zechariah, He will come to a certain location, setting foot on the Mount of Olives. The top, yellow, arrow indicates the Mount of Olives:



The bottom arrow is the Jaffa Gate. It is next to the Citadel of King David. It is uncertain where the 'City of David' is, but it may include the Mount of Olives.

The second photo, a closer view, shows what some believe is the 'City of David', from the arrow near Temple Mount to the lower arrow.



11.25 For I do not want you, brethren, to be uninformed of this mystery--so that you will not be wise in your own estimation--that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; 26 and so all Israel will be saved; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB."

Paul is using this to explain that God 'will remove ungodliness from Jacob', using *Jacob*, the father of the 12 tribes, later called Israel, which is found in Isaiah and now in Romans because it is a quotation. It is a reference to the nation.

11.27 "THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS."

And the text says, 'This is my covenant with them'; I think in this case he is referring to the New Covenant. This speak of regeneration, forgiveness of sins:

11.27 "THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS."

'When I take away their sins'. It speaks of forgiveness of sins, of indwelling presence of the Holy Spirit; some aspects of it speak of a re-gathering in the Land and a greater productivity in the Land. That is the New Covenant. The heart of what God will do with the nation of Israel, how He will save them: includes regeneration, the forgiveness of sins, the *Justification* that Paul has described throughout.

Scholars debate about whether Isaiah 29 is in view in the latter part or whether Jeremiah 31.34. One or the other or perhaps the two of them. 'When I take away their sins' could come either from that Isaiah 27.9 and or the Jeremiah 31.34.

### Things to Notice

1. Audience - Gentiles believers
2. Uninformed - special importance; calling to attention
3. Reminder - arrogance & conceit
4. Partial - extent & time
5. Fullness of Gentiles - full number
6. Has come in - in to kingdom
7. All Israel - national Israel
8. Isaiah 59.20-21, plus 27.9 or Jeremiah 31.34 ... "*for I will forgive their iniquity, and their sin I will remember no more.*"

Now, a very important passage, 11.28-32. Paul is going to expand what he just revealed, part of it being a 'mystery', and some of it is a passage out of the OT, so some of it should be known. One aspect is the removal of the hardness after a period of time—that is the mystery in this new era, but the promise of deliverance is not part of the mystery because it is in the OT.

There is the belief that the New Covenant is also for the Church. The question is: Does the Church participate in the New Covenant? We seem to enjoy some aspects of it, but there may be some differences. The bottom line is Isaiah 59.20-21, plus 27.9 or Jeremiah 31.34.

- |                                    |          |
|------------------------------------|----------|
| C. Future Restoration of Israel    | 11       |
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- 1) Deliverance Promised 11.26
- 2) Deliverance Prophesied 11.26-27
- 2) Disposition of God (viewpoint) 11.28-32
  - a) Toward Jews 11.28-29

Verses 28-32 I am describing as the Disposition of God or of His attitude or viewpoint. Verses 28-29 focus on primarily God's attitude or disposition toward the Jews. And 30-32 deals with, actually, Jews and gentiles.

11.28 From the standpoint of the gospel they [the Jews] [primarily speaking to the believing gentiles] are enemies for your [believers'] sake, but from the standpoint of God's choice they are beloved for the sake [of the Covenant that God has entered into] of the fathers [the root in the Olive tree: Abraham, Isaac and Jacob]; 29 for the gifts and the calling of God are irrevocable.

28-32 is like a summation, or putting a cap on all that he said in verses 25-27.

A personal application from this lesson: God never abandons His own. Israel belongs to God by Covenant and by promise; their salvation is certain. And, we have promises, too, and are secure—He will never abandon us.

[Romans 11.28-36 Praise God 163]

This is the heart of the book, what Paul has been building toward in terms of the doctrine he is teaching. This should elicit within us *praise*, recognition that God is not only sovereign over all things but He has a great plan and He has been pleased to reveal some aspects of it. We are not even capable of understanding every aspect. I think that 33-36 is the conclusion of everything he has been talking about since verse one of the book. And you can even sense how full of joy he is.

11.25 For I do not want you, brethren, to be uninformed of this *mystery*...

There are some things relating to the nation of Israel that have not ever been revealed before and it is that we as gentiles—the *you*—

...—so that you will not be wise in your own estimation

Lest we think that the church is the 'end-all' of God's plan and is what God has intended in all time, when in reality history is Jewish. And here is the mystery:

--that a partial hardening has happened to Israel until the fullness of the Gentiles has come in;

In other words, there is an entire era where gentiles are on an equal basis before God, or can be as they trust in Israel's messiah, and during that time frame there is a partial hardening of Israel. That is not revealed in the Old Testament; it is a mystery. And, at the end of that:

...26 and so all Israel will be saved; just as it is written,  
This is the Biblical basis for the salvation of Israel.

...“THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB.” 27 “THIS IS MY COVENANT WITH THEM,

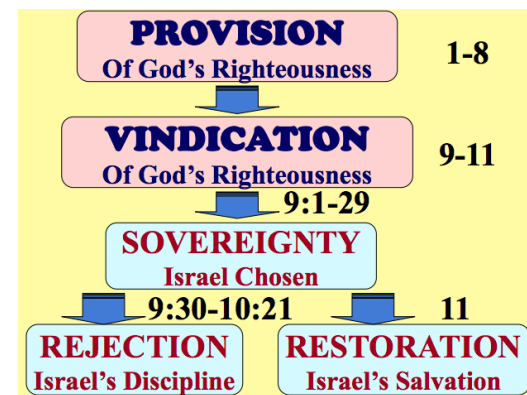
Referring to the New Covenant when they will come into an intimate saving relationship with Him and deliverance from the difficult time of the Tribulation, and that is the occasion:

...WHEN I TAKE AWAY THEIR SINS.”

He quotes from Isaiah 59, probably the last phrase.

And that brings us to the passage we now consider. Paul writes to the believing gentiles in the city of Rome, and from verse 11 he rather focuses on the Gentile mindset even though Jew and Gentile are the readers. The *you*, the second person address, is primarily for the benefit of the gentiles, and this passage is part of that which also continues into verse 28.

A quick reminder of the context: Paul is vindicating God's righteousness in His relationship and dealing with Israel, His chosen people. They remain His chosen; they have been unfaithful, essentially rejecting Him, so He has rejected them and they are under God's discipline.



Chapter 11 looks forward to a restoration and salvation. In its broad sense it includes regeneration but is also bigger than simply justification with deliverance from a future Tribulation that Paul doesn't mention, only hints at, but we find it in other passages both OT and NT. And I think, underlying all of chapter 11, as well as elsewhere, he implies the Perfections of God, ie, God revealing Himself. Some call them 'Attributes', but I prefer the word 'Perfections' because *we* have attributes but we are far from perfect. God has attributes but His are perfect, so we call them Perfections.

#### Perfections of God (Attributes) chapter 11

1. Faithfulness (12) - to promises
2. Gracious (20) - to believing Gentiles
3. Kindness (22) - to believing Gentiles
4. Severity (22) - to hardened Jews
5. Omnipotence (23) - for Jews
6. Sovereignty (25) - over history
7. Loyal Love (26) - for Israel

In verse 12 he hints at the faithfulness of God—to the promises He has made. In verse 20 he emphasizes God's graciousness—to believing Gentiles, and kindness as well in 22. His severity in the same passage, is to the hardened Jews, not the remnant that have believed, but to those that have rejected the Messiah. His Omnipotence underlies verse 23; He is *able* to restore the Jewish people, being omnipotent. Also 25: He is sovereign not only over the nation of Israel, but over all of history. And, the last one we saw, verse 26, is His loyal and committed love, particularly for Israel. This passage continues and culminates in that grand and great praise at the end of chapter 11. So we will add to this list.

- |  |                 |
|--|-----------------|
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| a) Deliverance from Hardness             | 11.25           |
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| 1) Deliverance Promised                  | 11.26           |
| 2) Deliverance Prophesied                | 11.26-27        |
| 2) <u>Disposition of God (viewpoint)</u> | <u>11.28-32</u> |
| a) <u>Toward Jews</u>                    | <u>11.28-29</u> |

Now Paul gives something of a review of the things he has discussed, beginning in verse 11; there is nothing new here. First he highlights that future deliverance of all Israel in 25-27. Then:

11.28-29 From the standpoint of the gospel they [Jews] are enemies for your [gentiles'] sake, but from the standpoint of God's choice they are beloved for the sake of the fathers; 29 for the gifts and the calling of God are irrevocable.

The whole sentence gives us the point: first *independent* clause is 'From the standpoint of the gospel they are enemies for your sake'. Then a *dependent* clause: 'but from the standpoint of God's choice'... and another *independent* clause is: 'they are beloved for the sake of the fathers.' Finally another *dependent* clause: 'for the gifts and the calling of God are irrevocable.'

11.28-29 From the standpoint of the gospel they [Jews] are enemies for your [gentiles'] sake, but from the standpoint of God's choice they are beloved for the sake of the fathers; 29 for the gifts and the calling of God are irrevocable.

'From the standpoint of the gospel they'... Who are 'they'? The Jews. He is writing from the standpoint of the gentile so the 'they' refers to the Jews. He is speaking *nationally* in reference to the Jew here. Sometimes he speaks to the *totality*, sometimes to the remnant within the totality. But here he speaks of the *hardened*. Remember he has given us several words to describe them in chapters 9-11.

... 'enemies for *your* [gentiles'] sake.' God has a purpose behind even the unresponsiveness of His people and from the standpoint of the gospel he uses a very strong phrase: they are *enemies*. That concept is in Romans 5.8, talking about all unbelievers basically, referring to the believers before they became believers, including Jew and gentile. But anyone who does not know Christ as savior is an *enemy* of God and he is putting his people, the Jews, in the same category as he did *all* believers.

This little phrase 'for your sake' opens a door of opportunity for the non-Jewish people that because of the *Jews'* rejection of the Messiah, their unbelief, God is opening the door to *gentiles* in general—but not every single one. Remember he is looking at them very broadly, but now there is an opportunity to respond.

And just a reminder of all the terms that he has used. He has referred to the Jews in this context not necessarily because he is mad at them, or 'down on them', not because he thinks the church has replaced Israel, but just to emphasize the state that Israel finds itself in, as a result of rejecting the Messiah. The have stumbled over the stumbling block,

over Messiah....They did not obey...didn't believe the gospel. They became obstinate. They are hardened...They stumbled (a different word here from the one in #1). They are fallen, verse 11 as well, they transgressed...they failed, verse 12. They were then rejected by God, verse 15 and now enemies in 11.28, emphasizing the situation of unbelieving Israel.

**Terms referring to the Jews** Their history of failing

- |                           |                               |         |
|---------------------------|-------------------------------|---------|
| 1. Stumbled -             | προσκόπτω (pros-káhp-to)      | 9.32    |
| 2. Did not obey -         | οὐ ὑπακούω (oo hoo-pah-koó-o) | 10.16   |
| 3. Unbelief & obstinate - | ἀπειθέω (a-pay-théh-o)        | 10.21   |
| 4. Hardened -             | πωρόω (po-ráh-o)              | 11.7-10 |
| 5. Stumble -              | πταίω (ptah-ái-o)             | 11.11   |
| 6. Fall -                 | πιπτέω (peep-téh-o)           | 11.11   |
| 7. Transgression -        | παράπτωμα (pah-ráhp-to-mah)   | 11.11   |
| 8. Failure -              | ἥττημα (háy-te-mah)           | 11.12   |
| 9. Rejection -            | ἀποβολή (ah-po-bo-láy)        | 11.15   |
| 10. Enemies -             | ἐχθρός (ekh-thrós)            | 11.28   |

11.28 From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God's choice they are beloved for the sake of the fathers; 29 for the gifts and the calling of God are irrevocable.

... 'but from the standpoint of God's choice', ie, His sovereign election or choice. This is mentioned more in these chapters probably than anywhere else. From that sovereign position of God, 'they are *beloved*'. Same people: the ones that are enemies because of unbelief, they are still *beloved*; in other words, *positionally*. From the perspective of God and His working, Jewish people are *beloved*—and the elect. This is for the sake of the fathers, so they are elect and he also looks ahead at all the glorious terms that await Israel when they do believe:

**Glorious Terms for the Jews** What awaits them

- |                     |                              |       |
|---------------------|------------------------------|-------|
| 1. Salvation -      | σωτηρία (so-tay-rée-a)       | 11.11 |
| 2. Riches -         | πλοῦτος (ploó-tos)           | 11.12 |
| 3. Fulfillment -    | πλήρωμα (play-ro-mah)        | 11.12 |
| 4. Magnify -        | πλήρωμα (pláy-ro-mah)        | 11.13 |
| 5. Save -           | σώζω (sód-zo)                | 11.14 |
| 6. Reconciliation - | καταλλαγή (kah-tah-lah-gáy)  | 11.15 |
| 7. Acceptance -     | προσλήμψις (prós-láymp-sees) | 11.15 |
| 8. Election -       | ἐκλογή (ek-lo-gáy)           | 11.28 |
| 9. Beloved -        | ἀγαπητός (ah-gah-pay-tós)    | 11.28 |

A great salvation awaits them, v 11, that is very very rich, v 12 and we anticipate a fulfillment of what God promised them in v 12. And even Paul's ministry to the gentiles is magnified in relation to Israel, v 13. Then we have the verb form for salvation in v 14. They will be reconciled in the future, v 15 and accepted; instead of enemies they will be accepted.

And now we can add two more: they are elected, ἐκλογή (ek-lo-gáy), the word we studied in some detail, v 28 and also in the same verse, beloved, ἀγαπητός (ah-gah-pay-tós). These are several Greek terms put in contrast to all of the negative words we have looked at as well. But all of these apply in the future and all relate to what God *will* do in the nation of Israel in the future.

11.28 From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God's choice they are beloved for the sake of the fathers;

And it is 'for the sake of the fathers'. He is referring to the fathers, like the olive tree, and the covenant that God entered into.

11.28 From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God's choice they are beloved for the sake of the fathers; 29 for the gifts and the calling of God are irrevocable.

Verse 29, 'For the gifts and the calling of God are irrevocable'. The gracious gifts and the calling of God are irrevocable; a reminder of the same concept. For the sake of all for whom God has entered into the covenant of Abraham, reiterated to Isaac, then re-given to Jacob. 'For the sake of the fathers', ie, nothing has changed with regard to Israel's future. God is going to restore them. So you can see that he is reiterating basically what he said in verses 25-27.

So, what God has promised, what He has planned, will not change. His immutability underlies what God is saying here. The 'gifts' are gracious, nothing that we have earned. And 'the calling of God': Israel is part of God's plan, what God initiated going all the way back to the book of Genesis. And He is not going to change one 'iota' of what He has entered into a covenant with. So His loyal love is emphasized in this passage as well.

**Perfections of God (Attributes)** chapter 11

- |                        |                       |
|------------------------|-----------------------|
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| 3. Kindness (22) -     | to believing Gentiles |
| 4. Severity (22) -     | to hardened Jews      |
| 5. Omnipotence (23) -  | for Jews              |

- 6. Sovereignty (25) - over history
- 7. Loyal Love (26) - for Israel
- 8. Immutability (29) - in promises

We had God's disposition toward Jews in vv 28-29, and now he is going to expand it to be toward Gentiles and Jews in vv 30-32.

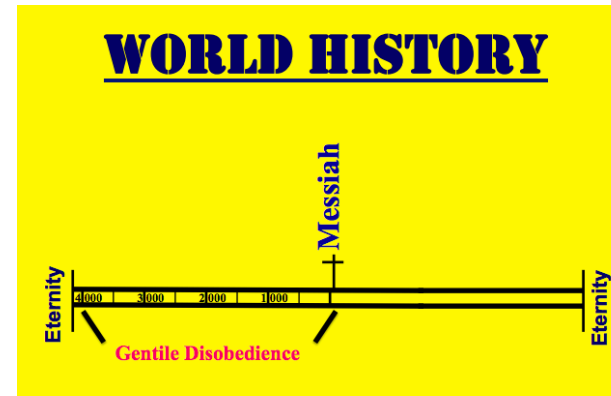
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      - 2) Disposition of God (viewpoint) 11.28-32
        - a) Toward Jews 11.28-29
        - b) Toward Gentiles & Jews 11.30-32

11.30 For just as you once were disobedient to God, but now have been shown mercy because of their disobedience, 31 so these also now have been disobedient, that because of the mercy shown to you [gentiles] they also may now be shown mercy.

One long sentence again... 'but now have been shown mercy'—he is going to introduce the theme of *mercy* that has also been stated before—'mercy because of their disobedience'. Remember, in the discussion of the gentiles, that God could set the gentiles aside and, in fact, we know from other passages that God is going to go back and deal with the nation of Israel, and it is all based on mercy. This is kind of an implied warning that mercy has been showed to you gentiles...

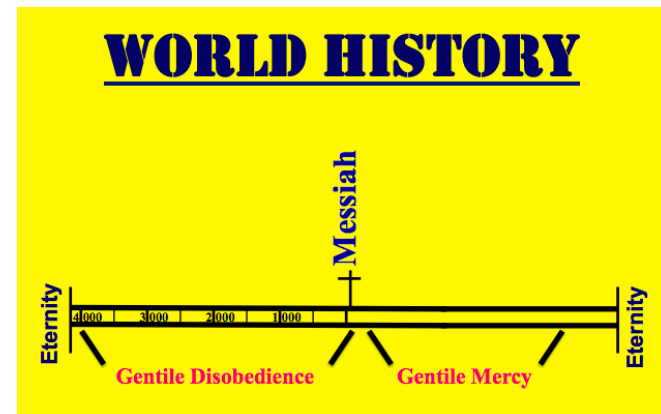
11.30 For just as you [gentiles] once were disobedient to God, but now have been shown mercy because of their disobedience,

... 'For just as you [gentiles] once were disobedient to God': we can view this kind of broadly and include all of world history, we can chart it on a timeline, we can say 'disobedience of gentiles from Adam all the way to the time of the Messiah'. In fact, God called Abraham out from the nations, the ἔθνη (eth-náy) or gentiles, and created His own nation because of gentile disobedience.



11.30 For just as you once were disobedient to God, but now have been shown mercy because of their disobedience,

Now there will be a period of time, introduced by the Messiah and free access simply on the basis of faith, chapters 1-8, when the Gentiles have been shown mercy—to all. They will remain disobedient over all, but they are offered mercy, much like Israel was offered mercy in the past. And there is a distinct period of time when God is dealing in a special way to the gentiles. So we can put this on the timeline, too.



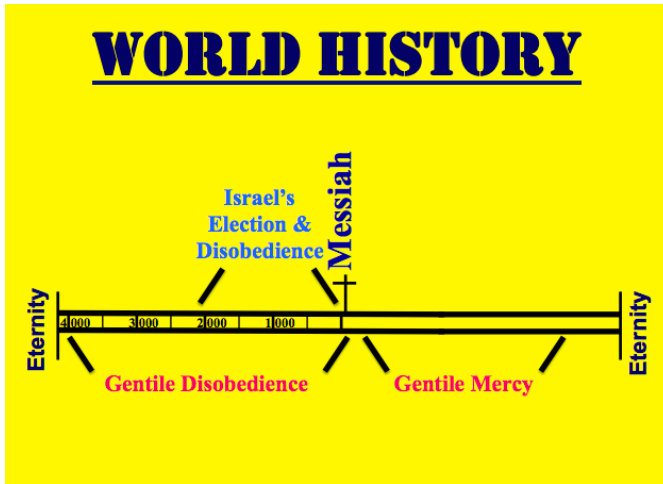
11.30 For just as you once were disobedient to God, but now have been shown mercy because of their [Jews] disobedience,

So we are reminded of the Jew's disobedience, and can add to the 10 negative words describing the Jews—the 'unbelief' word again.

Here the noun form; it was the verb form earlier on the list. To *disbelieve*, in this case, is *disobedience*. That is how it is translated in the New American Standard Version.

**Terms**

- 10. Enemies - ἐχθρός (ek-thrós) 11.28
- 11. Unbelief - ἀπειθεια (ah-pay-ée-thay-ee-a) 11.30



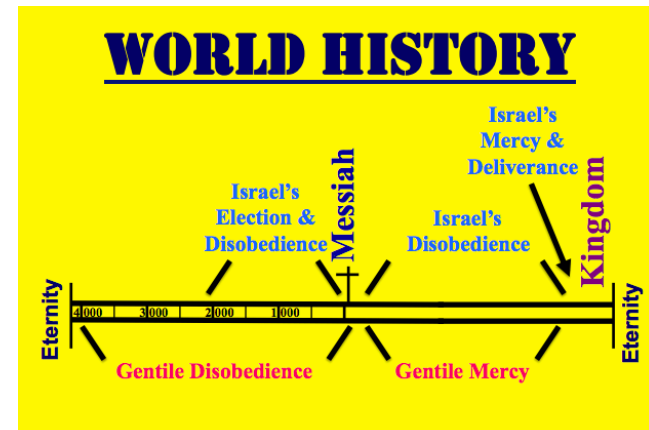
11.30 For just as you [gentiles] once were disobedient to God, but now have been shown mercy because of their [Jews'] disobedience, 31 so these [Jews] also now have been disobedient, that because of the mercy shown to you [gentiles] they [Jews] also may now be shown mercy.

Then, in verse 31: 'These descendants of Abraham also have been disobedient'. This is kind of the theme of chapters 9 and 10, so we put them on the slide. In fact they are *hardened* until the fullness of the gentiles comes in, a distinct time frame, until the rapture. That doesn't mean that every individual Jew responds, nor that every gentile responds, but in its broadest sense, he refers to Israel nationally, including hardened Israel that is disobedient.



11.30 For just as you [gentiles] once were disobedient to God, but now have been shown mercy because of their [Jews'] disobedience, 31 so these [Jews] also now have been disobedient, that because of the mercy shown to you [gentiles] they [Jews] also may now be shown mercy.

... 'that because of the mercy shown to you [gentiles] they [Jews] also may now be shown mercy'. There is a sense in which mercy is still available to Jewish people. The gospel goes out to Jew *and* Gentile, so the 'now' can refer to the church age, but in this context it goes even beyond that as well. In other words, I think it anticipates what Paul has been talking about in 25-27.



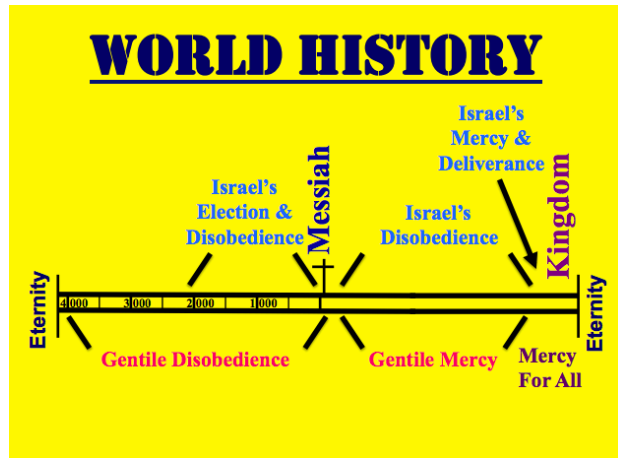
11.32 For God has shut up all in disobedience so that He may show mercy to all.

A kind of summation: God has made all mankind accountable and all mankind falls short. 'For God has shut up all in disobedience', ie, he has demonstrated that all mankind, because of sin, ends up in this category of disobedience and, in fact, in the category of enemies, such that no one has *any* claim on God. No one can say God *owes* me! No one can say, 'God is unfair' in that He has chosen some and not others because He has 'shut up *all* in disobedience' and in this context the 'all' is looking at broadly Jew and Gentile.

11.32 For God has shut up all in disobedience so that He may show mercy to all.

And the purpose is that He may show mercy to *all*, that is, that He may demonstrate that He is a merciful God, that He is free in grace. Mercy is like a grace word; it has that similar idea in that it is not

something that can be earned, is not deserved, is on the basis of the one that expresses the mercy. God could have ended it all with Adam and Eve's disobedience, and He would have been perfectly just and holy.



There will be a time when that mercy will be very evident. It will be in His permitting both Jew and Gentile into the Kingdom—in fact, those of all the ages will be able to see that God has bestowed mercy: no one deserves the Kingdom, no one deserves God's favor and it is simply up to God Himself.

So we add another perfection: God's mercy, vv 30-32, for all.

**Perfections of God (Attributes) chapter 11**

1. Faithfulness (12) - to promises
2. Gracious (20) - to believing Gentiles
3. Kindness (22) - to believing Gentiles
4. Severity (22) - to hardened Jews
5. Omnipotence (23) - for Jews
6. Sovereignty (25) - over history
7. Loyal Love (26) - for Israel
8. Immutability (29) - in promises
9. Merciful (30-32) - for all

- C. Future Restoration of Israel 11
1. Remnant always Present 11.1-10
  2. Restoration yet Future 11.11-32
  3. Robust Worship of God 11.33-36
    - a. Praise of Incomprehensibility 11.33-35
      - 1) God's Person 11.33

And that moves us to Paul concluding of the whole doctrinal section of the book. 11.33-36. The alliteration continues and now we have 'Robust Worship of God, 11.33-36. And the main focus of this worship is praise for His *incomprehensibility*. It begins with God's *person*. To introduce the concept of incomprehensibility we can say that if we do not respond the way Paul does, then we have not understood Romans 1 through 8. We quote a Riddle:

"We have learned Paul's meaning only when we can join in this ascription of praise"  
—Riddle

So if you don't fall down and praise Him, much as Paul does in this passage, then we have failed to understand the impact of what Paul is saying in Romans 1 through 11. This is a summation or climax of what he is heading for in the whole passage—that ultimately all things are to glorify God.

11.33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!

How amazing...you couldn't use science or logic or philosophy to figure out His judgments which are unsearchable and His ways are unfathomable. So we could add another Perfection: the immensity of God, the *depth* of the riches both of His wisdom and knowledge.

**Perfections**

10. Immensity

Now, in the next passage, I see the three words in parallel, ie, the riches, wisdom and knowledge of God; and there is a wisdom to this depth of who God is and a depth to the knowledge of God, such that no one can truly grasp it, no one can truly understand it. That introduces us to the immensity and incomprehensibility of God.

11.33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!

So we have another two perfections of God: His wisdom, and underlying that, His omniscience beyond what any of us could grasp or understand.

**Perfections**

10. Immensity (depth)
11. Wisdom
12. Omniscience



[Romans 11.33-36 & Job 11.7-9 Incomprehensibility & Glory of God  
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The next part of the verse is not only His person, but Paul praises God for His *works*.

C. Future Restoration of Israel	11
1. Remnant always Present	11.1-10
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3. Robust Worship of God	11.33-36
a. <u>Praise of Incomprehensibility</u>	<u>11.33-35</u>
1) God's Person	11.33
2) <u>God's Works</u>	<u>11.33</u>

11.33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!

... 'How unsearchable are His judgments and unfathomable His ways! The word 'judgments' is used in settings of punishment and disciplining, but there is a wider sense of the word as well, in the sense of things that He *decides* not only in terms of separating good and evil, but also in the decisions, plans and purposes that God has; they are unsearchable. That is what Paul has been describing—this relationship between Jew and Gentile that was unknown in the OT and now is revealed. We could not discover that; we could not figure that out. But God has given it in chapters 9-11; without that revelation there is no way we could understand those choices, those decisions—in fact the whole doctrine of election; there are aspects that we still probably don't understand.

There are others, as well, like the relationship with a sovereign God that has every electron under His control and yet has given man volition; how does that all fit together? Are the choices that we make free, or constrained in some way? How does that balance out? We may not be able to put all that together because those things are *unsearchable*.

So what God is saying here is that not only is He unsearchable but He is unsearchable even in the things that He has revealed. We do not have the capacity, as finite beings, to understand *fully* even the things that He has revealed in Romans 1-8. We can take comfort in that and simply trust Him. And, trust Him for all of the choices that we make as well, because we may not be able to put this together with His making us accountable as well. Even when we go to be with Him, some of His decisions and choices will be unsearchable.

There are a couple of interesting words. You can translate the firsts Greek word: inscrutable, unfathomable, impossible to understand.

### Terms

> ἀνεξεραύνητος - (ah-nek-ser-ahoó-ne-tos) inscrutable unfathomable, impossible to understand

There are aspects even of what God has taught which we do not understand. When we think of 'incomprehensibility', think about there being many things that God has *not* revealed that are beyond our comprehension and beyond what we can grasp and understand. And there is no way that we can *know* them, apart from His revelation.

### Incomprehensibility

> His Incomprehensibility

There is a quotation from the OT that reinforces the incomprehensibility of God:

Job 11.7 "Can you discover the depths of God? Can you discover the limits of the Almighty? 8 "They are high as the heavens, what can you do? Deeper than Sheol, what can you know? 9 "Its measure is longer than the earth And broader than the sea.

The answer... is 'no' in verse 7. Job is capturing for us the incomprehensibility of God, using examples, things that can at least imagine a little. We cannot understand an infinite God who is beyond our finite understanding. Even the things Paul has written about, even those are beyond our grasp and the passage will end, again, in continual praise.

Theologians have described this concept as well. There is nothing, no analogy that helps us fathom God. The closest would be mankind but because of sin that is damaged.

"He is not exactly like anything or anybody." —AW Tozer

Every concept of God that we create in our own thinking is a distortion of the One True God. So we are utterly dependent on what God has said and revealed concerning Himself.

"Some of the characteristics of the divine nature cannot be known by a finite intelligence" —WGT Shedd

Psalm 139.6 *Such knowledge is too wonderful for me; It is too high, I cannot attain to it.*

Such knowledge is impossible to attain—incomprehensibility.

Isaiah 55.8 *“For My thoughts are not your thoughts, Nor are your ways My ways,” declares the LORD. 9 “For as the heavens are higher than the earth, So are My ways higher than your ways And My thoughts than your thoughts.*

What we can attain to? His thoughts are beyond our thoughts and His ways beyond our ways. There is a certain amount of mystery that we will never penetrate, and I think that applies even in the future state as well. We will never ‘arrive’ in eternity either, which is not in ‘time’ but in a totally different existence that we will never exhaust.

Matthew 11.27 *“All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him.*

Jesus speaks of the incomprehensibility both of the Father and the Son and also the *knowability* of God. He is incomprehensible in that we will never exhaust or fully understand Him, but yet He has been pleased to reveal Himself so that we might *know* Him—in that personal relationship we receive when we trust in Him.

So we cannot understand fully the Son because He is God Himself. In fact, if you look at the Gospel descriptions of the Lord Jesus Christ it’s difficult to conceive of how God can be omnipresent and at the same time inhabit a *body*, a human body, and be a human being localized. In fact, how can an omniscient God, Jesus Christ, say that no one knows when He will return? Matthew 24, ‘not even the Son knows’, He says. How can He be omniscient and at the same time limited in knowledge?

### **Incomprehensibility**

> His Incomprehensibility - our brain cannot completely understand

> His Knowability - able to be known by us

#### **Knowability**

> Not unintelligible - because of revelation (Word and Christ)

> Incomprehensible - our mind is not able to understand Him

### **Sources**

#### 1. General Revelation

Romans 1.19-20 *because that which is known about God is evident within them; for God made it evident to them. 20 For since the creation of the world His invisible attributes, His eternal power*

*and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.*

God is making Himself known and evident to all and that revelation is clearly seen: His eternal power, divine nature, and it was understood through what has been made. There is revelation in the natural realm such that no one escapes, making every single human being without excuse—the word is without an *apologetic*, or without a *defense*.

#### 2. Special Revelation

Mainly God has revealed Himself in *special* revelation.

Deuteronomy 4.35 *“To you it was shown that you might know that the LORD, He is God; there is no other besides Him.*

So God has revealed Himself, in this case, to the children of Israel, even before they were a nation. He had demonstrated that He is God; He did that in an audible and physical way to them, making it known that there is no other God. And there are many verses of that revelation of God.

And the ultimate revelation is in His Son: Note that it relates a little to incomprehensibility ‘No man has seen God at any time.’

#### 3. Jesus Christ

John 1.18 *No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.*

The word for *explained* is: No one has *exegeted* Him.

We can add some things to our list: Incomprehensibility and, when it refers to the judgments of God, underlying that is His justice.

### **Perfections of God (Attributes) chapter 11**

10. Immensity

11. Wisdom

12. Omniscience

13. Incomprehensibility

14. Justice

11.33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!

These two words are synonyms and Paul probably uses them because they start very similarly.

### **Terms**

> ἀνεξεραύνητος - (ah-nek-ser-ahoó-ne-tos) inscrutable unfathomable, impossible to understand

> ἀνεξιχνίαστος - (ah-neks-eekh-neé-ahs-tos) cannot be tracked, incapable of being investigated

This second one is like tracking down an animal; you might track it and try to capture it. With the alpha  $\alpha$  at the beginning it means that it cannot be tracked. And, in relation to God, you *cannot* track Him down, in a visual way, you can't find Him out or He is 'incapable of being investigated' would be a good way to capture the meaning of ἀνεξιχνίαστος (ah-neks-eekh-neé-ahs-tos) Science, reason, philosophy or thinking in man's ways of trying to come to knowledge—we can't track Him down in any way because He is incomprehensible.

Now in poetic language, in verses 34-35, we have OT *support*. Paul goes to a passage in Isaiah and another one elsewhere as well.

C. Future Restoration of Israel	11
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3. Robust Worship of God	11.33-36
a. <u>Praise of Incomprehensibility</u>	<u>11.33-35</u>
1) God's Person	11.33
2) God's Works	11.33
3) OT Support	11.34-35

11.34 For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR?

A series of questions again and the obvious answer is that no one has known the mind of the Lord.

11.34 For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR?

'Or who became His counselor?' In other words, He is *self-existent*. Nothing can give Him input. He is not in need of knowledge or understanding because He is omniscient and He does not require any source outside of Himself, no counsel from anyone.

35 Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN?

Who has first given to Him? He is the Creator; all good gifts come from Him. We are the recipients; we are not the givers of anything when it comes to God.

35 Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN?

...That it might be paid back? That is, God is not in debt to anyone. This kind of reminds us, as we saw in verse 32, God has shut up everyone in disobedience, in order that He may show mercy. We are in need of *mercy*. There is nothing we can earn or that God is obligated to do. He is not obligated to *save* any, nor to do anything on behalf of anyone else. We are utterly under His mercy. This reminds us of His self-existence. God has no needs, whether in the area of intellect or knowledge or wisdom or counsel or material things because He is self-existent. We praise a self-existent God.

**Perfections**

10. Immensity
11. Wisdom
12. Omniscience
13. Incomprehensibility
14. Justice
15. Self-Existent

That brings us to verse 36, the conclusion. We could spend *hours* on verse 36! But we will take a quick look at it and the essence here.

C. Future Restoration of Israel	11
1. Remnant always Present	11.1-10
2. Restoration yet Future	11.11-32
3. Robust Worship of God	11.33-36
a. Praise of Incomprehensibility	11.33-35
b. <u>Praise of His Glory</u>	<u>11.36</u>

11.36 For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

Something of a conclusion, as it begins with 'For..' 'From Him' means that He is the Source of everything; everything comes *from* Him as the Creator.

**Glory for Creator**

> From Him - source

11.36 For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

Also, *through* Him: that means that everything that takes place in the universe is through His agency and certainly everything amongst mankind. God is the ultimate cause and the ultimate agent, except for sin, so all is through Him. We might say He is the instrumentality of everything that we can observe and see of every process or action.

### Glory for Creator

- > From Him - source
- > Through Him - instrument

11.36 For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

And then it concludes, ... 'and to Him are all things'. We might say that the goal of everything that He has created is *to Him*.

### Glory for Creator

- > From Him - source
- > Through Him - instrument
- > To Him - goal

### Perfections

10. Immensity
11. Wisdom
12. Omniscience
13. Incomprehensibility
14. Justice
15. Self-Existent
16. Creator

He is the goal or *purpose of all things* because He is the *creator* of all things. And because of that we can say:

11.36 For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

To Him be the glory forever. Amen! We could talk more about the Glory of God. Paul is ascribing Glory to God. There are various aspects of the Glory of God.

### Glory of God

1. Aspects of Glory
  - a. Inherent Glory

He is the only one who has glory and all glory comes from Him. He is *glorious*, and when we speak of the glory of God, I think it is a Biblical way of communicating to us the totality and the fullness and the composite of the attributes of God, so He is inherently glorious. Sometimes He manifests that in a visible brightness, you might say, or a light in a way that impresses our senses and sometimes even visually. And He has been pleased to *reveal* His glory to us.

#### b. Revealed Glory

Deuteronomy 5.24 “*You said, ‘Behold, the LORD our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire; we have seen today that God speaks with man, yet he lives.*”

At Christmas especially, focus on the glory of God and the revelation that we have His Son in that manger, that little baby, that reveals the glory of God.

#### 2. Glory and Attributes

Exodus 33.18 *Then Moses said, “I pray You, show me Your glory!” 19 And He said, “I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion.” ...22 and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by.*

Notice that Moses prays that God will reveal His glory and God gives Him a glimpse. Notice the attributes or perfections that expand upon that glory and this is the basis for that idea that ‘glory’ is something of a summation that tries to capture in one word the perfections of God that include goodness, graciousness, compassion... and that glory passed by. It started with ‘your glory’ also, and in between are the perfections of God. So we can bow before our Incomprehensible God!