"ISRAEL'S FUTURE RESTORATION"

Romans 11:25-36

8-16-2020

INTRODUCTION: Verse 25a

***You (like Israel) can be reconciled to God** *(II Cor. 5:17-20).*

I. Israel's Restoration Begins with God's <u>SALVATION</u> (v. 25b-27)

II. Israel's Restoration is Based on God's <u>FAITHFULNESS</u> (loving loyalty) (v. 28-29)

A. Israel - God's enemy, yet <u>God's beloved</u> (v. 28)

B. Israel - She failed, but <u>God's promises cannot</u> (v. 29)

III. Israel's Restoration is Possible Because of God's <u>MERCY</u> (v. 30-32)

IV. Israel's Restoration is Incomprehensible, but it is God's <u>WISDOM</u> (v. 33-36)

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Illus. - God can take someone who is a rebel and turn them around (EX: Prodigal Son).

Israel (as a nation) is much like the "Prodigal Son." She once had a covenant relationship with her Father, but has gone astray.

READ v. 25a.

Whereas the overall theme of Romans 9-11 involves Israel's rejection of God, God closes the context--with light at the end of the tunnel--by describing Israel's future restoration with God.

Israel's future restoration is a major theme in 11:11-36.

EX: Paul describes Israel's future: "fullness" (v. 12b)
"receiving of them" (v. 15)
"re-engrafting" (v. 23-24)
&future "salvation" (v. 26-27)

V. 25
"Wise in your own conceits" = The Gentiles, no doubt, felt superior to the fallen Jews, who had been cut off, while they had been grafted in (cp. v. 18-24)

"Mystery" = the plan and purpose of God which was hidden in the past and impossible for human beings to discover, but which is now made known by God (Reinecker, p. 374).

***You (like Israel) can be reconciled to God (II Cor. 5:17-20).**

I. Israel's Restoration Begins with God's SALVATION (v. 25b-27)

V. 25

"Blindness" - the covering with a callous; dulled perception; hardness (cp. v. 7).

Not every Jew has been blinded (calloused) to the truth of Christ. It is a blindness "in part" - i.e. a large part have rejected the Gospel.

"Until the fullness of the Gentiles be come in" -

"Fullness" = full number (cp. v. 12b)

When the full number of Gentiles (a number only known to God) have come to salvation, God is going to cause a national revival among the Jewish people.

V. 26

"And so all Israel shall be saved" -

"So" = in this way - in the same manner as God saved a full number ("fullness") of Gentiles (v. 25), "so" He will save a full number of Jews.

"All Israel" - the nation as a whole. Rather than a partial remnant of Jews getting saved (as is the case now - Rom. 9:27; 11:5), a great multitude will cry out for Jesus to save them.

The phrase "all Israel" does not necessarily mean every individual Israelite, but the whole nation, a future national conversion of individuals, in contrast to the present "partial" conversion of Jews (cp. Thomas, p. 304).

"The Deliverer" = the one who rescues. A reference to the Messiahship of Jesus Christ.

The Deliver (Jesus Christ) will come to deliver Israel from her real enemy - Sin ("ungodliness").

Israel's real enemy was not Caesar, Titus, Hitler, Stalin, etc. but was--and is--ungodliness.

This is our arch enemy also.

When the Charismatics speak of "deliverance" today, they generally have in mind the physical aspect of man, when the real problem is a "heart" problem - a spiritual problem.

Paul is quoting Isaiah 59:20-21. NOTE: In a context describing Christ's second coming, Isaiah describes how Christ will judge His enemies (v. 17-19) and bring salvation to Israel (v. 20-21).

The word for "Redeemer (Is. 59:20) means kinsman-redeemer; i.e., one who is related by blood to those he redeems, indicating the necessity for the incarnation (Heb. 2:14-16)." (Ryrie Study Bible).

SEE Zech. 12 -

When Christ comes back to the earth for the battle of Armageddon, a national revival will take place.

With multitudes of nations and armies (Zech. 12:3) gathered against Israel, humanly speaking it will appear that the Jewish race is finished. Then Jesus Christ returns!

Zech. 12:8-14 -

Verse 10-11 - Shows the sincerity of Israel's repentance

Verses 12-14 - shows the individuality of Israel's repentance (each family "apart" will mourn).

Verses 12-14 also show the totality of Israel's repentance.

Everyone from the top of the line (David) to the bottom of the line (Shimei) will be saved. From the king to the peasant.

All classes in Israel will be saved. King = David Prince = Nathan Priest = Levi Peasant = Shimei

V. 27

"Covenant" = a binding oath

God is faithful to His covenants. And a particular covenant that God will keep is the one to remove sin from Israel.

II. Israel's Restoration is Based on God's FAITHFULNESS (loving loyalty) (v. 28-29)

A. Israel - God's enemy, yet God's beloved (v. 28)

"They are enemies for your sakes" -

The Gentiles have benefitted in Israel's rejection of the Gospel. Because the Jews by and large rejected the Gospel message, God sent it to the Gentiles (cp. v. 11).

"They are beloved for the fathers' sakes" -

"Fathers" is plural - a reference to the O.T. patriarchs. God loves the Jewish race today because He loved her forefathers (EX: God would often deal with Israel because of His irrevocable covenant promises to Abraham, Isaac and Jacob).

On the one hand, the nation of Israel are "enemies" of God, yet on the other hand Israel is "beloved."

What a contrast in terms!

Application: God loves the unsaved world (Jn. 3:16) even though the unsaved world is at enmity with God (Eph. 2:3).

SEE Romans 5:8 - God's love was demonstrated, when we were enemies of God (v. 10).

Perhaps this pattern is the basis upon which we are to love our enemies (Mt. 5:44).

B. Israel - She failed, but <u>God's promises cannot</u> (v. 29)

"Gifts" - that which is the result of grace.

None of God's promised gracious blessings to Israel can be taken back.

"Calling" = God's invitation. God's specific calling of Israel can <u>not</u> be taken back.

"Without repentance" = cannot be taken back; God cannot be sorry or regretful about choosing Israel and then revoking or taking back his promises.

God's blessings and promises, like His nature, are changeless (Mal. 3:6; Num. 23:19).

Just as God must be faithful to the promises He made to Israel, God must be faithful to keep the promises He made to everyone who has trusted His grace. God cannot go back on anything He has promised to give to the believer. For example: God cannot take your salvation back (we have eternal security).

III. Israel's Restoration is Possible Because of God's MERCY (v. 30-32)

V. 30

Same thought as verse 11.

God amazingly turned Israel's unbelief into blessing for the Gentiles.

V. 31

"Through your mercy" = e.e. by means of the mercy shown to you.

God does not want to limit His mercy to the Gentile, but wants to extend it to the Jew.

It is through the mercy shown to you that others will come to know about and experience God's mercy for them.

Others must known about God's mercy to you. We must share the Gospel. By witnessing, we become the link to others experiencing the mercy of God.

V. 32

God's mercy is enough for ALL. Mercy, however, is only extended to those who ask for it (EX: Pharisee & Publican)

"God hath concluded them all in unbelief" (cp. Rom. 3:9-11).

Gal. 3:22 - "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

"God hath concluded . . ." - When God wrote the book on humanity, His conclusion is this: "No one believes." That is, no one will be persuaded of the truth of the Gospel unless God extends mercy.

IV. Israel's Restoration is Incomprehensible, But it is God's WISDOM (v. 33-36)

V. 33

In verses 33-36, after contemplating God's great plan of salvation for Jews and Gentiles, all Paul could do was sing a hymn of praise.

Here, "theology becomes doxology" (Wiersbe, p. 553).

It may seem absurd to some for God to remain faithful to the nation of Israel - But His ways are not our ways.

Three facets of God are extolled:

1) God's "wisdom and knowledge" = deep

2) God's "judgments" = unsearchable

3) God's "ways" = past finding out

"O the depth. . ." - Depth refers to inexhaustible fullness; our wisdom has limits, God's does not.

Man's wisdom is nothing but "foolishness" compared to God's wisdom (I Cor. 1:20, 25).

"How unsearchable" - lit. unsearched out; to be beyond the scrutiny of man; to evade the examination of man.

His ways (are) "past finding out" - lit. untraced out. From "ichnos" - meaning a footprint or a track (Vine, p. 174).

This word tied to the word "ways" (lit. roads), gives the picture of someone trying in vain to follow the footprints or tracks of God.

God's ways mysteriously evade the efforts of man to follow. God's ways lead down a road that no one has ever been.

It may seem amazing that God would extend salvation to His enemies at no cost, but He does.

SEE Isaiah 55:1-9. NOTE: verses 8-9 - "For my thoughts are not your thoughts, neither are your ways my ways, siath the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

V. 34

No one can "read" God's mind. The world thinks they know the way God thinks ("Thou thoughtest I was altogether like thyself").

However, no one begins to comprehend the mind of God who does not first have God's Spirit and God's Word. (I Cor. 2:16).

"Counsellor" = advisor; a fellow advisor on equal par with God.

God takes advice from no one! WE can't tell God what to do.

V. 35

Will God ever be indebted to man? Impossible!

God needs no loans.

In fact, He is the sole source of all riches (everything), as verse 36 declares.

V. 36

1) "of Him" - God planned all things (He is the originator or source of all).

2) "Though Him" - God created all things - Jesus is the Creator - Col. 1:16 - "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him."

3) "To Him" - God's glory is the goal of all things (we were made for God).

CONCLUSION: What does it take for a sinner to be reconciled or restored to God?

Answer: God's salvation, faithfulness, mercy, and wisdom.