

# The Book of Romans

## V. Paul's *Discourse* on the Present and Future Status of the People of Israel (9:1-11:36)

- A. He *Expresses* his Personal Burden concerning his people Israel (9:1-5)
- B. He *Explains* how that Israel's *Present Status* is according to the Sovereign Purposes of God (9:6-29)
- C. He *Expounds* on Israel's Failure to receive Righteousness by Faith in Messiah (10:1-21)
- D. He *Establishes* God's Present and Future Purposes concerning Israel (11:1-36)
  - 1. *Declaring* that God has not rejected Israel, but is Saving a *Remnant* from among them (11:1-10)
  - 2. *Describing* how Israel's "Transgression" has resulted in Salvation being spread to the Gentiles (11:11-16)
  - 3. *Denouncing* those who would disparage Israel's Present Condition (11:17-24)

### 4. *Disclosing* Israel's Future Restoration (11:25-36)

#### a. Israel's *Future Salvation* (11:25-27)

<sup>25</sup> 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**;

<sup>26</sup> and so **all Israel** will be saved; just as it is **written**,

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

<sup>27</sup> "THIS IS **MY COVENANT** WITH THEM,  
WHEN I **TAKE AWAY** THEIR **SINS**."

b. **Israel's Eternal Calling** (11:28-29)

<sup>28</sup> 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**;

<sup>29</sup> for the **gifts** and the **calling** of **God** are **irrevocable**.

c. **Israel's Merciful God** (11:30-32)

<sup>30</sup> For just as **you** (Gentiles) once were **disobedient to God**,  
but **now** have been shown **mercy** because of **their** (Israel's) **disobedience**,

<sup>31</sup> so these also **now** have been **disobedient**,  
that because of the **mercy** shown to **you**  
**they also** may now be shown **mercy**.

<sup>32</sup> For **God** has ***shut up*** all in **disobedience**  
so that **He** may show **mercy** to all.

d. **Paul's Spontaneous Praise** (11:33-36)

<sup>33</sup> Oh, the **depth** of the **riches** both of the **wisdom** and **knowledge of God**!  
How ***unsearchable*** are **His judgments** and ***unfathomable*** His ways!

<sup>34</sup> For **WHO HAS KNOWN** THE MIND OF THE LORD,  
OR **WHO BECAME HIS COUNSELOR**?

<sup>35</sup> Or **WHO HAS FIRST GIVEN** TO HIM  
THAT IT MIGHT BE **PAID BACK** TO HIM AGAIN?

<sup>36</sup> For **from Him** and **through Him** and **to Him** are **all things**.  
To **Him** be the **glory** forever. Amen.

Message Summary

What our **Text** tonight **teaches** about **God**,  
and **His “Beloved” Israel**

**Observations** about **God**→

→ **That God**, at times, **works in ways** that were **previously unknown**,  
but are **now revealed** to men.

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

that a ***partial hardening*** has happened to **Israel**  
until the ***fullness*** of the **Gentiles** has **come in**; (11:25)

- That *God* is accomplishing **His purposes** in *both* the **Gentiles** and the **Jewish people** (11:25-26).
- That *God* is **faithful**, concerning **His covenantal promises** to those whom **He** has *called*, even though they may have *rejected Him*.

I say then, **God** has **not rejected His people**, has **He**?  
 May it **never be!** For *I too* am an **Israelite**,  
 a **descendant of Abraham**, of the **tribe of Benjamin...** (11:1)

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**;

for the **gifts** and the **calling of God** are **irrevocable**. (11:28-29)

- That our *God* is **merciful** towards the **disobedient**, both **Gentiles** and **Jews** (11:30-32).

For **God** has **shut up all** in **disobedience**  
 so that **He** may **show mercy** to **all**. (11:32)

- That *we* worship a **great God**, whose **judgments** and **ways** are  
 “unsearchable,” and “unfathomable.”
- That the **sovereign God** needs **no** “counsel,” and is “indebted” to  
**no one** (11:34-35).
- That *God* is the **source** and **mediator** of *all things*, and that *all things*  
 “serve ultimately **not man's**, but **God's ends**.” (11:36)

For *from Him* and *through Him* and *to Him* are **all things**.  
 To **Him** be the **glory forever**. Amen. (11:36)

### **Observations** concerning the *status* of **Israel**→

- That *Israel's* condition of **unbelief**, which is a “**mystery**,” is due to  
 a “**partial hardening**” that has happened to **them**, until **God's purposes**  
 in **this age** concerning the **Gentiles** have been **fulfilled** (11:25).
- That *Israel* (the **nation**) will **one day** be **saved** and *purged* from their  
**sins** (11:26-27).

<sup>26</sup> and so **all Israel** will be saved; just as it is written,

“THE **DELIVERER** WILL COME FROM **ZION**,  
HE WILL **REMOVE UNGODLINESS** FROM **JACOB**.”

<sup>27</sup> “THIS IS **MY COVENANT** WITH THEM,  
WHEN I **TAKE AWAY** THEIR SINS.” (11:26-27)

- That most of *Israel* are presently *hostile*, and enemies of the gospel. However, they are still chosen and “beloved” by God because of promises made to the patriarchs (11:28).
- That *Israel*, having been judged for their disobedience, will one day be the recipients of the mercy of God (11:30-32).

For just as **you** (Gentiles) once were *disobedient to God*, but **now** have been shown mercy because of **their** (Israel’s) *disobedience*,

so **these** (Israel) also **now** have been *disobedient*, that because of the mercy shown to **you** they also may **now** be shown mercy.

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

- That *Israel’s* God is unsurpassed in His wonder and greatness (11:33-36).

Oh, the *depth* of the **riches** both of the *wisdom* and *knowledge* of **God**!  
How *unsearchable* are His judgments and *unfathomable* His ways! (11:33)

## Closing Challenge

- A. As *Believers*, we are “*stewards* of the mysteries of **God**.” (I Cor. 4:1)
- B. As *Believers*, we are *seekers* of the “**riches**” of **God’s** wisdom and understanding

How **blessed** is the **man** who finds wisdom  
And the **man** who **gains** understanding.  
For her **profit** is better than the **profit** of *silver*  
And her **gain** better than **fine gold**. (Proverbs 3:13-14)

- C. As *Believers*, we are *explorers* of **God’s** “**unsearchable**” judgments, and “**unfathomable ways**” (11:33)