

The Glory of God in the Salvation of Israel Romans 11:25-36

Romans 11:25–36 (NKJV)

²⁵ For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. ²⁶ And so all Israel will be saved, as it is written:

*“The Deliverer will come out of Zion,
And He will turn away ungodliness from Jacob;
²⁷ For this is My covenant with them,
When I take away their sins.”*

²⁸ Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers. ²⁹ For the gifts and the calling of God are irrevocable. ³⁰ For as you were once disobedient to God, yet have now obtained mercy through their disobedience, ³¹ even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy. ³² For God has committed them all to disobedience, that He might have mercy on all.

³³ Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!

³⁴ *“For who has known the mind of the Lord?
Or who has become His counselor?”*

³⁵ *“Or who has first given to Him
And it shall be repaid to him?”*

³⁶ For of Him and through Him and to Him are all things, to whom be glory forever. Amen.

The glory of God is the supreme reason and meaning for all things. From the first word spoken to bring the Angels into existence to the creation of the heavens and the earth and all that is within them. And man would be the highpoint of that creation, because it is through man, and his fall and his salvation that all the glory of God would be put on display.

The plan of redemption is the most comprehensive means of fully displaying the Glory of God and this involves more than just the death, burial and resurrection

It involves the choice of a man that would become a great nation, through whom the Messiah would come, and be rejected and crucified causing that nation to be judged and set aside and then through the power of the resurrection and the giving of the Holy Spirit, the gospel would go forth to save gentiles.

There is an intentional hardening of Israel because of their unbelief so that the rejection of the messiah is used of God to crucify His son to bring salvation to the ends of the earth.

Matthew 13:10–15 (NKJV)

¹⁰ And the disciples came and said to Him, “Why do You speak to them in parables?”

¹¹ He answered and said to them, “Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given. ¹² For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. ¹³ Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. ¹⁴ And in them the prophecy of Isaiah is fulfilled, which says:

‘Hearing you will hear and shall not understand,

And seeing you will see and not perceive;
¹⁵ For the hearts of this people have grown dull.
Their ears are hard of hearing,
 And their eyes they have closed,
 Lest they should see with *their* eyes and hear with
their ears,
 Lest they should understand with *their* hearts and
 turn,
 So that I should heal them.'

John 12:37–40 (NKJV)

³⁷ But although He had done so many signs before them, they did not believe in Him, ³⁸ that the word of Isaiah the prophet might be fulfilled, which he spoke:

*“Lord, who has believed our report?
 And to whom has the arm of the Lord been
 revealed?”*

³⁹ Therefore they could not believe, because Isaiah said again:

⁴⁰ *“He has blinded their eyes and hardened their
 hearts,
 Lest they should see with their eyes,
 Lest they should understand with their hearts and
 turn,*

So that I should heal them.”

Acts 2:22–23 (NKJV)

²² “Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—²³ Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;

This is the most amazing and shocking thing, that God would use the wicked unbelief of Israel, to crucify Christ and to by setting Israel aside for a time, to bring salvation to you.

Chapter 11 of Romans gives us insight into the plan of God to glorify himself.

Romans 11:25 (NKJV)

²⁵ For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.

What is a mystery?

Romans 16:25–26 (NKJV)

²⁵ 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 kept secret since the world began ²⁶ but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith—

Ephesians 3:1–6 (NKJV)

For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles—² if indeed you have heard of the dispensation of the grace of God which was given to me for you, ³ how that by revelation He made known to me the mystery (as I have briefly written already, ⁴ by which, when you read, you may understand my knowledge in the mystery of Christ), ⁵ which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: ⁶ that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel,

Lesson

So what is this great mystery that brings glory to God?

Romans 11:25–36 (NKJV)

²⁵ For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.

lest you should be wise in your own opinion

Romans 11:17–22 (NKJV)

¹⁷ And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, ¹⁸ do not boast against the branches. But **if you do boast**, *remember that* you do not support the root, but the root supports you.

¹⁹ You will say then, “Branches were broken off that I might be grafted in.” ²⁰ Well *said*. Because of unbelief they were broken off, and you stand by

faith. **Do not be haughty, but fear.** ²¹ For if God did not spare the natural branches, He may not spare you either. ²² Therefore consider the goodness and severity of God: on those who fell, severity; but **toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off.**

Romans 11:21 (NKJV)

²¹ For if God did not spare the natural branches, He may not spare you either.

cut off. — — does not mean loss of salvation

This does not suggest that a Christian can lose his salvation; **it refers to Gentiles as a whole**

(suggested by the sing. **you**) turning from the gospel much as Israel as a nation had done.

Witmer, J. A. (1985). [Romans](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 485). Victor Books.

And in this context, *piptō* (**fell**) means to fall down so as to be completely ruined. Paul is therefore speaking of an extremely serious spiritual condition,

in which people fell from spiritual opportunity into judgment.

MacArthur, J. F., Jr. (1991). [*Romans*](#) (Vol. 2, p. 117). Moody Press.

That looks at the past. Paul then warns those in the present who have identified with the saving gospel that they must **continue in His kindness** or they, too, will be judged severely like those in the past who were near the blessing and fell. That is a familiar New Testament idea, which affirms the reality of true, saving faith by its continuity. That is the perseverance of the saints that evidences their genuine conversion (see John 8:31; 15:5–6; Col. 1:22–23; Heb. 3:12–14; 4:11; 1 John 2:19).

Because of God's blessing of ancient Israel as a nation, many Jewish unbelievers shared in that blessing. In the same way, because of God's blessing on the church, many unbelievers within the church taste that blessing. But if they fall away, God's patience will be exhausted and His offer of grace withdrawn, that blessing by association will be of no value when unbelievers face the living God in judgment and are eternally cut off from Him. Those who in unbelief refuse God's **kindness** in the offer of salvation are destined to be **cut off** by His **severity**.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, pp. 117–118). Moody Press.

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that blindness **in part has happened to Israel** until the fullness of the Gentiles has come in.

1. This is a Partial hardening
2. This is a Provisional hardening temporary
3. This is a purposeful hardening

1. This is a Partial hardening

there has always been a remnant

2. This is a Provisional hardening temporary that blindness in part has happened to Israel **until** the fullness of the Gentiles has come in.

Until speaks of time this partial hardening is temporary, it has an end.

The **hardening** will last only for God's divinely-determined duration. It began when Israel rejected Jesus as her Messiah and Savior, and it will end when **the fulness of the Gentiles has come in**

MacArthur, J. F., Jr. (1991). [*Romans*](#) (Vol. 2, p. 127). Moody Press.

3. This is a purposeful hardening

that blindness **in part has happened to Israel** until the **fulness (full number)** of the Gentiles **has come in**.

Has come in is from *eiserchomai*, a verb Jesus frequently used. He used it of entering the kingdom of heaven/God (Matt. 5:20; Mark 9:47; John 3:5; cf.

Acts 14:22) and of entering eternal life (Mark 9:43, 45), both of which refer to receiving salvation.

Israel's unbelief will last only until the complete number **of the Gentiles** chosen by God have come to salvation

MacArthur, J. F., Jr. (1991). [*Romans*](#) (Vol. 2, p. 127). Moody Press.

This places us at the end of the eschaton

Revelation 7:9–14 (NKJV)

⁹ After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, ¹⁰ and crying out with a loud voice, saying, “Salvation *belongs* to our God who sits on the throne, and to the Lamb!” ¹¹ All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped God, ¹² saying:

“Amen! Blessing and glory and wisdom,
Thanksgiving and honor and power and might,
Be to our God forever and ever.

Amen.”

¹³ Then one of the elders answered, saying to me, “Who are these arrayed in white robes, and where did they come from?”

¹⁴ And I said to him, “Sir, you know.”

So he said to me, “These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb.

Luke 21:24–29 (NKJV)

²⁴ And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.

²⁵ “And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring;

²⁶ men’s hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of the heavens will be shaken.

²⁷ Then they will see the Son of Man coming in a cloud with power and great glory. ²⁸ Now when these things begin to happen, look up and lift up your heads, because your redemption draws near.”

And then ALL Israel that are alive at the completion of the times of Gentiles is complete will be saved.

²⁶ And so all Israel will be saved, as it is written:

This Israel is not the remnant, or the Israel of Jews and Gentiles

It is the Unbelieving Israel. The nation that is cut off

Romans 11:1–2 (NKJV)

Israel's Rejection Not Total

11 I say then, has God cast away **His people**? Certainly not! For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin. ² God has not cast away **His people** whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against **Israel**, saying,

Romans 11:7 (NKJV)

⁷ What then? **Israel** has not obtained what it seeks;

Romans 11:8 (NKJV)

⁸ Just as it is written:

*“God has given **them** a spirit of stupor,
Eyes that they should not see
And ears that they should not hear,
To this very day.”*

9. And David says:

*“Let **their** table become a snare and a trap,
A stumbling block and a recompense to them.*

10 *Let **their** eyes be darkened, so that they do not see,
And bow down their back always.”*

11 I say then, **have they stumbled** that they should fall? Certainly not! But through **their** fall, to provoke them to jealousy, salvation *has come* to the Gentiles.

12 Now if **their fall** *is* riches for the world, and their failure riches for the Gentiles, how much more their fullness!

15 For if **their being cast away** *is* the reconciling of the world, what *will their acceptance be* but life from the dead?

- 20** Well *said*. **Because of unbelief they were broken off**, and you stand by faith. Do not be haughty, but fear.
- 21** For if God did not spare the **natural branches**, He may not spare you either.
- 22** Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in *His* goodness. Otherwise you also will be cut off.
- 23** And they also, if **they do not continue in unbelief**, will be grafted in, for God is able to graft them in again.
- 25** For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that **blindness in part has happened to Israel** until the fullness of the Gentiles has come in.
- 26** And so **all Israel will be saved**.

[*The New King James Version*](#) (Ro 11:9–26). (1982).
Thomas Nelson

Now it is no “mystery” that all the elect, Jews as well as Gentiles, will be saved. Nor is the conversion of a few Jews in each generation such as has happened

until now the kind of thing that needs to be the subject of a special revelation

Morris, L. (1988). [*The Epistle to the Romans*](#) (p. 421). W.B. Eerdmans; Inter-Varsity Press.

Acts 15:8–17 (NKJV)

⁸ So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as *He did* to us, ⁹ and made no distinction between us and them, purifying their hearts by faith. ¹⁰ Now therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear? ¹¹ But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same manner as they.”

¹² Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had worked through them among the Gentiles. ¹³ And after they had become silent, James answered, saying, “Men *and* brethren, listen to me: ¹⁴ Simon has declared how God at the first visited the Gentiles to take out of them a people for

His name. ¹⁵ And with this the words of the prophets agree, just as it is written:

- ¹⁶ *‘After this I will return
And will rebuild the tabernacle of David, which has
fallen down;
I will rebuild its ruins,
And I will set it up;*
- ¹⁷ *So that the rest of mankind may seek the Lord,
Even all the Gentiles who are called by My name,
Says the Lord who does all these things.’*

Romans 11:26–27 (NKJV)

²⁶ And so all Israel will be saved, as it is written:

- “The Deliverer will come out of Zion,
And He will turn away ungodliness from Jacob;*
- ²⁷ *For this is My covenant with them,
When I take away their sins.”*

Paul proceeds to quote Isaiah 59:20–21 along with a line from Isaiah 27:9. *The deliverer* is surely a reference to Christ,

Morris, L. (1988). [*The Epistle to the Romans*](#) (p. 421).
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Jeremiah 31:31–37 (NKJV)

³¹ “Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah—³² not according to the covenant that I made with their fathers in the day *that* I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the Lord.

³³ But this *is* the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.

³⁴ No more shall every man teach his neighbor, and every man his brother, saying, ‘Know the Lord,’ for they all shall know Me, from the least of them to the greatest of them, says the Lord. For I will forgive their iniquity, and their sin I will remember no more.”

³⁵ Thus says the Lord,
Who gives the sun for a light by day,
The ordinances of the moon and the stars for a
light by night,

Who disturbs the sea,
 And its waves roar
 (The Lord of hosts *is* His name):

³⁶ “If those ordinances depart
 From before Me, says the Lord,
Then the seed of Israel shall also cease
 From being a nation before Me forever.”

BUT for NOW

²⁸ Concerning the gospel they are enemies **for your sake**, but concerning the election **they are beloved for the sake** of the fathers.

Matthew 3:17 (NKJV)

¹⁷ And suddenly a voice *came* from heaven, saying,
 “This is My beloved Son, in whom I am well
 pleased.”

Romans 1:7 (NKJV)

⁷ To all who are in Rome, beloved of God, called *to be* saints:

Deuteronomy 7:7–8 (NKJV)

⁷ The Lord did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples; ⁸ but because the Lord loves you, and because He would keep the oath which He swore to your fathers, the Lord has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt.

²⁹ For the gifts and the calling of God are irrevocable.

The Contrast of the Mystery

³⁰ For as you were once disobedient to God, yet have now obtained mercy through their disobedience, ³¹ even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy. ³² For God has committed

them all to disobedience, that He might have mercy on all.

The crescendo of praise

³³ Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!

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Or who has become His counselor?”*

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