

Hopewell ARP Midweek Sermon  
Wednesday, February 28, 2024

### **Romans 11:25–27**

<sup>25</sup> 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. <sup>26</sup> 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*”; <sup>27</sup> *For this is My covenant with them, When I take away their sins.*”

### **The Way in Which All Israel Will Be Saved**

**Main idea:** The Deliverer comes out of Zion to take away ungodliness and sin from all Israel—Jacob and Gentile.

**Introduction:** brothers don't let brothers be boastful

#### **1. What apostolic love desires for its brethren**

1. Knowledge of what God has revealed. N.b. “mystery” not as something difficult to grasp, but something that God has revealed, which we would not have otherwise known. Here, it is God’s plan for bringing salvation to all the elect.
2. Humility. The great difference between someone awed at God and someone awed at himself (cf. Pr 26:12). Pride is the path to being cut out of the church and discovered as someone who had never been grafted into Christ Himself.

#### **2. What divine love planned for the elect**

1. The fullness of elect Israel will be saved (cf. 9:6, 11:1, 11:12, 11:15)
  1. Some of these elect are hardened
  2. But their hardening is temporary
2. The fullness of elect Gentiles will be saved
  1. “Fullness” implies election. Every last elect one will be saved.
  2. As they are saved, they are added to the church; n.b. the language “come in” (or “enter into”). It is this ingathering, this ingrafting, that defines for us “all Israel” in v26.
3. *In this way* all Israel will be saved
  1. According to the plan and procedure purposed by God
  2. “They are not all Israel who are of Israel,” but rather they are all Israel who come into Israel (first the Jew

and then the Gentile). The Israel of God (cf. Gal 6:13–16).

### 3. **The Deliverer at the heart of the plan**

1. Jesus came out of earthly Zion. It is Christ Who is their crown and glory.
2. Jesus turns away all of Jacob's elect from their ungodliness
3. Jesus is both the Mediator of a new administration of the covenant of grace (visible church) and the only Mediator of the everlasting covenant of grace (invisible church). These are both in view in Isa 59:20–21, which is quoted here. In the everlasting covenant, Jesus has “descendants,” and in His visible church, He has “descendants’ descendants” (Isa 59:21). Our hope for them is that they would come to the same repentance and faith by the same Spirit.

**Conclusion:** God has a wonderful plan for the visible church. The glory of Israel was that Christ came from her, and the glory of the church now is that Christ is in her to save and sanctify.

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Romans 6 verses 25-27. These are God's words.

For I do not desire Brethren. That you should be ignorant of this mystery. Blessed, 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. 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. For this is my Covenant with them. When I take away. Their. Amen, thus ends this reading. Of Gods inspired and inerintort.

When I was a child, there was a commercial that ran sometimes. During sporting events. And it had the theme or the the refrained friends, don't let friends drive drunk. That's true to a great extent. Uh, it indicates just how much we have changed as a culture. Now, in the cultural mindset.

Uh, friends. Reinforce one another since Approve of them, celebrate them. God forbid, you should rebuke them. Give that faithful wound. That the scripture Praises. But the people who have departed from the scripture, Don't count faithful or friendly. But the Apostle was not. Such a mean and wicked and biblical friend.

As the friendship that. Is widely praised and practiced in the world around us now in the community around us now. No, he was the sort of friend who desired. The best for those whom he cared about. Desired. The Lord himself desired. A holy character for them. Before the Lord.

And so, as he has been warning against this Pride, Which would make us careless before God. And perhaps even expose us as not having been Believers to begin with. As he has been warning against this Pride, he continues. Now, in the portion before us this evening, for I do not desire Brethren, That you should be ignorant.

Of this mystery and so forth. And so the first thing that we'll see this evening is what Apostolic love desires for its Brethren. Or what Christian love. Desires for our brothers and sisters or what Christ's love. Desires for us. After all the love as Christ's originally and he has reproduced it.

In the Apostle who says follow me as I follow Christ. Or imitate me as I imitate. Christ. So in the first place, what Apostolic love desires for its Brethren. And then what? Divine love planned for the elect. This mystery. The God's plan for how he would apply his Redemption to the Nations, including the nation of Israel.

But indeed, all of the Nations. And so in the second place, what Divine love? Planned for the elect. And then in the third place, when we get to the second part of verse 26, and on into verse 27, As it is written and so forth. The deliverer at the heart of the plan.

That God's plan comes in wisdom and kindness towards the Sinners. Whom he is saving, but his plan also comes out of a desire to display the glory of his son. To display his glory. His. And so first what Apostolic law of desires, For its Brethren. For I do not desire Brethren that you should be.

Ignorant of this mystery, lest. You should be wise. In your own opinion. And so, what Apostolic love desires for its Brethren is two things, one is knowledge. That they would not be ignorant that they would not be unknowing or live contrary to knowledge or live without knowledge. And so the first thing that Apostolic love desires is knowledge and the second thing, which is the purpose of the knowledge, in this particular instance, Although as we'll hear in a few verses time all of our transformation, the Lord gives to us by means of mechanism of the renewing of our mind.

But the thing that in this particular case, the knowledge is accomplishing. Or the benefit that we get from, it is humility. Humility. Not the sort of knowledge that puffs up. But the sort of knowledge that is aware of God. To he is and who Sinners are. And how great a Salvation is needed.

And how great is salvation has been provided And the wisdom of God and carrying out this saving work. The kind of thing that doesn't make a man order himself. The kind of knowledge that makes a man odd at God. And so, the first thing that we desire, For Those whom we love is a knowledge of what God has revealed.

They're all genuine knowledge is useful. But there is that knowledge which the scripture refers to as mystery often the mystery of the Gospel. And here the mystery of the interaction between God's work among the Jews and God's work in bringing salvation to the Nations. Now this word mystery is Not referring to the sort of book that some of you may like to read where the author kind of dangles, Clues one at a time and you try and figure out ahead.

What you can from the clues? No, this sort of mystery is one for which, uh, one which you cannot find out by Clues. When the New Testament uses, the word mystery uses the word to

talk about things that have been revealed. The point is not that it is unavailable to us, it is that it would have been impossible for us to know without God, but he has made it available.

And so there is a praise unto God and a confidence in God of thankfulness for his word, that is behind this word mystery, whenever you read it in the New Testament. By God's grace and the spirit helping you, you should read it with thankfulness, praise God. He has told us, what we would not have known.

In any other way. Now, he wants them then to know this mystery, not as something that is just difficult to grasp. Uh, but he wants them to know this mystery. This blindness that has come partially Upon Israel and even elect Israel. In this case, especially As we've been hearing the last several weeks and we'll see as we get further into the passage that this blindness has come even upon some elect Israelites, In order.

Unto the fullness of the Gentiles coming in. That the Lord. Would bring the the one in and then provoke the other to jealousy, as we've been hearing. And so the first thing that Apostolic love desires that you should, Desire for Those whom you love is biblical knowledge. That especially Those things that we would not could not have known any other way.

And God has told us that these are the things that we especially want our dear ones to know, our family, to know, our friends, to know our neighbors, you know, and our brothers and sisters to know. That we would not give in to an anti-theological feelings oriented season in the visible Church in our land.

In part because we love one another. And we want the ones whom we love to live according to knowledge. And in this case, then this knowledge, as we said, produces humility, lest you should be wise. In your own opinion. You see there's a great difference isn't there between someone?

Who is odd at God amazed at God, and somebody who is impressed with themselves. After many, many chapters of warning. Uh, what a dreadful position. The fool puts himself in. Proverbs 26, and verse 12 comes along and says, do you see a man who is wise in his own eyes?

There is more hope for a Than for him. And so, when ignorance produces arrogance, You see the ignorant person knows a tiny little bit, but he's pretty sure that his tiny little bit that he knows is really all that there is to know and he's very proud of the little knowledge or even misknowledge that he has.

And those two things when they become wedded together, Ignorance and arrogance in the same heart and the same mind. They put a man. Almost Beyond hope. You see pride is the path to being cut out of the church. Pride is the path to being exposed. As someone who has never been grafted into Christ himself, who may have been on the tree in the visible.

Who were never grafted into Christ by faith. And so he's warned, hasn't he if God cut out natural branches. Because they were not grafted into Christ because they were not alive because they were dead. How much more will he do? So with those who are unnatural righteous? Our pride is very dangerous to us.

If I'm wise, in my own eyes, I am not only losing then my ability to be impressed with God. Which you remember in chapter one was what? Provoked, the wrath of God greatly. That although they knew him to be God, they did not glorify him as God or give thanks.

And pride puts pride as the enemy of worship and pride is the enemy of thankfulness. And so this knowledge of what God has done to save his marvelous plan of bringing his Redemption. Oh, what an antidote to Pride Because it humbles us before this great and glorious Redeemer. The one we've been hearing about in Isaiah, perhaps you were in Isaiah today or are going to be Uh, this evening with God, again, declaring him declaring himself as the only true God especially By his amazing plan to redeem in Jesus Christ.

This is his his favorite way as it were. If we can say that reverently to display himself as the only true and living God, not just the Creator, but the creator of redemption. And so knowledge of the mystery of the gospel and knowledge of the mystery of the application and the spread of the gospel in the manner, and the order that God has purposed to do, that is one great help to humility.

That we would be dwarfed in awe and thankfulness. At our God. That's what Apostolic love desires for. The Roman Christians said, I do not desire Brethren, that you should be ignorant. That you should be unknowing. Lest you should be wise in your own opinion. He hears about some of the Gentile Believers in Rome, especially that they are putting two and two together and they see how many Israelites have rejected the faith.

And the danger. Then to those dear, Gentile Believers in Rome of being puffed up in themselves and despising others And the spiritual damage that comes to them. And he loves him. He doesn't want them to be ignorant. Doesn't want them. To be proud. This is a love that if you have for others.

They may not appreciate it. They may not Define it as love. But bless God if he is the one who is giving it to you by Grace. He's not only convinced you of it in your mind. From the understanding of the text but he's fostering in, you an affection for those in the church that they would grow in knowledge that they would grow in humility.

Then, even if It is not well received by others. You receive it? Well. You thank God for. And you may be courageous in it. In the second place. Then what Divine love planned for the elect? And this is going to sound very obvious. But we doubt it and we tremble at the thought of it and and they were wondering about it.

What Divine love has planned for the elect? That they would be saved. All of them. Every last elect one, every last elect Israelite every last elect Gentile. Now, there were many Israelites who were not believing. And so, when he began discussing this all the way back, In chapter 9, you remember the very first part of the answer in chapter 9 of verse six It is not that the word of God has taken no effect for.

They are not all Israel, who are of Israel. And he began to discuss at that point. The difference between Children of the Flesh and children of the promise that yes we do, use the word Ezreal to mean, those who are descended genetically, biologically federally, From the man whose name had been heel grabber and God had changed his name twice.

Uh, so well, it struck stuck for him. To God, wrestles. Yes, we use the word Israel that way. But there's also a use of the word Israel that refers to those who have the reality that belong to that name that was given to Jacob. The Israel of God, the what we would call the invisible church.

And so for a very long time, The visible church was a covenant people made up primarily of those descended from Jacob. A gentile could convert, he could become circumcised and be brought into a household in order to be able even to partake of the Passover. We heard about that process and Exodus 12.

But it was an ethnic church. It was a national. And so there was that use of Israel for the visible. Just as we use the word Christian, To talk about a member of the visible church now and the administration that is no longer under Moses. But the administration that is under Christ And we refer to our children as Christian children and well we should God put them in the church.

God calls them Saint, God calls them, holy God, teaches us to expect his faithfulness and his power, to attend the Providence that he's given. In the means that he is commanded and appointed. But when we call you Christian children or Christian adults, We don't mean that your church membership, saves you doing.

No, your church membership points. You to the need to be engrafted into Christ himself by your own Living. Faith that the Holy spirit gives you

And so there's been this question about Israel. He says not all who are descended from Israel are Israel, but When we got to this chapter, he said now don't don't think that God has Cast Away his people. If being in Israelite disqualified you from salvation, then Paul would be disqualified for salvation.

And so he says in verse 1, even I am an Israelite and he goes on more recently in the reasoning in verse 12 and verse 15 to talk about the fullness of Israel coming in. That there isn't a single elect Israelite, who is not going to be saved every, every elect Israelite is going to be saved, and there is a great number of them.

A number great enough that by comparison to those who had believed at that time and it was not small. It's perhaps the most we know of in the history of the Bible, tens of thousands of Believers, myriads. Uh, the James would say to Paul He arrives in Jerusalem. But that was a small number by comparison to this fullness, the compliment.

The remainder. And so verse 12, if their fall is riches for the world and their failure riches for the Gentiles, how much more their fullness and then verse 15 if they're being Cast Away, is the reconciling of the world? What will their acceptance be? But life from the dead?

And so the riches of the fullness coming in and the resurrection, That this fullness had seeped dead. And is being saved. The fullness of elect Israel will be saved. So again, What? He doesn't want them to be ignorant is of, is that blindness in part? Has happened to Israel until the fullness of the Nations has come in and Nations here.

Probably means both. What we would ordinarily call Gentile Nations and The nation of Israel. That the elect from all of those Nations including all of the elect. In Israel. Some of these elect at the time that Paul was writing were hardened. But he says the blindness. The blindness is in part.

First of all, not all of the elect had been blinded. Paul was a Believer. And secondly, those who had been blinded, they wouldn't stay blinded. So the fullness of elect Israel will be saved and the fullness of the elect Gentiles. Will be saved. There's not going to be a single one missing.

That's the point, the end of verse 25. Fullness implies that. God knows, exactly whom he is saving and he's not missing any of them. Now, as they are saved, they are added to the No. The language at the end of verse 25 until the fullness of the Gentiles has come Again here and a hundred other places.

The Bible does not have a category. For a believer, that is not a church member. The Bible doesn't have a category for a believer that is not brought into. The, the And so if you have conversation with these one of these, apparently well-meaning individuals and they say, well,

you know, Jesus and I have an understanding know that if he and Jesus have an understanding, it's not the Jesus of the Bible.

Because as the Gentiles as the nations are being brought to Faith, they're being gathered in. They are being brought in As we're going to increasingly see in the last part of Isaiah, they are being brought into Zion the city of God who will swell with these believers who are being gathered from the Nations.

And that helps us understand. And this is the verse that. Well, that gets so much press, but coming Up to it in context, hopefully we can come with good understanding. And so all Israel will be saved. Now, the word so could and be translating many different sorts of words.

Uh, but the the words that it is translating, as a very particular meaning of in this manner, or in this way, And so if the very last thing that was said, was the fullness of the Gentiles has come in and in this way. Not and then That's not a Time word.

It's an instrumentality word. Uh, so if the fullness of the Gentiles coming in, is the manner in, which all Israel will be saved. And we understand what verse 26 is saying. That God has elect from the Israelites and God has elect from among the other nations, and he has planned for the Gathering in of every last one of them.

And this is answering the problem, isn't it? Because we came out of chapter eight rejoicing, strengthened the foreknowledge of God, the election of God, the predestination of God guaranteeing glorification. Nothing can separate us from the love of God, that is in Christ Jesus, that which started in him. Can't be stopped in the creation or that which started in eternity, can't be stopped in time and then there was the question.

They were called the people of God for so long. Has the word of God failed, and that's that's what instigated this entire three chapter discussion. It's the word of God failing. And the answer of course, as we've heard many times certainly not. Every last one whom God has planned to save.

Will be saved. And it will be a Fullness. From among the Jews. From among the Gentiles. As God. Finishes out this work the response is going to see. Behold the riches of the glory of God upon the vessels prepared for Mercy, the vessels of Mercy. Yes, there are vessels of Wrath prepared for Destruction.

But the point is the riches of God's glory and the multitudes whom he is bringing to Faith from all of the Nations including from among the Jews. So that we won't try to number them. When we are there in that great assembly and all have been gathered in, it will be as he says a multitude that no man can number This is what?

Divine love has planned. For, for the elect. Divine love has planned to make them all into the Israel. Of God. In Galatians 6. The. Conclusion, Paul writing in his own handwriting.

Just see what Lar with what large letters. I have written to you with my own hand, probably Up up until that point it was written. Uh, by someone else. He says as many as desire to make a good showing in the flesh, these would compel you to be circumcised only that they may not suffer persecution for the Cross of Christ.

For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh. But God forbid, that I should boast, except in the cross of our Lord, Jesus Christ by whom the world has been crucified to me and I to the world for in Christ.

Jesus neither circumcision. Nor uncircumcision avails anything, but a new creation. And as many as walk, according to this rule, Peace, and mercy be upon them. And upon the Israel of God. You see what he's saying? Here, there are two different ways of using the word Israel. But, if the greatness is in the circumcision, if the greatness is in the nationality, Then the greatness is not in Christ.

And so, just He was saying and he's saying in our passage tonight and the last few passages in Romans, don't be proud. Of being a gentile believer over against the Israelites. So also he would say uh to the Israelites Believers. Don't be proud of being an Israelite believer. Over against the Gentiles, the Israel of God.

Is all those who have been elected in Christ. And though, all those who have been atoned for by Christ and all those who will have been joined to Christ and Justified in him through faith. Who will be conformed to His Image. Who will be glorified in him and with him forever and ever.

That's elect Israel. That's the All Israel. In verse 26. Because it is in the last place, it's all about. The glory of the son and thus all Israel are in this way. All Israel will be saved as it is written. The deliverer will come out of Zion. And he will turn away ungodliness from Jacob.

For this is my Covenant with them when I take away their sins. Now, the deliverer throughout the book of Isaiah is the Lord himself and it's also a shoot from the stump of Jesse. The only Redeemer of God's elect is the Lord Jesus Christ. Who being the Eternal, Son of God became man.

And so was and continueth to be God and man. Two distinct Natures and one person forever. And so there's this Uh, there's this declaration of the Redeemer. Being again now. Being again now. An Israelite. The Redeemer comes to Zion, or in this case. Isaiah, 59 verse 20, it's two Zion and from Zion, then to the world as he just described, whether it was to the Galatians or whether it is to the Ephesians or whether it was to the Colossians them having beheld Christ or heard Christ, which comes by the preaching of the Gospel through faith.

As we heard in chapter 10, So, Isaiah 59, 20 and 21. The Redeemer will come to Zion. And to those who turn from transgression in Jacob, and so again, there's that, uh, that concept of a Remnant In the passage to, which he's referring, which he's quoting or paraphrasing here in Romans chapter 11.

And then verse 21. As for me, says Yahweh, this is my Covenant with them. My spirit who is upon you and my words which I have put in your mouth shall not depart from your mouth. And this is addressed to the servant. Now, this is addressed to Christ. Nor from the mouth of your descendants.

And now he has, he's speaking of The church and especially the invisible church, but there's overlap here. Uh, nor from the mouth of your descendants. From the mouth of your descendants descendants. Says, Yahweh. And so the the church now are not so much. The seed of Jacob Israel is the seed of Jesus Christ.

But the visible Church in the administration when the Redeemer comes to Zion and the church now is constituted not under Moses who's a servant in the house but under Jesus, who is the son over the house, even then the church will be made up of his offspring and their offspring.

And as many as he has died for as many as were elected in him will be brought to Faith. Will be forgiven will receive not just the sign of the Holy Spirit poured out upon them and the Waters of



baptism. But the spirit himself, Who makes the word of God stick in our hearts and our mouths, just as much as it's stuck in Jesus's own mouth.

Did you hear that wonderful combination of those things? One day, if you're a Christian, You will be as holy as Jesus. In your character, in your conduct. Such as God's covenant with those who are saved by faith in him, is his word failing. Absolutely not. And it say, Incidentally, although he doesn't quote that part of the verse, he cuts off in the middle of verse 21.

Uh, in the quote in in verse 27, he is pulling in from that context and reminding us That in the New Testament Church under Christ, the household is the fundamental unit of the congregation. And therefore just as there are those in Jacob who were not turned away from their ungodliness, Because they did not believe.

So also we urge our children to believe in the Lord. Jesus Christ to look to him for his Spirit just as the water was poured out on you, one day. That Jesus has given the pouring of that water as a sign, as a seal to assure you, that he really and truly does pour his holy spirit who gives life to your heart who as we heard in the Isaiah passage on the Lord's day, makes your heart to say, I am yahweh's, I belong to the Creator, he has redeemed me in himself by his son, becoming a man and he has poured out his Spirit to give me faith into him.

And the God who has purposed to do that? And then the God who has promised to do that. He will surely finish. His work of Salvation. His word will not depart from your mouth. From this time forth. And forever. And so, Jesus is glorified as the deliverer. The god-man, who comes.

To Zion. And comes out. Of Zion. He is. Mediator of a new Administration of the Covenant of Grace, a new age of the visible. And, The only mediator of the Everlasting Covenant of Grace. The one in whom the elect were chosen. And who has died for them, and who is gathering them to himself?

By his. God has a wonderful plan, then For the visible. The household of God. And that is that Christ would come into it. And come out of it. And that now the church on Earth is the household of Christ. The church has the gospel. And the church. That household, that Nation, that people.

Into which, God is gathering elect from all the nations. And through which he is doing spiritual saving. Work. Israel. The Israel of God. Is the Church of Jesus Christ.