

Series: Romans  
Title: The Mystery of God  
Text: Rom 11: 25-27  
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I want you to know the truth. I am like Paul in **Romans 11: 25: For I would not, brethren, that ye should be ignorant of this mystery...**

*The mystery of God* is known only to those to whom God will reveal it. It is the mystery of how God purposed to save his elect from among Jew and Gentile. His people are not all Jews and not all Gentiles. God's people are his elect who he calls out from among Jew and Gentile. God must reveal this mystery to us because sin has totally blinded us. Due to our sin *the mystery of God* cannot be known except God reveal it in us.

1 Corinthians 2: 7: But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: 8: Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory. 9: But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 10: But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11: For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12: Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13: Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14: But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. 15: But he that is spiritual judgeth all things, yet he himself is judged of no man. 16: For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

So God will have to be our teacher—**Romans 11: 25...Lest ye should be wise in your own conceits.**

Concerning verses 25-26, the majority in religion—even those claiming to believe the doctrine of grace—are *wise in their own conceits*. By what they believe concerning vv25-26, they reveal that they really believe God is a respecter of persons: God taught the apostle Peter that “*of a truth...God is no respecter of persons, but in EVERY NATION he that feareth [God], and worketh righteousness, is accepted with [God]*” (Acts 10:34-35). But most in religion reveal that they believe God saves some because they were born in the political nation Israel and because their father was Abraham, Isaac and Jacob. Please understand, to think God saves because of fleshly distinctions is “*being wise in our conceits*”—that is the same as saying God saves because of our works or our will. Nothing is more dangerous for a sinner than pride and self-righteousness. That is what it is to imagine God saves because of where I was born or who my father is or anything else in my flesh.

Paul said concerning the mystery of God—**Romans 11: 25...that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26: And so all Israel shall be saved:**

Here is what most say. They say blindness in part is happened to *the political nation of Israel*, until God has called in the last of the Gentiles. *AND THEN*, God shall raise up Israel AS A NATION AND SAVE ALL THE JEWS because they are born in the nation Israel and because their father is Abraham. Brethren, that makes God a respecter of persons—that is saying God saves because of natural distinctions in us.

When they read “*And so all Israel shall be saved*”—they say this is not spiritual Israel but Israel as a nation. They say it is not the Israel Paul spoke of in Galatians. But let's see what God said in Galatians 6: 15-16. Paul said, “*In Christ neither circumcision availeth anything nor uncircumcision.*” He says being a natural Jew, a natural son of Abraham, born under the law in the nation Israel does not avail. Nor does it avail to be a natural Gentile, born outside of Israel, without Abraham as your natural father, and without law. He says what avails is being “*a new creature.*” God saves his elect by making us his new creation: God makes his people his new, holy nation—spiritual sons of Abraham—by creating us in and by the Lord Jesus Christ. Now listen to Paul, “*And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.*” The Israel of God is God's elect, spiritual Israel which is made up of Jew and Gentile.

But men totally contradict what Paul said. They say it *does* avail to be born in physical Israel, it *does* avail to be a natural son of Abraham. They contradict Paul by saying that our text *does not* speak of the elect, spiritual Israel of God. They say after God has brought in the fullness of the Gentiles then God will raise up Israel as a political nation and save all Israel, meaning all the natural sons of Abraham. So they speak contrary to the context of the scriptures leading up to Romans 11. In Romans 9:6, speaking by the Spirit of God, Paul said “*they are not all Israel, which are of Israel, Neither, because they are the seed of Abraham, are they all children: ...That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.*” Men speak contrary to Romans 11: 2 where Paul said, “*God hath not cast away his people which he foreknew*”—his people which he foreordained to eternal life, meaning his elect. So let's see what our text means in light of the scriptures leading up to it.

**WHO IS ISRAEL TO WHOM BLINDNESS HAS HAPPENED IN PART?**

**Romans 11: 25: For I would not, brethren, that ye should be ignorant of this mystery, that blindness in part is happened to Israel...**

Who is this Israel to whom blindness in part has happened? It is the same Israel Paul speaks of in verse 26 when he says “*And so all Israel shall be saved.*” So who is this Israel to whom blindness in part has happened?

It is true that God judicially blinded that part of Israel who are only the physical, natural children of Abraham. God blinded them because they willfully rejected Christ. So, indeed, blindness had happened to that part of physical Israel.

But at the time Paul wrote this, there was among that physical nation of Israel “*a remnant according to the election of grace*” as Paul said earlier in the chapter. And some of that remnant were still blind. God would give them spiritual sight. But at the time blindness had happened to that part of God’s elect Israel. Also, at that time, some of God’s elect among the Gentiles were still blind in their sin. God would call them and given them spiritual sight. But at the time blindness had in part happened to that part of God’s elect Israel. Since, there are still some of God’s elect who have yet to be given spiritual life, in our day we can still say that blindness has in part happened to God’s elect spiritual Israel.

So blindness had happened to part of *physical Israel*—they had been blinded judicially by God due to their willful rejection of the gospel.

But also, blindness had in part happened to *God’s elect, spiritual Israel*—Jew and Gentile—in that they were born spiritually blind and were yet to be called to faith in Christ. It is that spiritual, elect part of God’s Israel that Paul speaks of in this verse. In context, Paul is speaking to Gentile believers. He speaking in particular about God’s elect Jews who were yet in blindness. Paul is encouraging Gentile believers not to be high minded at the fact that they were Gentiles and believed on Christ while those who were Jews were yet in blindness. He had just said that God is able to graff in his elect from among the Jews if they abide not still in unbelief. So he is assuring Gentile believers in his day, and us in ours, that we have no reason to be puffed up by the fact that we believe and others do not. Paul assures us that God shall not lose one of his elect. So knowing God would call all his elect Jews, as well as all his elect Gentiles, in our text, Paul says, “*For I would not, brethren, have you ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to [God’s elect Israel], until the fulness of [God’s elect among] the Gentiles be come in; And so all [God’s elect] Israel shall be saved.*”

#### **WHO ARE THE GENTILES THAT SHALL BE FULLY BROUGHT IN?**

**Romans 11: 25: For I would not, brethren, that ye should be ignorant of this mystery, that blindness in part is happened to Israel until the fulness of the Gentiles be brought in.**

It means until God finishes his three-fold purpose. Do you remember God’s three-fold purpose? God calling in the fulness of his elect Gentiles is the third and final part of that three-fold purpose. Let’s review so we remember this three-fold purpose of God.

One, God purposed from eternity to use the Jew’s rejection of Christ to send the gospel to the Gentiles—*Romans 11: 11: I say then, Have they [God’s elect among the Jews] stumbled that they should fall? God forbid: [God never loses an elect child] but rather through their fall salvation is come unto the Gentiles.*” According to God’s eternal purpose, God’s elect Jews stumbled in that they rejected Christ and his gospel. But God’s elect Jews did not stumble that they should fall and be cast out by God forever. It was God’s purpose to use his elect Jew’s rejection of Christ to send the gospel to his elect among the Gentiles and begin calling them to faith in Christ. That has begun in Paul’s day in that Paul was the apostle to the Gentiles.

Two, God purposed from eternity to use his elect, believing Gentiles to call his elect from among the Jews—*Romans 11: 11...through their fall salvation is come unto the Gentiles for to provoke them [the elect among the Jews] to jealousy.* According to God’s eternal purpose, God used his elect, believing Gentiles to provoke his elect Jews to give ear to the gospel. Then God began calling more of his elect remnant in Israel from among the Jews to faith in Christ.

Three, God purposed from eternity that by calling his elect remnant from among Jews, he would call a greater number of his elect Gentiles until all were called to faith in Christ—*Romans 11: 12: Now if the fall of [God’s elect Israel] be the riches of the [elect Gentile] world, and the diminishing of [elect Israel resulted in] the riches of the Gentiles; how much more their fulness? Paul says if God first used the fall and diminishing of his elect Jews to call his elect from among the Gentiles, how many more elect Gentiles shall God call when he increases his elect Jews! This is the final part of God’s three-fold purpose which Paul speaks of in our text.*

So be sure to get this: God’s purpose ends with God calling his elect from the Gentiles. That alone shows us that the religious world is mistaken when they say our text means that after God calls his elect from among the Gentiles then he shall turn and call all Israel. God’s purpose ends with God calling his elect from among the Gentiles, not from among Israel. Therefore, Paul gives the third part of God’s purpose in Romans 11:25, saying, “***blindness has in part happened to [God’s elect Israel] until the fulness of [God’s elect from among] the Gentiles be brought in. And so all [God’s elect] Israel shall be saved.***”

But remember, as God worked the first part of his purpose—*diminishing the Jews to call his elect Gentiles*—at the same time, God also called some elect Jews. Also, as God worked the second part of his purpose—*using elect Gentiles to call elect Jews*—God also called some elect Gentiles. Likewise, as God fulfills this third part of his purpose, God is calling in both his elect Jew and his elect Gentile at the same time. Therefore, though Paul only gives the last part of God’s three-fold

purpose, when speaks of God calling the fulness of the Gentiles, he means God is calling every last elect child, both Gentile and Jew.

In Paul's time, the nation Israel still existed. God had done the first part of his purpose and was doing the second part. But in our present time, the physical nation of Israel that God created no longer exists. In 70AD, God destroyed the physical nation, scattering his elect Jews into the Gentile nations. But God said through his prophets that he would gather his elect—Jew and Gentile—from the Gentile nations. That is what God is now doing. That is why Paul refers to all God's elect as Gentiles. We see this in Isaiah 11. **Note:** the scripture is in bold type and my comments in brackets in plain text in order to make it easier to distinguish scripture from my comments.

**Isaiah 11: 10: And in that day there shall be a root of Jesse, [Christ] which shall stand for an ensign [Jehovah-Nissi, the Lord our Banner] of the people [of God's elect]; to it [to Christ our Banner] shall the Gentiles seek: [meaning both God's elect Jew and God's elect Gentile. He calls them all Gentiles because God is calling all from the Gentile nations] and his rest shall be glorious. [Indeed, Christ's rest is glorious!] 11: And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, [notice, the remnant of God's elect are all called from Gentile nations] from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. [the first time that God set his hand is when God sent the gospel to his elect in Israel; the second time God set his hand is when God began gathering his elect scattered in the Gentile nations which God has been doing since 70AD when he destroyed the political nation Israel] 12: And he shall set up an ensign for the nations, [Christ is the Banner set up in the preaching of the gospel for God's elect scattered in all the nations] and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. [God is assembling his elect which he cast out of the political nation Israel when God destroyed it in 70AD and God is gathering them from the Gentile nations, called here, the four corners of the earth.]**

So when Paul says "until the fulness of the Gentiles be brought in" he simply means until God finishes this third and final part of his eternal purpose. Paul calls God's elect "Gentiles"—though he speaks of both Jew and Gentile. He does so because Paul knew God would destroy the physical, political nation Israel soon. Therefore, knowing that as God fulfilled that third part of his purpose the political nation would not exist anymore, Paul simply calls them Gentiles as did Isaiah. Since God destroyed that political nation in 70AD, before God, all God's elect are simply Gentiles. In Isaiah, God called his elect Jews "the outcasts of Israel" and the "dispersed of Judah" so that we know that even though God destroyed the political nation, God will not lose one of his elect from among the Jews. But God is gathering them from the Gentile nations. Even the nation that we know as Israel, which was created by men in the 1940's, is not regarded by God as the political nation Israel that God created in the scriptures. God may save some elect out of the nation that we now know as Israel, but it is not because God even regards that nation as Israel. He does not. God is calling his elect—Jew or Gentile—from among the Gentile nations where they are scattered. Therefore, Paul simply said "until the fulness of the Gentiles be brought in."

## WHO IS ALL ISRAEL THAT SHALL BE SAVED?

**Romans 11: 26: And so all Israel shall be saved:**

Men mistakenly say "And then" rather than "And so." They say after God has called the fulness of the Gentiles then God shall raise up Israel as a nation and save all the physical seed of Abraham in physical Israel.

Obviously, Paul is not telling us that all Abraham's natural descendants shall be saved. Multitudes of them perished in the wilderness. Korah, Dathan, and Abiram went to hell long ago. Judas has been in hell for 2000 years. It is obvious he is not saying God will end by saving physical Israel because God's purpose was not to end with calling his elect from the nation Israel, it was to end by calling his elect from the Gentiles—meaning both Jew and Gentile. Paul is talking about Abraham's spiritual seed, all the host of God's elect, who make up the Israel of God.

The word "so" means "after this manner"—"**blindness in part has happened to [God's elect] Israel, until the fulness of the Gentiles [God's elect Jew and Gentile] be brought in. And so [and after this manner] all [God's elect] Israel shall be saved.**"

Christ told Nicodemus "the manner" in which God loved the world. The Spirit of God makes us to be born-again—"Ye must be born again." This is done through the preaching of Christ—"We preach that we do know and testify that which we have seen." God makes us behold Christ crucified as all our salvation and gives us faith to believe on him—"as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up; That whosoever believeth in him should not perish, but have eternal life. For God SO [after this manner] loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jn 3: 3-16).

Therefore, "**blindness in part has happened to [God's elect] Israel, until the fulness of the Gentiles [God's elect Jew and Gentile] be brought in. And so [and after this manner] all [God's elect] Israel shall be saved.**"

## WHO DOES THE SAVING?

**Romans 11: 26...as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them, when I shall take away their sins.**

This is quoted from Isaiah 59: 20 with a few changes:

Isaiah 59:20: And the Redeemer shall come to Zion, [Paul said, “Out of Zion] and unto them that turn from transgression in Jacob, saith the LORD. [Paul said he shall turn away transgression from his Jacob’s] 21: As for me, this is my covenant with them, saith the LORD; [Paul does not quote this last part] My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, [speaking of his elect regenerated by the Spirit] nor out of the mouth of thy seed, [the elect he regenerates after us through our preaching] nor out of the mouth of thy seed’s seed, [the elect after them who he regenerates through their preaching] saith the LORD, from henceforth and forever.

“There shall come out of Sion the Deliverer”—Christ is the Deliverer, the Redeemer, who delivers his elect alone! He came to earthly Zion *out of* heavenly Zion, to earthly Jerusalem *out of* heavenly Jerusalem. Christ came when he came to this earth the first time and he comes now as he sends his preachers with his gospel.

“*And shall turn away ungodliness from Jacob*”—Jacob is all his elect, both Jew and Gentile. We are Jacob in ourselves meaning we are sinners. Jacob was Jacob’s name by his first birth. God changed his name to Israel. So Jacob is the name God uses to refer to his elect—Jew and Gentile—when speaking of the sinners we are by birth. Christ turned away ungodliness from his elect Jacobs when he paid our sin debt on the cross. He turns us away ungodliness from his elect Jacob’s when he sends the Holy Spirit to regenerate us and gives us repentance from trusting ourselves and brings us to faith in Christ.

“*For this is my covenant unto them, when I shall take away their sins*”—as we have seen, all this is according to God’s eternal purpose—his everlasting covenant of grace—which is between God the Father and Christ his Son and freely made with us. Christ fulfilled the terms of the covenant for us—fulfilling the law on behalf of his elect—so that their remains nothing for us to do except believe on the Lord Jesus Christ in order to be saved for all eternity.

In Isaiah the covenant is “*My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the LORD, from henceforth and forever.*” It means since Christ took away the sins of his people, judicially, on the cross when he satisfied justice for us, therefore, he must and shall take away our sins, experimentally, when he purges our conscience from dead works to serve the true and living God. Christ shall send the Spirit to each one he justified and the Spirit shall regenerate each elect, redeemed child and give us faith in Christ. And the Spirit shall never be taken from his elect.

Beholding that Christ is the Deliverer who has, is and shall save all God’s elect it should put an end to any one with spiritual discernment imagining that God will show respect to any natural Jew due to them being born in political Israel as a natural son of Abraham. God’s grace is only toward those he chose freely and foreordained to eternal life. It is God’s elect Christ delivered on the cross; it is God’s elect Christ delivers in regeneration. We are saved—Jew and Gentile—because the grace of God made us to differ—not because of anything in us or by us.

Now, one last illustration to show you that the saving of God’s elect Jew and Gentile has always been God’s eternal purpose. It has always been God’s eternal purpose to call his elect from among the Gentiles together with his elect among the Jews and make us his one, holy nation. God used Noah to declare it.

Noah came out of the flood along with his three sons, Shem, Ham and Japheth. All mankind, as we know it, came from those three sons. Spiritually, they represent all men in the earth. Ham was the son who exposed his father’s sin and nakedness and was cursed; Shem and Japheth walked backwards and covered their father’s nakedness and were blessed.

Ham is literally the father of Canaan, Babylon. Spiritually Ham represents all the children of the devil who are cursed forever as he was. Shem is literally the father of the Jews. Spiritually, Shem represents God’s elect among the Jews. Japheth is literally the father of the Gentiles. Spiritually, Japheth represents God’s elect among the Gentiles.

Way back there, right after the flood, God declared through Noah that he would unite his elect from among Jew and his elect from among the Gentiles. Speaking the word of God, Noah said, “*God shall enlarge Japheth and he shall dwell in the tents of Shem*” (Gen 9:27) It has always been God’s purpose to enlarge Japheth, his elect from among the Gentiles, and make us dwell together as one people with Shem, God’s elect elect from among the Jews.” This God does by his free and sovereign grace, choosing whom he will, redeeming us by Christ’s blood and regenerating us by the Holy Spirit.

So be sure to get this! We are not looking for a day in the future when God will raise up a political nation called Israel made up of all the natural sons of Abraham. We are not expecting to go that earthly nation in an earthly city in an earthly temple and worship Christ. Christ is making his people a new creation. As he has been doing since he came, Christ is raising up his holy, spiritual nation, the Israel of God, the true seed of Abraham. God is calling his elect Jew and Gentile from the Gentile nations through the preaching of Christ our Ensign! If you believe on Christ then are you sons of Abraham and the Israel of God! We are looking for the city Abraham was looking for—“*whose builder and maker is God*”—heavenly Jerusalem where we will worship Christ in his true Tabernacle.

Galatians 3: 26: For ye are all the children of God by faith in Christ Jesus. 27: For as many of you as have been baptized into Christ have put on Christ. 28: There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29: And if ye *be* Christ’s, then are ye Abraham’s seed, and heirs according to the promise.

**Amen!**