

I. Introduction and review. v. 25a

- A. What does God want you to know about the future? v. 25a Deut. 29:29**
- 1. A mystery is something which was formerly concealed and could only be known through Gods' revelation. 16:25 Col. 1:26-27 I Co. 15:51**
 - 2. The content of this mystery is God's plan for Israel's salvation.**
 - a. God is presently saving a remnant. 11:1-10 11:5**
 - b. God still has a plan for Israel: 3 stages. 11:11-32**
 - 3. God has not chosen to reveal every detail of His plan. Acts 1:6-7 Mt. 24:36**
- B. Why does God want you to know about the future? v. 25a**
- 1. God does not want you to be ignorant. 8:18 I Jo. 3:2-3**
 - 2. He wants to keep you humble. v. 18-20 Pr. 3:7**
 - 3. The mysterious nature of eschatology should not stop us from trying to understand what God has revealed. v. 25a Dt. 29:29 Re. 1:3**

II. A Prophecy Primer: Trying to fit the pieces together.

- A. Issues in eschatology.**
- 1. Does God have a future interest in ethnic Israel?**
 - 2. Will Israel and the church inherit separate sets of blessings?**
 - 3. Will God's promises to Abraham be fulfilled in a literal millennium (1000 years)?**
- B. Dispensational pre-millennialism anticipates a thousand year Jewish kingdom in which the promises to Abraham will be literally fulfilled to his physical offspring.**
- 1. They believe Israel and the church are two separate peoples with two distinct sets of blessings and two distinct destinies.**
 - 2. This view undermines the New Testament teaching of the unity of God's people. Rom. 11:17,23 8:15-17 Eph. 2:11f I Pet. 2:9-10 Gal. 3:29**
- C. Historical pre-millennialism anticipates a future thousand-year earthly kingdom during which God's promises to Abraham will be fulfilled to all believers.**
- 1. They teach that believing Jews and Gentiles are one people who share the same promises and destiny.**
 - 2. What is the purpose of a thousand year millennium prior to the eternal state?**
- D. Amillennialism believes God's promises to the Israelites are fulfilled in the church.**
- 1. They believe the church has replaced Israel as God's people. I Pe. 2:9-10 Mt. 21:43**
 - 2. Amillennialists tend to look upon the fulfillment of the Abrahamic promises in a more typical (spiritual) way. 4:13**
 - 3. While most amillennialists believe God will continue to save only a remnant of the Jews until Christ returns, some anticipate a great revival among the Jews.**
 - 4. Dispensationalists criticize amillennialists for taking literal promises figuratively.**
- E. Postmillennialism believes the church will expand throughout all the earth until Christ returns in triumph.**
- 1. They also believe God's promises to Abraham are being fulfilled in the church.**
 - 2. They find support for their optimism in Romans 11, which teaches a great Jewish revival, which will be followed by even greater fruit among the Gentiles. v. 12,15**
- F. Regardless of which system is correct, the ultimate outcome is the same.**

III. The mystery of Israel's salvation. v. 25b-26a

- A. Israel's hardness is partial and temporary. v. 25b Acts 7:51 II Co. 3:14f
- B. What is the meaning of *until the fullness of the Gentiles has come in*? v. 25c
1. *Come in* refers to salvation. Mt. 5:20 Mark 9:47 John 3:5 Acts 14:22
 2. The *fullness* refers to the great number of Gentiles who will believe. Rev. 5:9
 3. Salvation will not come to all Israel *until* the fullness of Gentiles comes in.
- C. What is meant by *Israel*? v. 26a
1. Some suggest Paul refers to spiritual Israel consisting of Jews and Gentiles.
 - a. The New Testament often speaks of the church using terminology which was applied to Israel. 2:28-29 Ga. 6:16 3:6-9,26-29 I Pe. 2:8-9 Phil. 3:3
 - b. In this context *Israel* refers to ethnic Israel. 11:1,2,7,25 9:4,6,27,31 10:19,21
 2. Others say Paul speaks of the sum of Jewish remnants throughout the ages.
 - a. Romans 11 is about God's present work of saving a Jewish remnant. v. 5,13-14.
 - b. This view neglects the anticipated climax in which Jewish hardness will end, leading to revival. v. 12,15,23-24
 3. It appears Paul speaks of a future revival among the mass of Jews. v. 24,26,12,15
 - a. Their restoration to gospel favor and blessing will be on a scale matching their transgression, failure, rejection, breaking off, and hardening.
 - b. It will be like God's work in saving multitudes of Gentiles. v. 12,25b,30-32
- D. In what sense will Israel be *saved*? v. 26a 5:9-10 9:27 10:13
1. The context makes it clear that the salvation anticipated is spiritual. v. 26b-27
 2. This salvation will come only through faith. v. 23-24 3:20 10:3-4
 3. There is nothing in Romans 11 about a political restoration for Israel.
- E. Who is included in *all* Israel?
1. *All* cannot mean every Israelite who has ever lived. 11:23-24.
 2. *All* almost certainly does not mean every Jew alive at the time of the revival.
 3. *All* means the bulk or mass of Israel. I Ki. 12:1 Dan. 9:11 II Chron 12:1
 4. This has significance in debates over the meaning of *all* in other texts. I Ti. 2:4
- F. Summary: God is finished with Judaism, but not with the Jews. 9:31-33 10:3

IV. The necessity of Israel's salvation. v. 26b-32

- A. Israel's salvation is confirmed by the Old Testament. v. 26b-27 Isa. 59:20-21 27:9 Jer. 31:33f Zech. 12:10
1. Paul again finds support in the Old Testament Scriptures. 9:12-13,15,17, 25-29 9:33 10:6-8,11,13,15-16,18-21 11:8-10
 2. The covenant hopes for Israel will *not* be completely fulfilled by a mere remnant.
 3. Israel's deliverance will be spiritual (not political).
 4. Their sins will be removed through faith in the cross of Christ. 3:20-26
- B. Israel's salvation is rooted in God's promises and election. v. 28-29
1. Israel is simultaneously the object of God's love and wrath. v. 28a 5:10 8:7 9:4-5
 2. Because God's gifts and calling are irrevocable, all Israel must be saved. v. 29 Gen. 17:7 Num. 23:19

- C. Israel's salvation manifests God's mercy to all kinds of people. v. 30-32
1. God showed you (Gentiles) mercy, in spite of your disobedience. v. 30
 2. Later He will show mercy to the disobedient Jews. v. 31
 3. By shutting all people up under their sin, God demonstrates His mercy. v. 32 9:14f Gal. 3:22 Ps. 86:5 136:1 Lu. 1:76-79 I Pe. 1:3 I Ti. 1:12-14 II Co. 1:3 Eph. 2:4f
 4. *All* refers to all kinds of people without distinction, not without exception. 10:11-13
 5. No-one has cause to boast. God alone receives the glory. I Co. 1:18f

V. Concluding applications.

- A. God has a great plan for the future!
- B. God keeps His promises. **10:11,13**
- C. God is merciful to disobedient sinners. **Isa. 55:6-7** Micah 7:18-20

Discussion questions for family worship.

1. What does God want you to know about the future?
2. What is the practical benefit of knowing God's plan for the future?
3. What is your understanding of God's plan for the future.
4. In what sense will *all Israel* be saved?
5. What evidence does Paul give that All Israel must be saved? v. 26b-32
6. How does God's plan demonstrate His mercy? v. 30-32

Tough questions for the Bereans among us.

1. Is it ever valid to call the church the new Israel?
2. Must there be a revival among the Jews before Jesus returns?
3. What will happen to the Gentiles when the Jews are grafted back in?
 - A. Is this what Jesus refers to in Luke 21:24? .
 - B. Will the fullness of Gentile evangelism cease? v. 25
 - C. In what way will the Gentiles be enriched by Jewish salvation? v. 12,15
4. Will the salvation of Israel occur immediately before Christ's return? Acts 3:19-21
5. Which eschatological system seems to best reflect the teaching of Scripture?
 - A. Does God have a future interest in ethnic Israel?
 - B. Will Israel and the church inherit separate sets of blessings?
 - C. Will God's promises to Abraham be fulfilled in a literal millennium (1000 years)?
6. Can you explain why some hold eschatological views different from your own position?