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I want to thank you so much for being here this morning. We're continuing on with our series in Romans 11. This is the third part of a four part series. It's called the The Promise of Israel's Restoration. I'll remind you of the first two promises: parts, rather, of this of this sermon series. The first part was called: Israel's Rejection is not total. The second part, last week, is the purpose of Israel's rejection. And again this morning, we'll look at the topic, the promise of Israel's restoration.

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We're reading this morning from verse 25 of Romans 11 to verse 32. You can follow along me along with me in your scriptures. Paul writing to the believing congregation in Rome: For I do not desire brethren, that you should be ignorant of this mystery. Lest you should be wise in your own opinion. That hardening 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:

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The deliverer will come out of Zion and he will turn away on godliness from Jacob. For this is my covenant with them, when I take away their sins. Concerning the Gospel, they are enemies for your sake. But concerning the election, they are beloved for the sake of the fathers. For the gifts and the calling of God are irrevocable. For as you were once disobedient to God, yet have now obtained mercy through their disobedience. Even so, these also have now been disobedient that through the mercy shown you, they also may obtain mercy, for God has committed them all to disobedience, that he might have mercy on all.

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I wish that we could just read that section of scripture over and over and over again so that we could allow the Ruach HaKodesh, the Holy Spirit, to speak to us as we're reading it in order to understand the important truth that is spoken in this section of scripture. The important truth that is spoken in this section of scripture, a truth, by the way, that many in the body of Messiah refuse to accept, refuse to accept. You know, I was listening on the way in this morning to a message on the radio and the speaker was talking about a movie, I believe it was called All the Good Men.

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It was with Tom Cruise and Jack Nicholson. You remember that one? What was it called? A Few Good Men. Thank you. And there's one scene at the end of that movie where Tom Cruise is interrogating Jack Nicholson and he gets to the point where Nicholson can't take it anymore. And he says this, You can't stand to hear the truth. You can't handle the truth. And isn't that true with some of the believers in the world today? They can't handle the truth because the truth is that the promise of the restoration and salvation of Israel is a truth that God promised way back in the Hebrew scriptures.

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But there are too many who can't handle that truth. Well, I'm here to speak that truth to you this morning. There are three points I want to bring up in this section of scripture. The first is God's sovereignty. God's sovereignty. We find that in verses 25 to 26 going into 27. The second is God's integrity, we find that in verses 27 to 29. And the third is God's grace and generosity.

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We find that in the last three verses: verses 30 to 32. And so God's sovereignty. God does not want the body of believers in Rome to be ignorant of a mystery. Actually, it says this mystery that He's about to share with them. Don't you like things mysterious? Maybe yes, maybe no? But what is he talking about in terms of a mystery? It's something unknown until revealed. Something unknown until revealed. You know, kind of like that box that's wrapped in beautiful paper with a beautiful bow on top of it?

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And it's August the 8th, but your birthday's not till August the 10th and you're told not to open it until then. And it becomes a mystery until it's revealed. Oh, by the way, I didn't pick those dates by random. August 10th is my birthday. So you can send wishes and money. They're all accepted. Romans 16:26

says this. A mystery is something made known by the prophetic scriptures. Made known by the prophetic scriptures. And Ephesians 3:5 says that a mystery in this case is revealed by the Holy Spirit.

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Revealed. By the helper, the Ruach HaKodesh, but Paul here is talking about this mystery. It's a specific mystery. It's not just a general mystery. It's a specific mystery that hardening, in part, has happened to Israel. Hardening in part has happened to Israel. And secondly, that that hardening will continue until the fullness of the gentiles has come in. And then finally, the third part of this three part mystery is at that time, Kol Yisrael Yivasha, all Israel will be saved. As we sang this morning during the worship service.

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Let me remind you of what it means to be hardened. Second Corinthians 3:14 says this. Their minds were hardened, their thought process was hardened, their vision into the word in the heart and the desire of God was hardened. It also says that a veil remains over their eyes when they read the Tanakh, when they read the Hebrew scriptures, when they read the Torah, so that even though they're seeing the words, they're not understanding the meaning.

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And finally, it says that a veil is taken away and can be taken away in Messiah. You see, it's only when the believer is in Messiah that they can understand truly God's word and see the mystery that is revealed from historical times. In Luke, 21, verse 24, talking about the fullness of the Gentiles, it says this: until the times of the Gentiles are fulfilled. Now, there is a lot of discussion throughout the believing world as to what this phrase, "the fullness of the Gentiles" means, I'll tell you what I was first taught that it meant I'll tell you what most people feel it means, and then I will tell you that I disagree with that.

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And you've heard this, I'm sure. That the fullness of the Gentiles means when the last gentile comes to faith. You really think God is waiting for the last Joe Smith to say, "I do" before all Israel comes into his kingdom? I don't think so. I think when we talk about the fullness of the gentiles, we have to understand it in terms of the completion of the task that God has given the Gentiles to do. And in order for that to be understood, you have to go back in Romans 11 to understand that it is the purpose and it is the direction and it is the will of God that the Gentiles provoke the Jewish people to jealousy.

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And when that fullness is completed, when the provocation to jealousy by the Gentiles, to the Jewish people becomes full, then all of Israel will be saved. Which, by the way, brings another truth to the gentile believers. It is your job to provoke my people to jealousy. It is not your job to tell my people that they lost their chance and that they can no more have salvation. That's what's called "replacement theology". That's what's called "supersessionism".

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And that's what's called anti-Biblical. Why? Because the truth is that the promise of Israel's restoration is sure. And Yes. And amen. Because God said it. And unfortunately, some in the church can't handle the truth. Amen? And then the third point, all Israel will be saved. Oh, I'll get myself in trouble now, but that's OK. It won't be the first time. Probably won't be the last time either. Just as I don't believe that God is waiting for the very last gentile to come to faith before all Israel is saved.

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Neither do I believe that just because you're Jewish and part of Israel, you will simply be saved. I want to remind you what it says in Romans 9, verse 6, they are not all Israel who are of Israel. They are not all Israel who are descendants of Abraham, Isaac and Jacob. Scripture is very clear that in order to come to life, in order to come to Yeshua, in order to come to salvation, in order to receive an entrance into the kingdom of God, one must repent of their sins.

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One must believe in the gift that God has given us, the gift of his son. Sacrificially atoning for our sins and believing in that, and confessing that with our mouth so that we can be saved. And so Israel as a nation, if you will, will come to a believing knowledge in God and His son. There's a foreshadow of that in the holy day of Yom Kippur, which we'll be celebrating next month, I believe it is the picture of the future of the nation of Israel coming to a believing faith in the Lord God of Israel and his son, Yeshua.

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But I must tell you that this mystery also comes with a warning to the gentile believers. Don't be wise in your own opinion. Don't be stuck up. Don't think that you know it all. You see, it's God's sovereign purpose that will be fulfilled because of his covenantal promises and not because of anything we do or anything the Gentile nations do. We must understand that it is God who wills, God who says and God who does, and we must not be wise in our own opinion.

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Secondly, we come to God's integrity. God's integrity. I believe it's very clear that in saving Kol Yisrael, all of Israel, the God of creation shows himself as the one who always keeps his promises and always fulfills his covenants. In other words, the ultimate salvation of Israel is assured by divine certainty and by the integrity of God's word. And the promise here is unconditional. It is unconditional. It is not dependent on any action on Israel's part.

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It is solely dependent on God's word and God's word alone. I think maybe that God's most dramatic promise of final and unconditional dealing, dealing with his chosen people: Israel. Is seen in the mysterious and unique covenant he made with Abraham. That's described in Genesis 15. In answer to Abraham's question: "oh, lord, how can I know that I'm going to possess the land?" God does a very strange thing. He directs him to take a three year old heifer, a three year old female goat and a three year old ram, and to cut them all in half, found in Genesis 15 verses 8 and 9.

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And the parts of each animal were then laid out opposite each other, along with a turtle dove and a pigeon. You can't make this stuff up. And then notice what God does: as the sun is going down. What seems to be a deep sleep falls upon Abraham. It says, and behold, a dreadful and great darkness fell upon him. It doesn't say, by the way, that he was anesthetized. It doesn't say that he was put to sleep.

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It says that this dreadful and great darkness fell upon him. Then the Lord said to Abraham: "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. But I will bring judgment on the nation that they serve and afterwards they shall come out with great possessions. As for you, you shall go to your fathers in peace and you shall be buried, buried in a good old age, and they shall come back here in the fourth generation for the iniquity of the Emirates is not yet complete."

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And when the sun had gone down and it was dark, behold a smoking pot and a flaming torch passed between these pieces. And on that day, the Lord made a covenant with Abraham. The Lord made a covenant with Abraham. A fire pot and a torch. I believe they're taken to be symbolic of God's presence, which is often associated with fire. And the flame, symbolizing God, passes between the pieces. Please listen. It symbolizes that God himself would bear the penalty if the promise was broken.

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And ultimately, who paid the promise? Who bore the penalty for our disobedience? Messiah Yeshua, our salvation. And unlike other covenants of God, not only its terms but its ratification were wholly God's doing, wholly God's doing. You see, despite his being, what many people say is asleep, I believe with all my heart that Abraham was aware of what God was doing and he was aware of what God was

saying, but only as a silent onlooker.

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A silent but hearing onlooker. The promise was without condition, and the covenant amounted to a divine and unalterable declaration to which God bound himself in the unique act that's described in the passage. Isn't this reflective of salvation itself? Because it's solely based on the work and merit of God alone. The faith required, even that is a gift from God. And that's why in Romans 11:27, Paul continues the quote of Isaiah in saying, "and this will be my covenant with them when I take away their sins." When I take away their sins.

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He's quoting from Isaiah Chapter 27, verse 9. God's promise to take away sins is a helpful description of what we call forgiveness because we often continue to remember our sins long after we've confessed them. We assume that God also remembers them too. But Scripture promises just the opposite. What we keep are only memories. But in confession, God removes the sins from our lives. You could almost think of it this way: There as gone as a house that's been demolished and carted away.

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Concerning the gospel, I think I may have lost. I'm sorry. God is faithful. We must never forget that. Philip Yancey once recounted an example, it was a visit to Yellowstone National Park and then a visit to see the geyser: old faithful. Anybody ever been seen? Old Faithful? We had a couple of people here. A large digital clock stood beside the spot, predicting twenty four minutes until the next eruption. That's why they call it faithful.

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Yancey and his wife passed the countdown in the dining room of Old Faithful, overlooking the geyser. And when the digital clock revealed one minute before the eruption, he, along with every other diner there, left their seats and rushed to the windows to see the big wet event. At that moment, Yancey recalls, an interesting thing happened. He noticed that immediately, as if on signal, a crew of busboys and waiters descended on the tables to refill water glasses, clear away dirty dishes.

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You see, when the geyser went off, the tourists "Ooed" and "Awwed" and click their cameras, a few spontaneously applauded. But glancing back over his shoulder, he saw that not a single waiter or busboy, not even those who had finished their chores, looked out of the huge windows. Old Faithful had grown entirely too familiar. Old Faithful had lost its power to impress them. Dear ones, few things are more quickly taken for granted than God's faithfulness.

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But few things are more important. God's faithfulness deserves our untiring praise and untiring, untiring wonder. And so we go on. Paul writes, "Concerning the gospel, they're enemies for your sake. But they're beloved for the sake of the fathers." Well, how can one be an enemy and beloved at the same time? Again, only God can pull this off. You see, concerning the gospel, the Jewish people were enemies of the gospel for the sake of the nations, they were enemies of the gospel as a nation.

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The majority of them rejected the message of salvation, rejected the mystery of the death, burial and resurrection of their very own messiah so that messiah could come to the nations. Messiah, could come to the gentiles. They were enemies of the gospel for the sake of the nations. But they were beloved of God for the sake of the fathers. Why? Because God had made covenantal promises to the fathers, to Abraham, reiterated to Isaac, and reiterated to Jacob that there would be a land, that there would be a people, that there would be a nation, and that Israel would be a blessing to the entire world, and that whoever blessed Israel would be blessed and whoever cursed Israel would be cursed.

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They were beloved because of God's promise and God's word. And we come to another word here:

irrevocable. Now, some people pronounce it: "ir-rev-e-cabl", which is a whole lot harder to say. So I say ""ir-revoke-able", and in order to understand irrevocable, you have to know what "revoke" means. Anybody had their driver's license revoked? Taken away. Not useful anymore. To revoke is to annul or to call back. Or to revoke can be to go back on your word. "Irrevocable."

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It doesn't just mean not going back on your word. It means it's impossible for you to go back on your word. The word of God is irrevocable. The word of God cannot be gone back on. Let me read to you verse 30 and 31 again so that you can get it into your hearts and into your minds. "For as you", speaking to the Gentiles, "were once disobedient to God, yet have now obtained mercy through their," the Jewish people's disobedience.

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"Even so, these also," the Jewish people, "have been disobedient that through the mercy shown to you," the Gentiles, "they may also obtain mercy." They may also obtain mercy. Once disobedient Gentiles have obtained mercy through the disobedience of the Jewish people. Yet, Israel has received mercy through the mercy shown to the Gentiles. I'm telling you, only God can pull this off. Only God can pull this off. You see, Paul's explanation here, if you will, has gone full circle. Because of Israel's unbelief, the nation was partially and temporarily, partially and temporarily, partially, say with me, partially and temporarily, set aside.

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And the gospel of salvation was extended to the Gentiles. And since God extended his grace to the pagan gentiles, even when they were in unbelief, how much more, surely, will they extend his grace again to his chosen people: Israel? While they're in unbelief. Specifically, he says, if you as Gentiles were at one time disobedient to God but now have received or been shown mercy because of Israel's disobedience, how much more, as he continues in verse 31, will Israel bind because of the mercy shown you now receive or be shown the same mercy? And the word mercy here in the Greek:

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It's "Allio". I hope that's pronounced correctly. Elizabeta will correct me after service. It carries the basic idea of having a compassion for those in need that leads to meeting their need. Having compassion for someone in need who needs their need to be met. And you know what the ultimate need of mankind is? To be saved from an eternal death. You see, because humanity's greatest need is to have their sins removed and be given spiritual life, God's mercy generously provides just that.

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Mercy, dear ones, stems from the very personhood of God. The psalmist declared: Thou, Lord, are good and ready to forgive and abundant in loving kindness and mercy to all who call upon you. Psalm 86:5. Give thanks to the Lord, for he is good for his loving kindness. His mercy is everlasting. Psalm 136:1. Solomon testified before the Lord: Thou hast shown great loving kindness. Mercy to your servant David, my father. Accordingly, as he walked before you in truth and righteousness and uprightness of heart toward you.

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And you have reserved for him this great loving kindness, this great mercy, that you have given him a son to sit on his throne as it is to this day. And again, I have lost my place, but that's OK. That's in 1 Kings 3:6 and filled with the Holy Spirit Zacharias, the father of Yochanan, John the Baptist. Exalted over the prophesied ministry of his newborn son. This is what he said: And you child will be called the prophet of the most high for you will go on before the Lord to prepare his way. To give his people the knowledge of salvation by the forgiveness of their sins. Because of the tender mercy of our God with which the sun rise from on high shall visit us to shine upon those who sit in darkness. And the shadow of death to guide our feet into the way of peace.

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Luke 1:76 through 79 and explaining the link of redemption originating at a particular time and stemming from God's mercy. This is what Peter writes: 1 Peter 1:3 to 5: Blessed be the God and

Father of our Lord Yeshua Hamashiach. According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Yeshua HaMashiach from the dead. To an inheritance that is in perishable, undefiled, unfading, kept in heaven for you, who by God's power are being guarded through faith for a salvation ready to be revealed in the last time.

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From God: Mercy, just as he bestows give forgiveness, which is not deserved, and at the same time rescinds his punishment, which is deserved, whether for gentile or for Jews, salvation is based on mercy and not merit is an expression of God's sovereign and generous grace. God sovereign and generous grace. And finally, I am all over the place this morning. That's OK. Finally. Verse 32 God has committed them all to disobedience that he might have mercy on all. All to disobedience, that he might have mercy on all.

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God's sovereignty. His integrity, his grace, his generosity and his mercy. And we, as believers, are all assured of his word and promise to us. Just as Israel is also assured of his word and promise to them. God has promised the restoration of Israel. He is a faithful God and to him: be all glory and all praise. Would you join me in saying: amen.