

- How will Israel be saved? Paul says, “*And SO all Israel shall be saved*”- it means in such a way, or in such a manner, all Israel shall be saved. The idea is that they will be saved in the same manner in which they are grafted back into the olive tree, through faith that Jesus is the Messiah. All are saved in the same way, through belief in the gospel of Christ, both Jew and Gentile.
- This blindness will remain UNTIL the fulness of the Gentiles – the full or complete number of the Gentiles - have come in. When that number is accomplished, and only God knows what the number is, at that point, the day of grace will be over. This will occur at the end of the Tribulation period, what is described as Daniel's Seventieth Week (Dan 9:24-27), before Christ returns to earth to establish His millennial kingdom. It will be Pentecost over and over again at that point, with the Jews living in that period of the Great Tribulation delivered by the return of Christ (Zech 12:10). After Israel is spiritually restored, Christ will establish His millennial kingdom on earth, as king in Jerusalem, sitting on the throne of David (Luke 1:32–33). Israel will be regathered from the ends of the earth (Isaiah 11:12; 62:10). The symbolic “dry bones” of Ezekiel’s vision will be brought together, covered with flesh, and miraculously resuscitated (Ezekiel 37:1-14). Israel will become the channel of blessing to the nations in the Millennium.
- The future conversion of Israel was predicted in the OT.
 - In Isaiah 59:20-21, God will turn ungodliness away from the Jews, which is another way of referring to salvation. At His Second Coming, Jesus will remove all ungodliness from Israel. The nation of Jews alive on earth in that future day will all be saved by faith in Jesus.
 - In Isaiah 27:9, God renews His covenant with Israel at that time when He removes their sin. The sin of the Israelites will be removed when they obey the gospel and trust in Christ for their salvation.
- Even though it seemed that in Paul’s day the Jews were enemies of God and were against Jesus, they are still beloved – if for no other reason, then “*for the fathers’ sakes.*” The Jews are still God’s chosen people. God judges the nations by their treatment of Israel (Gen 12:3; Matt 25:40). As Christians, we should pray for the Jewish people that they will come to know Jesus as their Messiah (Ps 122:6-9). God’s gifts and calling are irrevocable. God’s promises cannot be broken, not even by human unbelief.
- In V30-31, Paul sees salvation as working out for both groups and in such a manner that each in some way assisted the other.
 - The Gentile Christians came from unbelief/disobedience; yet God showed them mercy, in part through the unbelief/disobedience of Israel.
 - If God used the disobedience of Israel for the good of Gentiles, He could also use the mercy shown to Gentiles for the mercy of Israel.
 - Both Jews and Gentiles are guilty before God. Such being the case, He can have mercy upon all – Jews and Gentiles alike.

4. The Doxology (11:33-36)

(i) *The Inscrutability of God, 11:33-34*

- As Paul considers God’s great plan of salvation, he breaks into praise.
 - God’s riches are beyond comprehension. When Paul thinks of Christ’s redemptive work, he sees it as “riches” beyond anything held by the world.
 - God’s wisdom & knowledge are beyond comprehension. No one would have ever conceived of God’s plan of salvation.
- “*How unsearchable are his judgments, and his ways past finding out!*” God is incapable of being searched into or understood. It’s not that we cannot know God at all, but rather that we can never get to the bottom of who He is in His greatness. There are some things about God and His ways that we will not understand on this side of eternity because these things are deeper and more profound than we can grasp (Isa 55:8-9).
- Paul refers to Isaiah 40:13 to express the infinite wisdom and knowledge of God, by affirming that no being could counsel Him. There is nothing more absurd than for a man to contend with God, or to find fault with His plans. He is God and we are not. It is impossible for created beings fathoming the mind of God (1 Cor 2:16; Ps 139:6).

(ii) *The Autonomy of God, 11:35*

- Paul refers to Job 41:11 to emphasize that God is not answerable to anybody. No one could plead his own merits with a claim on God. All the favours of salvation must be bestowed by mercy or grace. God has a right to bestow them when and where He pleases.
- The quotations from Isaiah 40:13 and Job 41:11 emphasize both God’s wisdom and sovereign conduct; no one can make God their debtor. God is self-governing, self-ruling and self-determining. He is not under obligation to anyone outside of Himself to do what others would impose upon Him to do.

(iii) *The Majesty / Glory of God, 11:36*

- Our response should be 1 of unqualified praise and adoration.
 - “*For of Him*” - God is *the source* of all things. He is the beginning of all things. He is the Alpha (the first letter of the alphabet), the Beginning!
 - “*Through Him*” - God is *the channel* of everything. Nothing can fall outside of His plan and purpose.
 - “*To Him*” - God is *the goal* of all things. Everything must end up with God. He is the final purpose and goal of all things - He is the Omega.
- Supreme glory belongs to God - “*to whom be glory for ever. Amen.*” Our lives take on eternal significance as we devote ourselves to this eternal purpose of God. The point of all the deep doctrinal truths of Romans 1-11 is to bring us to humble worship before our great God, who planned our salvation so that we would be to the praise of His glory and grace.