

Session 1

The Importance and Necessity of Understanding Romans 11:25

A. Introduction

1. In Romans 11:25, Paul is talking to a predominantly Gentile audience in the Church of Rome. He has a tremendous pastoral burden for them as a people.
2. Paul is going to bring them into an understanding of some new dimensions of God's purposes.
 - a. He is addressing the importance and necessity of understanding the mystery of Israel.
 - b. The very crux of Rom. 11:20–22 is that their personal faith would be put in jeopardy if they do not have understanding of the dynamics that could happen within their lifetime.
 - c. If the people of God were ignorant of these dimensions of God's purposes, it would lead them into spiritual arrogance and to ultimately resist the truth of God. Paul is warning them that their very faith could be jeopardized because of their ignorance.
3. What is the mystery of God? (Rom. 16:25–26)
 - a. There are mysteries in the Gospel of our LORD Jesus Christ. By His grace, the LORD will release and reveal these mysteries to His people, the Church of Jesus Christ.
 - b. These mysteries of the Gospel are not “new truths” but they are truths that have been hidden. At the right time and season, the Holy Spirit will reveal them to the people of God.

B. “I do not desire, brethren, that you should be ignorant...” (Rom. 11:25)

1. The verse speaks of Paul's tremendous burden for the Gentile Church to understand the mystery of Israel.
2. If it is important for the Church during Paul's generation to understand this mystery, it is even more crucial for our generation.
 - a. We are the generation in which the LORD will return!
 - b. We are the generation in which Israel has returned to her land!
3. We must develop a sense of urgency to understand this mystery. Many things are bearing witness to the fact that in the next several decades, things would really culminate with the coming of the Lord.

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4. We need to ask the LORD for the spirit of the sons of Issachar (1 Chr. 12:32) so that we may understand the times and know what to do.

C. “...lest you should be wise in your own opinion...” (Rom. 11:25)

1. Paul’s concern for the Roman church in Rom. 11: 20–22 is that this ignorance would actually grow into arrogance. It would end in apostasy before it was over. That is what burdened his heart.
 2. Apparently, arrogance and haughtiness were beginning to subtly set in within the Roman Church towards the issue of Israel.
 3. Two general attitudes began to develop in the hearts of Gentile believers (Rom. 11:18–22):
 - a. A presumed superiority over the Jewish people due to their rejection of the Gospel;
 - b. A subtle dishonoring of Jewish believers of Jesus (i.e. Messianic believers) in their midst.
 4. Paul tells the Gentiles not be ignorant of this mystery as they could end up in trouble.
 - a. Ignorance or the lack of understanding will give rise to arrogance. Arrogance will lead to passive resistance against the truth of God and eventually becomes active resistance against God (i.e. lawlessness). The end result will be apostasy and in this context, anti-Semitism.
 - b. Not everyone’s ignorance ends up in arrogance. However, when pressure comes (e.g. during the End of the Age), being ignorant can have serious consequences.
 - i. We cannot afford to be ignorant when the pressure comes. This ignorance, if not dealt with and removed, will continue to grow unperceived under the surface. Eventually, we will have a root system of arrogance that we are not even aware of.
 - ii. A lack of understanding will lead to arrogance, compromise and eventually result in the possibility of the Gentiles denying their faith and thus being cut off by God. This was the chief concern and burden of Paul.
 5. Most Gentile believers are significantly unaware of the plan of God as revealed in Rom. 11:18–20, and of the jeopardy they will be in if they do not understand it so as to cooperate fully with the grace of God.
 6. The Lord is going to help us to comprehend the mystery of Israel in a complete way. We are going to receive the full weight of Paul’s revelation in Rom. 11.
 7. It is critical for the Gentile Church to re-connect to the purposes of God for Israel. Only by understanding and contending for God’s purposes for Israel would we be entering into God’s larger purpose.
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8. It is God's plan to unite the two groups in deep, affectionate partnership, humility and agreement. The Jews, according to Paul, had served the Gentiles richly even in their failure (Rom. 11:12).
9. When we come into agreement with God regarding His plan and purposes for Israel:
 - a. We must not give in to unsanctified sympathy and affection for the Jews apart from God's desire and plan.
 - b. We must recognize that God desires to bring her into her fullness through great fire and testing (Zech. 13:9).
 - c. We are called to be bold in proclaiming God's plan for Israel and to stand with her in prayer for her salvation and destiny while she undergoes testing as part of God's plan for her.

D. Five Dimensions of the Mystery of Israel

1. Israel's blindness to the Gospel is pre-ordained by God.

"...blindness in part has happened..." (Rom. 11:25)

 - a. Paul understands that the blindness that has come to his ethnic Israelites is due to the divine and sovereign purpose of God. He also understands that it is neither total nor final. God is not finished with Israel!
 - b. Because of the fall of Israel and her failure to recognize Jesus as her Messiah, the Gospel had come to the Gentiles. This was part of God's divine plan and sovereignty (Rom. 11:7–12).
 - c. To fully comprehend this, we need to develop an understanding of the mystery of God's election (Rom. 9:14–23).
2. Israel's blindness to the Gospel will be lifted.

"...UNTIL the fullness of the Gentiles has come in." (Rom. 11:25)

 - a. God promises that Israel will receive the Gospel and return to her Messiah when the fullness of the Gentiles has been fulfilled.
 - b. The fullness of Gentiles refers to:
 - i. The preaching of the Gospel to the ends of the earth (Matt. 24:14);
 - ii. The fullness of God's power manifested in the Gentile Church (Joel 2:28–32);
 - iii. The rise of the mature Bride of Christ (Eph. 5:25–27; Rev. 22:17).
3. All Israel will be saved.

"And so all Israel will be saved..." (Rom. 11:26)

 - a. This is not just a Bible verse; it is a spiritual reality. We cannot enter into this reality except by revelation.

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- b. There will come a time, after the “fullness of Gentiles” has come in, where not only would Israel’s blindness be lifted, but her sinful behavior and ungodly idols, patterns and cultural compromises would also be taken away at a national level.
 - c. Three dimensions to the fullness of Israel’s salvation:
 - i. Fullness of salvation (Zech. 13:8);
 - ii. Fullness of deliverance from her enemies (Isa. 26);
 - iii. Fullness of cleansing and removal of her sins (Isa. 27; 59; Zech. 13:1–6).
4. Israel is the beloved of God.
“...*but concerning the election they are beloved for the sake of the fathers.*” (Rom. 11:28)
- a. Paul tries to connect the Gentile believers with the mindset and emotions of God towards the unbelieving Jews. Even when there is great resistance from the ethnic Jews towards Jesus and the Gospel, *God still loves His beloved people.*
 - b. What will bolster the heart of Gentile believers in their commitment to Israel in the face of fierce opposition and pressure in the coming days is the delight of Jesus for His people. The Gentile believers need to remain connected to Jesus’ heart for Israel.
 - c. Paul’s reference to the “election” speaks of the Jewish people being chosen by God from among the nations to fulfill His purpose.
 - i. God elected them from among all of the peoples of the earth to be the ones to walk out the eight divine entrustments in Rom. 9:4–5 and to walk out the partial blindness and failures.
 - ii. Most of all, Israel has been elected to express the fullness of a nation that walks in obedience to God before all the peoples of the earth.
 - d. Jesus has great zeal and passion for Israel as He views her not just based on her present reality. He views her according to His covenantal commitments to her fathers (i.e. Abraham, Isaac, Jacob, Moses, David).
 - e. Jesus also views her according to His commitment to her destiny and fullness in the days to come. He views her according to her past heritage and her future obedience and devotion. He is filled with love for her that is both covenantal and prophetic in nature!
5. God’s call for Israel is irrevocable!
“*For the gifts and the calling of God are irrevocable*” (Rom. 11:29)
- a. Though her current condition is discouraging, Jesus has not forgotten her destiny and what she has been chosen for. His covenantal commitment to deliver her from both the nations and her own disobedience will stun the Jews and cause the nations to tremble (Isa. 49:14–16; Ps. 102:12–16).
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- b. His purpose in electing Israel is laid out in detail in Deut. 28:1–4. This is related to their complete and careful obedience that will result in great blessings of the LORD upon her.
- c. At the End of the Age, upon being provoked to jealousy by the Gentile Church, Israel will in turn provoke the nations of the earth under the leadership of Jesus to walk out the commandments of the LORD. The nations will flock to Israel to learn from her that they might walk in the same blessings and abundance (Isa. 2:2–3).

E. Three Litmus Tests of Understanding the Mystery of Israel

1. We love and pray for Israel (Rom. 9:2–3; 10:1)
True understanding of the mystery of Israel will cause us to devote a large amount of time to love and pray for Israel.
2. We are awestruck by God (Rom. 11:33–36)
 - a. True understanding of the mystery of Israel will awaken our spirit to be in awe of God: “Oh! The depth of the riches...” in Rom. 11:33. If this does not cause us to be awestruck, then we have not fully understood it.
 - b. Regardless of how much we study this mystery, we have not really touched the essence of this truth yet if it does not awaken our spirit with awe towards God.
 - c. There is no other response that should give us the confidence that we have understood. Unfortunately, so many Gentile believers get caught up with being sentimental towards Israel but they are not awestruck with Jesus and with the plan of God.
3. We will live for God with reckless abandon (Rom. 12:1–2)
 - a. When we understand Romans 11:25, it will awaken awe in us (v.33–36) which will produce this steady abandonment of chapter 12:1. If it does not produce a sense of living with abandon unto the Lord or a desire to be wholly given to God, then we have not understood Romans 11.
 - b. One of the great theological mistakes of history is that the “therefore” in Romans 12 points back to Romans 3 – 8. On the contrary, Romans 12:1 is actually all about Romans 11.
 - c. If you find yourself more reluctant to give your time, money and energy to God, you have not understood Romans 11 even if you have preached on it for years. If you find yourself with greater grace and a greater ease to throw yourself into the fullness of what God is saying and doing, then you have understood the message of Romans 11.

Session 2

A Basic Foundation in Understanding Israel

A. Introduction — Seeing the Big Picture

1. Salvation is by grace alone, through faith alone, in Christ alone for all people. There is no separate plan of salvation for Israel (Rom. 4:1–3).
2. God only has one people, one Body, one Bride, and one redemptive plan. The end of that plan is that both Jew and Gentile would be united into one new man (Eph. 2:15).
3. There is no distinction between Jew and Gentile from the standpoint of the Gospel. While God maintains His election of Israel as His redemptive vehicle on the earth, He enforces no distinction between Jew and Gentile. Even from the Old Covenant, God has always desired all nations to enter into that covenant and be grafted into His covenant people (Acts 15:9; Rom. 3:22; 10:12; Col. 3:11; Ex. 12:48; Num. 15:15, 26).
4. Standing with Israel does not mean agreeing with everything they do!
Very much like parents who will stand by their child to the end (no matter what happens), but will strongly disagree with some of their child's decisions, so we are called to stand (as God Himself does) by Israel's side, even though we might and should disagree with some of her policies.
5. Standing with Israel does not mean adopting Jewish culture.
Flying the Jewish flag and blowing the shofar does not mean that we are standing with Israel. In like manner, not flying the Jewish flag and not blowing the shofar does not mean that we are not standing with Israel. If you like Jewish culture, enjoy it. If you do not like their culture, there's no need to worry about it. The issue is not their culture.

B. The Real Issue about Israel

1. The Real Issue — God's Sovereign Election (Rom. 9:11)
 - a. The issue about Israel isn't actually about Israel! It is about God and His sovereign right to elect (choose) a people through whom He would reveal Himself.
 - b. This issue goes back to the Garden of Eden where God elected a tree and demanded that man would honor His election. Man rebelled against this, and we are living the rest of history in the fallen world as a result.
 - c. But God has a plan! God elected and chose to confine Himself to a course of action on the earth. That course of action was to bring Himself forth in the flesh through a woman. That woman would come from a specific lineage that God

would choose. The whole of history from Adam through Christ, and even until now, is about God exercising His right to choose (Gen. 3:15).

2. Israel exists because God elected a gentile, pagan, idolatrous Iraqi named Abram (Gen. 18:18)
 - a. God chose him, set him apart, changed his name to Abraham, and made a covenant with him. God did not choose Abraham because he was Jewish, or even righteous.
 - b. Instead, God chose a man through whom He would reveal Himself to the nations of the earth, and set that man apart to be the father of a new nation that was not a nation. God chose that salvation would come through Abraham.
3. God elected Isaac, and not Ishmael. God elected Jacob, and not Esau. It was not because of anything about the individuals, but it was about God choosing a lineage through which salvation would be made available to all who believe. There could only be one line, because Jesus was going to be human (Rom. 9:11).
4. Out of the nations of the earth, God called forth His very own nation. It was never about Israel but was always about God creating a context to be born into and to bring salvation to the nations through. It was about God declaring Himself to the nations.
5. When we speak of Israel, we must understand that we are speaking of God's sovereign election of a people through whom He would bring the light of revelation and eventually the Light of Christ (Rom. 9:20; 11:17–22).
 - a. We must tread with reverence on the holy ground of Israel, knowing that we tread in the realm of God's Right to Choose.
 - b. We must not become arrogant against God and those He has chosen, nor be wise in our own estimation and question God's choice.
 - c. We must have a holy fear regarding the issue of Israel, because we tread in the realm of the kindness and severity of God.

C. God is NOT Finished with Israel

1. God has not rejected Israel (Rom. 11:1–2);
2. Israel's rejection of God in Christ is neither full nor final (Rom. 11:11);
3. Israel has experienced a partial hardening (Rom. 11:25);
4. God's calling is irrevocable (Rom. 11:28–29);
5. ALL Israel will be saved (Rom. 11:26).

D. Jesus is returning to Jerusalem to Rule the Earth

1. We must understand that Jesus is coming back to the earth to rule forever from a throne, and that throne will be in Jerusalem (Acts 1:1–12; Ps. 132:13–14; Jer. 3:17;
2. We must understand that Jesus is returning to the remnant of Israel that survives the Great Tribulation and who then repent and believe in Him. He is not returning to “the Earth” in a vague way, but to Jerusalem specifically. He is not returning to “humans” generally, but specifically to redeem Israel (Zech. 14:4, 16–17; Ps. 110:2; Joel 3:17).

E. Israel was and will be God’s Vehicle of Salvation

1. The reason that Israel is “the chosen people” or God’s set apart nation is not because they are Israel. Rather, they are Israel because God has chosen them as a people through which salvation would be brought to the ends of the earth.
2. His original plan was to bring “salvation” (justice, righteousness, peace, order) to the earth through Adam and Eve and their descendants. After the fall, God once again set apart a people through Abraham and Sarah, and ordained that salvation would be brought to the Earth through this people.

“You worship what you do not know; we worship what we know, for salvation is from the Jews.” (Jn. 4:22);

“I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous.” (Rom. 11:11);

“In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.” (Gen. 22:18);

“Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel.” (2 Tim. 2:8);

“The scepter shall not depart from Judah, nor the ruler's staff from between his feet, Until Shiloh (Jesus) comes, and to him shall be the obedience of the peoples.” (Gen. 49:10);

“I see him, but not now; I behold him, but not near; A star shall come forth from Jacob (Jesus), A scepter shall rise from Israel, And shall crush through the forehead of Moab (cf. Gen 3:15), And tear down all the sons of Sheth.” (Num. 24:17).

F. Satan has ALWAYS Sought and will CONTINUE to Seek to destroy Israel

1. Satan has always sought to destroy the Jews. He knows that God has ordained that he be cast into prison and then into the lake of fire for eternity.
 - a. His first desire is to avoid this imprisonment and unbearable eternal punishment.
 - b. From the start, he has set out to destroy Israel because Israel is God's vehicle to restore His divine order to the earth.
2. Satan is seeking to exploit Jesus' "prophetic loophole". Jesus, pronouncing a judgment upon the blind guides of the Jews at the end of His ministry, declared that He would not return for His second coming until the Jewish leadership in Jerusalem welcomes Him back as the Messiah and the Son of God (Matt. 23:39).
3. From Genesis until now, Satan has sought to stop the prophesied "Seed", Jesus, from coming forth. While this battle is inevitably futile, it is still very real (Rev. 12:3–17).
 - a. Throughout history, God has narrowed the way in which He would come, and each time, Satan has set out to destroy the people through whom Jesus would come.
 - b. In this prophecy, Jesus gives Satan a clear target. If Satan can destroy all the Jews and Jerusalem from the earth, then there will be no Jewish leadership in Jerusalem to welcome Him back.
 - c. In this way, Satan would be able to accuse God as being a liar.
4. Satan's rage is working in cooperation with and under the sovereign leadership of God to refine and ultimately redeem Israel (Zech. 12:2–3; 14:2).

G. Israel is God's Litmus Test for the Church and the Nations in the End Times

1. A litmus test is a crucial and revealing test in which there is one decisive factor.
2. God will use Israel as the litmus test to reveal the truth of the inner nature of both the Church and the remnant of the nations in the End Times (Matt. 25:31–46).
 - a. After the second coming, all the people of the nations who are not killed and who do not accept the Mark of the Beast will be brought before Jesus and judged by their treatment of the Jews during the Great Tribulation.
 - b. It is not their "works" towards Israel that will gain them merit, or their failure to stand Israel that will condemn them, but rather it is their response to Israel that will reveal the truth of what is deep in their heart.

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3. The Church will also be judged according to her stance towards Israel (Rom. 11:18–22).
 - a. Paul gave a very dire warning to the Gentile Church in Rome concerning their attitude towards the Jews who were then rejecting Jesus. Paul boldly stated that if these Gentile believers became arrogant towards the unredeemed Jews, they would be in danger of departing from the faith.
 - b. Some Gentile believers arrogantly compare themselves with the Jews who have rejected Christ and think that they are ‘better’. In doing so, the Gentile believers are standing before God on the basis of works and no longer on the basis of faith in God’s goodness, are no longer in the faith, and hence, no longer saved.
 4. The way Nazi Germany treated the Jewish people in World War II was a dress rehearsal for what is coming.
 - a. The Church in Germany, for the most part, failed to stand for the Jews against the Nazis. They preferred their comfort, status, and lives to standing with the Jews. A lack of proper understanding and passion for Israel led them to betray the Jews to death.
 - b. We must cultivate a theological understanding and a passion in our hearts for the Jews, so that we will have an unyielding resolve to stand with them.
 5. The Church will provoke Israel to jealousy through signs, wonders, and the prophetic spirit, as well as through sacrificially standing with them. Scenarios such as these will take place during the End Times:
 - a. Under the Antichrist’s mark-of-the-beast system and persecution, we will take Jews into our homes. They will see our bare cupboards but when we pray to Jesus, God will provide supernaturally. They will witness us prophesying and praying to begin and to end plagues, and to be protected from plagues.
 - b. When they see God answer, this will cause them to think, “This is like Moses and Elijah! This is what Yahweh does!” This will provoke them to jealousy.
 - c. We must build a theology and develop a passionate heart NOW concerning Israel so that we can operate in this way in the days to come.

H. Israel is the Litmus Test of the Apostolic Heart

1. Paul’s ministry revolved around his desire to see the Jews come to the saving knowledge of Christ (Rom. 9:3; 10:1; 11:13–14).
 2. In this day when we believe and long for the restoration of the Apostolic ministry, let us remember that the heart of Apostolic ministry beats for the salvation of Israel. Paul, a leading authority on the Apostolic ministry, declared this truth in his ministry.
 3. Paul went so far as to wish that he himself could be condemned to eternal damnation in the lake of fire if that would bring Israel to salvation.
 4. We should evaluate our hearts and ministry by this standard. Do we feel for Israel what God feels for Israel? Do we shape our prayers, our preaching and our ministries around the hope that Israel would be moved to jealousy and be saved?
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Session 3

The Mystery of Israel

(Romans 9 – 11)

A. The Mysteries of the Gospel (Rom. 16:25–26)

1. There are mysteries in the Gospel of our LORD Jesus Christ. By His grace, the LORD will release and reveal these mysteries to His people — the Church of Jesus Christ.
2. These mysteries of the Gospel are not “new truths” but they are truths that have been hidden. At the right time and season, the Holy Spirit will reveal them to the people of God.
3. Therefore, we need to take heed to what the Spirit is saying to the Church at all times (Rev. 2 – 3).
4. Currently, the Holy Spirit is (at least) revealing and emphasizing two mysteries of the Gospel:
 - a. The destiny and call of the nation of Israel (Rom. 11:25);
 - b. The restoration of the First Commandment (Eph. 5:32).

B. The Importance of Understanding Israel

1. We need to know God’s heart for Israel (Zech. 13:7–9; Rom. 11:1–2, 11–15, 26 & 29).
2. Israel will play an important role in the End Times and in the Second Coming of Jesus (Zech.14; Matt. 23:37–39).
3. Israel is God’s litmus test of obedience and faith during the End Times (Isa. 49:17–26; Matt. 25:31–46).

C. The Mystery of Israel (Rom. 11:25–26)

1. It is vital for prophetic messengers to understand the heart of God concerning Israel, and to effectively equip the Body of Christ with this understanding at the End of the Age.
2. The mystery of Israel was one of the foundational realities that fueled Apostle Paul’s mission to the Gentiles. This vision was rooted in Paul’s understanding of the heart of God and not in Paul’s sense of patriotism or an earthbound concern for the state of Israel out of human zeal.
3. In Rom. 11:25–26, Paul exhorted the Gentile believers not to be ignorant of this mystery but to have a correct understanding of the calling and destiny of Israel.

D. God's Sovereign Leadership over Israel (Rom. 9:1–33)

1. God's zeal and calling for the nation of Israel
 - a. Israel was at the forefront of Paul's mind as an apostle to the Gentiles (v.1–2);
 - b. Paul had a great apostolic burden for Israel (v.3).
 2. Israel had been entrusted with these eight-fold divine entrustments (v.4–5):
 - a. The adoption (Ex. 4:22);
 - b. The glory (Ex. 19);
 - c. The covenants — Abrahamic, Davidic, Palestinian, New (Josh. 1, Jer. 31:31–34);
 - d. The giving of the Law (Ex. 20);
 - e. The service of God (temple ministry and the priesthood);
 - f. The promises (Isa. 60 – 66);
 - g. The fathers and the patriarchs (the Old Testament);
 - h. The lineage through which Christ would come.
 3. Israel's presumption (v.6–8)

The word of God is true, but not all Israel (natural) is Israel (Messianic, Millennial Israel).
 4. God's election of Israel (v.9–13)

God's election of Israel reveals the wisdom and the mercy of God. The purpose hinges on the leadership of God. God brings it about and we are called to cooperate.
 5. God is free to choose (v.14–16)
 - a. The glory of God comes to whom He wills since it is His glory.
 - b. His election is about His mercy. His mercy is revealed in Him choosing a people. However, God's choice of Israel did not mean their automatic salvation.
 - c. It meant that Israel was offered a divine mandate of leadership that they would walk in if they said 'yes'. It was to Israel to whom the glory was revealed and to whom He entrusted the glory to in order that others could also enter into this glory.
 6. God's mercy to Israel (v.17–29)
 - a. The mystery of God's election (v.17–18);
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- b. Israel as a vessel of wrath (v.19–22);
 - c. God's primary election of the Jews (v.23–29).
7. God's mercy on the Gentiles (v.30–33)
The vessel of mercy is the One New Man of Ephesians 2 and 3 — Jew and Gentile.
God will have a people for His Son.

E. We are called to stand with Israel

Matthew 25:31–46

Appendix

An Outline of Romans 9 – 11

A. Introduction

1. Romans 9 – 11 give us the basic and foundational doctrines in understanding God's heart and purpose for Israel based on Scripture.
2. This is a passage of Scripture pertaining to the heart and purpose of God for Israel that we must know.
3. This is where we begin as we seek to be "students" of the issue pertaining to Israel.

B. Simple outline of Romans 9 – 11

1. **Romans 9:** The Divine Election of Israel
 - a. Apostolic zeal and burden for Israel based on the Word of God (v.1–3);
 - b. Eight-fold divine entrustment to Israel (v.4–5);
 - c. The presumption by Israel concerning her divine election (v.6–13)
 - i. Election not based on natural descent but faith in God (v.6–9);
 - ii. Election not based on human merit but the sovereign will of God (v.10–13);
 - d. The mystery of election (v.14–23)
 - i. The election of Israel reveals the righteousness and mercy of God (v.14–16);
 - ii. The election of Israel reveals the sovereignty of God (v.17–21);
 - iii. The election of Israel reveals the justice and glory of God (v.22–23);
 - e. The divine plan of God for the redemption of the world (v.24–26);
 - f. The prophecy pertaining to the remnant of Israel (v.27–29);
 - g. The cause of Israel's stumbling and rejection (v.30–33).
2. **Romans 10:** The Present Rejection of Israel
 - a. The reasons for Israel's present rejection by God (v.1–13):
 - i. Israel did not see a need for salvation (v.1);
 - ii. Israel's misguided zeal for God (v.2);
 - iii. Israel's pride and self-righteousness (v.3);
 - iv. Israel misunderstood the Law of God (v.4–13);
 - b. The remedy for Israel's present rejection (v.14–17)

- c. The results of Israel's present rejection (v.18–21):
 - i. Israel is guilty before God (v.18);
 - ii. The Gospel has to the Gentiles (v.19–20);
 - iii. God still yearns for His people (v.21).
- 3. **Romans 11**: The Eventual Restoration of Israel
 - a. The rejection of Israel is not total (v.1–6);
 - b. The blindness of Israel is partially pre-ordained by God (v.7–10);
 - c. The rejection of Israel is not final (v.11a);
 - d. The fullness of Israel will lead to God's glory filling the Millennial earth (v.11b–15);
 - e. The promise of the future restoration of Israel (v.16–24);
 - f. Five dimensions of the mystery of Israel (v.25–29):
 - i. The blindness of Israel is partially pre-ordained by God (v.25);
 - ii. The fullness of the Gentiles (v.25);
 - iii. All Israel will be saved (v.26);
 - iv. Israel is still the beloved of God (v.28);
 - v. God's call for Israel is irrevocable (v.29).
 - g. Two litmus tests of understanding the mystery of Israel (Rom. 11:33 – 12:1):
 - i. It must awaken awe in us for God and cause us to worship God (Rom. 11:33–36);
 - ii. It must awaken us to live recklessly abandoned lives for Jesus (Rom. 12:1).