

“All Israel Shall Be Saved’ - God Fulfills His Promises - Part 3

Review:

- In our last lesson, we provided an overview of Paul’s teaching in 2 Thessalonians and in Romans chapters 9 through 11. We also considered what he called the “Mystery of Lawlessness” in 2 Thessalonians 2, a subject near and dear to our hearts in previous studies here.

Paul had already taught the believers regarding this when he was with them for three or four weeks after founding that assembly. But false teachers had already confused the believers greatly by teaching that they had already entered the Tribulation period. This was contrary to Paul’s teaching regarding the Rapture and it was therefore necessary to reteach them concerning this important component of the Mystery of Sacred Secret revealed to him for their encouragement.

The Mystery is essential to our understanding today, just as it was then. Without it, we cannot know what God is doing today, and therefore we cannot know what our part in this wonderful plan is all about. This explains the confusion many believers have in our current day and why there are so many divisions within the Body of Christ.

- Today we live in the Dispensation of the Grace of God. Only when we have been caught up into heaven’s glory will the Lord God again refocus on his chosen and beloved people, the Jews, and Israel as a nation will be reconstituted. That period when God again refocuses on his people, the Jews, is called in Jeremiah 30:7 “the time of Jacob’s trouble.” And as we have seen in so many ways already, the removal of the church from the earth occurs before the Tribulation begins, and that removal, the Rapture, will be the official end point thereof of the current dispensation.
- Near the end of chapter 11 of the Romans, the Apostle reveals the transitional event between the two dispensational workings of God, between the Dispensation of the Grace of God and the Tribulation Period. But the context of that is found in the previous two chapters and in the earlier verses in chapter 11. For review, these are some of the key chapters and verses that lead up to Paul’s teaching there at the end of chapter 11.

In summary of those scriptures, we note the following beginning in chapter 9:

- Paul’s great concern expressed here is for the Jews, for the nation of Israel. These were his own people and his heart was breaking over their rejection of their own messiah. But, he notes, that rejection was prophesied and also an elect remnant was part of that prophetic message.

To show that the apostle considers Israel's origins and history in chapter 9, illustrating the truth of God's purpose through divinely sovereign election, which is his focus in chapters 9-11:

- Romans 9:6-8, 11, 15-16
6 Not as though the word of God hath taken none effect. For they [are] not all Israel, which are of Israel:
7 Neither, because they are the seed of Abraham, [are they] all children: but, In Isaac shall thy seed be called.
8 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.
...
11 (For [the children] being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)
...
15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.
16 So then [it is] not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
- Not all those who were the natural and physical descendants of Abraham are counted under the terms of the "seed" promises. Only those who are of the election are so counted, and the successive selection of God from Abraham to Jacob and his twelve sons proves that.

So Ishmael and his descendants and Esau and his descendants are excluded. See also verses 27 & 29.

- When we reach the end of the chapter (where there is a bad chapter division it seems), the subject is changed from election and the promises given to the Jews to faith as opposed to works in the potter and clay analogy! This is so important as verses 21 - 24 make so clear:

[READ] Romans 9:21-24 [*This is all about Pharaoh in Egypt*]

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 [What] if God, willing to shew [his] wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, [*Moses and the Israelites*]

24 Even us [*also!*], whom he hath called, not of the Jews only, but also of the Gentiles?

Romans 9:30-33

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because [they sought it] not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed. [see Isaiah 8:14-15 and 28:16 for these references]

- So, God raised up a savior for Israel, even their own Messiah. But although they were seeking righteousness according to the Mosaic Law, they did not find it. They were seeking it according to their works and not according to faith. They therefore “stumbled” at the “stumbling stone”, even their own Messiah, our Lord Jesus. Amen. To stumble there and not to come by faith receiving his righteousness, even the righteousness which is “of faith” brings condemnation and judgment as Israel discovered. But the Gentiles were not under the Law and God has set aside Israel so that the grace of God independently of Israel and the Law might come to those who believe.
- In chapter 10 then, we saw that the foundation Paul was establishing was based on FAITH as the divine requirement as directly opposed to human works:

[READ] Romans 10:1-4

1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ [is] the end of the law for righteousness to every one that believeth.

- So the Lord sovereignly declares, as only he can, entire groups of sinners as the recipients of his kindness and love. Amazing.

But again, faith is the key here in chapter 10, while the promise and election were keys in chapter 9:1-29. The closer nation had stumbled upon the stumbling stone, their own Messiah, because they thought works, rather than faith, were required. Rather, it was the very righteousness of God that was required for salvation. The Jews missed

that by trying to establish their own righteousness as so many have done through the ages. May we never make that mistake.

Adding works to faith as a “requirement” of salvation under the gospel of grace, however that is done [as the cults always do, of course], is to cancel the free gift and replace that gift of God’s righteousness with our own. That is never acceptable before God and never will be, for it glorifies man and not God [or even Satan himself]. Satan is the master of religion for that reason.

- This brought us to the first section in chapter 11 where we saw how divine election ultimately explained Israel’s setting aside during the current Dispensation of Grace. Because of grace, faith and faith alone, independent of all works was required:
 - Chapter 11 is largely about Israel’s “cutting off” due to their unbelief and God’s elective work in turning therefore to the Gentiles. This is a prime example of God’s sovereign intersection in human affairs and in this case, not individually, but nationally.

This chapter is most profound, perhaps one of the most profound in the Bible, and a critical one indeed for those who would understand scripture and, through it, the very mind [and work] of God. He opens the chapter with this question in verse 1:

[READ] Romans 11:1, 5-7

1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, [of] the tribe of Benjamin.

. . .

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then [is it] no more of works: otherwise grace is no more grace. But if [it be] of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

- This is the critical question the apostle is answering in these pivotal chapters of the Romans. Paul means here “cast off” in an absolute sense, never to return to them again.
- Wonderful words are these: “election of grace”. Then shall God again continue to fulfill Israel’s promises exactly as they were written. Amen and amen. Yes, there is a future for an elect nation God will call. Amen.

There are some Jews who are saved today under grace, but that will not prevent God from carrying out his plan for his elect nation, for Israel in the future. And that is exactly what he writes about as he continues here in chapter 11. The church in no way cancels or substitutes for Israel in God's eternal plan. Many, many false teachers promote this teaching today.

- We have now come to the Olive Tree Analogy. That teaches not only Israel's temporary setting aside from God's plan, but also the certainty of their future redemption! We have recently studied these verses but with a different emphasis than we will today. Today, our focus is on Israel's hope for the future, as it is firmly established in the Word of the Living God, even here in the great letter to the Romans!

Our Outline Today: “All Israel Shall Be Saved’ - God Fulfills His Promises - Part 3”

The Olive Tree Analogy:

- **An Overview of God's Dispensational Plan According to Prophecy**
- **A Summary of the Meaning of the Olive Tree Analogy**

Next Time:

The Olive Tree Analogy:

- **Its Dispensational Significance by Divine Election**
- **A Somber Exhortation for All Believers Under Grace**

The Olive Tree Analogy:

I. An Overview of God's Dispensational Plan According to Prophecy:

- We will begin with chapter 11 and verse 11. This teaching is pivotal in Paul's teaching here since it declares boldly that though God's plan Israel as a nation has indeed been set aside during this dispensation, but that in the Lord's good timing, that plan for the Jewish elect nation shall be implemented. And, it will be far greater than it ever could have been in the Lord's sight as a result of our blessings under grace today. So wonderful.

So the Lord does indeed have a future plan reserved for his chosen people! In no way does the Body of Christ church replace or supplant the elect nation of Israel in the plan of Almighty God permanently.

But first here he reveals that central truth about how he is working today with unsaved Jews by way of the testimony of saved Gentiles:

[READ] Romans 11:11-14

11 I say then, Have they stumbled that they should fall? God forbid: but [rather] through their fall salvation [is come] unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them [be] the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation [or "jealousy"] [them which are] my flesh, and might save some of them.

- “. . . provoke to emulation [or jealousy]”: Verses 11 & 14: See also 1 Corinthians 10:22
- This is all about certain blessings that prophecy had promised to God’s chosen people being given instead to others (the Gentiles) explicitly contrary to the prophetic plan. That prophetic plan was to be carried out through Israel’s national salvation and what would then follow that as the Lord fulfilled his promises towards them (See Gen. 12:3 and many other prophecies following).

I said the current working of God under the Dispensation of Grace is “contrary” to what had been prophesied for Israel’s future blessing. While there are many differences (for example, heavenly blessings versus earthly in the 1000 year Kingdom, grace rather than Messiah’s Law as a guide, etc.), one in particular is highlighted here in verses 12-14. According to prophecy, God’s elect nation of Israel (made up of believing Jews) would be saved, and then salvation in the Millennial Kingdom would be offered to the Gentiles and their nations. But according to the Mystery revelation given to Paul for our dispensation of grace, it is very different. Gentiles would be saved individually without a national emphasis at all, and through their ministry to Jews, salvation would come to them through Gentiles, with no emphasis at all on a national identity. It is all personal today. The result today is identified in verse 5 of chapter 11: “a remnant according to the election of grace”, the saved Jews of our current dispensation.

This is the context-setting section here that immediately precedes the Olive Tree analogy in the following verses, so it is most crucial to understand it. So this “Jews first” and all that that means is no longer our guideline today since after Acts 28:28 Paul no longer went first to the Jews accompanied by signs and wonders, for they were for unbelieving Jews. There are many verses we could go to to see that, but we can look at that another time.

Acts 28:25-28

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

This also has significant implications for how God is working today versus how he was working in that transitional period of the Acts with signs and wonders and spiritual gifts as in the Corinthian church, for example. Indeed, so much has changed since Paul had finished this phase of his ministry. See chapter 13 of his first letter to the Corinthians and chapter 2 of 2 Thessalonians again for those teachings.t here

The Olive Tree Analogy:

II. A Summary of the Meaning of the Olive Tree Teaching:

[READ] Romans 11:15-18

15 For if the casting away of them [be] the reconciling of the world, what [shall] the receiving [of them be], but life from the dead?

16 For if the firstfruit [be] holy, the lump [is] also [holy]: and if the root [be] holy, so [are] the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; [*the allusion is to Jeremiah 11:16-17 & perhaps Ezekiel 31:12*]

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

- So, what does the Olive Tree Analogy in Romans 11 signify? It signifies the blessings of God through the Seed of the Woman, and, as the plan of God ultimately (and dispensationally) develops, the “elect nation”, Israel, itself, will be reconstituted. It shall be “life from the dead” indeed as verse 15 says. This is nothing like what we have today in the nation. For Israel is largely ungodly, whether that be Jews trying to live according to a law, Mosaic or otherwise, a minority, or the majority which is agnostic or atheist.

Those spiritual blessings had been originally promised for mankind as God’s response to Adam and Eve’s rebellion, Genesis 3:15. Eventually, God, by divine and sovereign election (as taught and proven in chapters

9-11), singled out a holy nation, Israel, as the promised future recipient of those blessings. But one by one the natural branches were broken off due to their unbelief. But God's original promises were unconditional, and therefore, though Israel would be judged for their national rebellion, and have been severely, God would someday sovereignly fulfill his plan of redemption for that nation using the Gentiles! That later teaching is part of the Sacred Secret revelation given to our apostle. Paul.

- So the Gentiles were being blessed under grace as Israel should have been. For God's blessings had begun to flow due to their grafting into the trunk and the life-giving root. So then also the Jews could be blessed now also, IF they were provoked to jealousy, he writes here, and that by the Gentile blessings under grace and not law.
- Also, take note that the root is mentioned and the trunk of the tree in several verses. Some branches are broken off while others are grafted into the root and trunk from which the life of the tree flows into the branches. This is extremely important. For it says here that we (believing Gentiles) have been grafted into the trunk as they also had been. It never says we were grafted into them as if the Body of Christ has been grafted into Israel and therefore should become "more Jewish" [*more Mosaic or even more Messianic*], but rather both have been grafted into the same living root and trunk in God's good and providential timing.

Conclusions and Applications:

- What we are learning here is that the sovereignty of God must be acknowledged when considering his workings, always. In God's good timing (of course, always!) Israel's "branches" were broken off. They are no longer connected to the life-giving trunk and root of the tree of faith. Rather, Gentile "branches" are connected.
- Paul here is not speaking, it seems here, of individual and personal salvation (though that is a related subject we should address) but of the blessings of God's direct working or lack of such within groups, even such a large group ultimately, even collectively of the Jews themselves (or later here, of the Body of Christ).
- If only we would cleave faithfully to the apostle's teaching concerning how God is working today **under grace**. What a difference it would make. Remember these words:

Romans 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)