

**Romans 11:25-36**  
**(Isaiah 62:1-3; Matthew 28:16-20)**  
**“A Mystery Revealed”**

## **Introduction**

Paul comes to the end of his extensive answer to the question, Why did so many of God's old covenant people reject their Messiah? Did God's promises to Israel fail? Has God given up on Israel? Have they stumbled so as to fall irrevocably? In answering this question, Paul first asserts God's sovereign right to save whomever he will. God owes salvation to no one, and if he gives us what we deserve, who can accuse him of injustice?

But Paul then quickly moves to reassure us that God rejects no one who calls on him in truth, and that in fact it is not God's lack of mercy, but our lack of missional passion, that is the great problem at the heart of salvation history. He assures us that if we confess with our mouths that Jesus is Lord and believe in our hearts that God raised him from the dead, we will be saved (10:9). Paul ends with a sweeping overview of salvation history, showing us that both Jew and Gentile, old covenant community and new, have a crucial role in God's great redemptive mission.

In these final verses, Paul shows us that the things that God has chosen to reveal to us, as well as the things that he chosen not to reveal to us, should both lead us to think less of ourselves and more of God. In other words, both should lead us to self-denying, God-exalting worship.

## **Body**

### **1. Understanding what God has chosen to reveal to us should lead us to humility and worship, to think much less of ourselves and much more of God (11:25-32).**

- *God first showed mercy to Israel both for Israel's sake and for the sake of the Gentiles, and then showed mercy to the Gentiles both for the Gentiles' sake and also for Israel's sake.*
- *In the end, God will save both “the fullness of the Gentiles” and “all Israel” (11:25-26). In other words, all his “children of promise” (9:8), both Jew and Gentile alike, will be saved and constituted together as God's people, God's family, God's one true Israel.*
- *So, we stand before the things God has revealed to us as we might stand before a range of majestic mountains that it is our joy to climb, and say, “For from him and through him and to him are all things. To him be glory forever. Amen.”*

**2. Not understanding what God has chosen *not* to reveal to us should *also* lead us to humility and worship, to think much less of ourselves and much more of God (11:33-36).**

- *God's thoughts are too deep for us to search out unless he chooses to reveal them to us.*
- *God owes us no explanation whatsoever for anything that he thinks or says or does. Anything he explains to us is sheer mercy.*
- *So we stand before the things God has not revealed to us as we might before the majestic night sky that we can only gaze upon but never hope to explore, and say, "For from him and through him and to him are all things. To him be glory forever. Amen."*

**Conclusion**

Theology should always lead to doxology, right thinking to right worship. And right worship leads to mission. Those who have seen his glory are called to declare his glory to the nations. Those who have no heart for worship simply do not know God, for to know him is to bow low in worship, adoration and praise. The fear of God leads us either to run away from him into the way of death, or to run toward him into the way of life. The way of life is the way of God's mission, a life of being on mission with the Lord of life. What could be grander? Why give your life to what is passing away, when you could spend and be spent on what is eternal? Why worship the passing show of this world when the Lord of life invites you to know him and enjoy him forever? Why settle for any life mission that has no eternal meaning when he invites you to join him in his great mission of redeeming his people along with all of creation?

*"For from him and through him and to him are all things. To him be glory forever. Amen."*

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