

Romans 11:1-36

**ISRAEL – TOTALLY REJECTED OR
RETURNING?**

**GOD'S PLAN FOR THE JEW, AND
FOR US**

- **INTRODUCTORY BACKGROUND**
- The first eight chapters of Romans are said to be **DOCTRINAL 1-8 -They tell us what we need to KNOW.**
- The final five chapters are **DEVOTIONAL 12-16 – Practical. -They tell us what we need to DO.**
- In the first eight chapters we learned that **righteousness is**
- **required** by our holy God,
- **revealed in Christ,**
- **received by faith in Christ,** and
- **realized in the life** by the power of the Holy Spirit.

- **Chapters 9-11 are DISPENSATIONAL**
- **Although chapters nine to eleven of the book of Romans are said to be parenthetical, they develop further the central thought of the epistle as expressed in the theme, “The Righteousness of God.”**
- **In these chapters, we see that the gift of God, in the Person of the Lord Jesus Christ, was rejected by Israel. The dispensational truth in this portion of Romans, outlines God’s dealings with His chosen people **in the past, in the present and in the future.****
- **In the past, Israel, as a nation, neglected her opportunity by despising God’s favor toward her.**
- **In the present church age, she has rejected the gift of God’s righteousness, as a nation, and failed in God’s purpose for her.**
- **But in the age to come, that is, in Christ’s millennial reign on earth, in the Person of His Son and Israel’s Messiah, God will fulfill all His promises to Israel, as a nation, bringing her into all the covenant blessings foretold in the Old Testament Scriptures.**
- **Throughout this section, Paul asks and answers some key questions about God’s righteousness as it relates to the nation and people of Israel.**

- **In Chap 9 we see God's sovereign choice in setting Israel aside to bring the good news of Christ to the world.**
- In chapter 9:6 , Paul asked the question, **"Has the Word of God failed because Israel has failed?"**
- In Chap 10 **we see Israel's choice in rejecting the Lord**
- In Romans 10 we see that Israel's rejection of Messiah was her own fault, for they knew and understood plainly the claims of Christ.
- In Chapter 11 Paul concludes his parenthesis to the Jew, by **explaining what God is doing about the Jew's salvation in the present time**, i.e the age of grace or the church age..
- In Chapter 11:1, 11, Paul asks, and answers the question " Is Israel's rejection permanent?" Is there any hope for the nation Israel, or was her failure fatal and final.
- **Paul reveals in this chapter, that**
- **1-God has not forsaken Israel**
- **2-God has simply postponed His work on their behalf until a future time,**
- **3- God still has a future for Israel as a nation, and**
- **4- God plans to completely fulfill and finish what He has started in regard to the Jew with respect to His promises to them.**
- In fact, in this chapter, we learn that **God has a plan for Israel as a nation, and a plan for us also,**

- About 4,000 years ago God called Abram out of Ur of the Chaldees and said that from him would come the nation of Israel. God made an unbreakable covenant with Abram in which God promised Abram that his physical seed would possess the land of Canaan forever and would be a great nation inter alia. God dealt in covenant relationship with Israel, and outside the covenant there was no salvation. **A Jew was under the covenant by birth but entered the covenant through faith in God's promise of Messiah to come who would reign over Israel on the throne of David.**
- **Israel looked for the Messiah, but when he came in the person of Jesus Christ they rejected Him. The message of Messiah, his salvation, and the establishing of his kingdom was given to Israel first, but Israel rejected the message.**
- **Therefore, God took the promise of salvation and the kingdom from the Jews and gave it to another nation, the church.**
- **“Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof” (Matt. 21:42-43).**
- **Thus, the gospel went to the Gentiles. This was God's discipline upon Israel for rejecting Messiah. But Romans 11 tells us that God still has a future for national, political Israel.**
- **Though Israel has been temporarily set aside in God's plan, God will again deal with her because since he has chosen them and has entered into covenant relationship with them, he must fulfill all his promises to them.**

- **OUTLINE**
- **GOD'S PLAN FOR THE JEW, AND FOR US INVOLVES**
- 1-10 **THE GRACE OF GOD**
- 11-24 **THE GRAFTING OF GOD**
- V. 25-32 **THE GUARANTEE OF GOD**
- V. 33-36 **THE GLORY OF GOD**

11:1-10 GOD'S PLAN FOR THE JEW, AND
FOR US
INVOLVES THE GRACE OF GOD

- **ROMANS 11:1-10 TEACHES THAT ISRAEL IS DOWN , BUT NOT OUT BECAUSE GOD'S REJECTION OF THE NATION ISRAEL HAS NEVER BEEN COMPLETE**
- **THE BIG IDEA IS THAT WHEN HARDENING THEM IN THEIR UNBELIEF GOD HAS NOT REJECTED HIS PEOPLE COMPLETELY BECAUSE HE HAS ALWAYS PRESERVED AT LEAST A SMALL REMNANT.**
- **1.) In 11:1-6, Paul gives 4 proofs that God Did Not Reject Israel Altogether since a Remnant of Jews Chosen by Grace Are Still Being Saved**
 - **a. Proof from the fact of Paul's own conversion v1**
 - **b. Proof from God's foreknowledge v2**
 - **c. Proof from Elijah and the 7000 v2-4**
 - **d. Proof from the fact that there is a Present Remnant. Vv5-6**
- **2. In 11:7-10, Paul then points out that Israel Stubbornly Resisted God's Ways, So God Deadened Their Senses to Spiritual Truth**

- verse 1.
- Paul had been speaking in chapters 9&10 about Israel's rejection of God and His program for them and their rejection of the gospel of Jesus .This rejection led to the question in verse 1.
- **I say then, Hath God cast away his people?**
- This question has been reworded in several ways thus:-
- *Has God completely written off the Jew and condemned them all to Hell?*
- *Is it impossible for them to be saved or is Israel finished as a people?*
- *Are they no longer the people of God?*
- *Is God finished with ever dealing with the Jews?*
- **The answer which Paul brings is a resounding, "NO!" God forbid.**
- **Paul says that such a thing is not even remotely possible! "NO!" God forbid.**
- **God did NOT reject Israel Altogether –**
- **We know that it is true that the Rejection of Israel is not complete because a remnant of Jews chosen by Grace are still being saved (v1-6)**

- **1. The Evidence of Paul's own Life. Paul's own conversion is proof**
- **For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. (*Romans 11:1*).**
- **To prove that God is still dealing with Jews, Paul first pointed out that he was living proof that God was still dealing with Jews. He says “ Though I am a Jew and an Israelite from one of the 12 tribes of Israel, and a physical descendant of Abraham, I have been converted to Jesus Christ, and I am saved!” That I am saved is proof that not all Israel is rejected.**
- **He had pointed out in Rom. 10:13 that salvation is available to any individual who will call upon the name of the Lord.**

- **2. The Evidence of God's Foreknowledge: God's foreknowledge is proof**
- **God hath not cast away his people which he foreknew (*Romans 11:2a*). Salvation is dependent on faith in Christ, and God foreknows the means as well as the end concerning who will be saved.**
- **What is true of individuals generally is also true of Israel as a people, because since God's foreknowledge is complete and inerrant, then God also knows the end of the story regarding Israel's future.**
- **God's foreknown and fore chosen people have not been permanently rejected, even if it looks as though permanent rejection has set in. **Because Israel was God's chosen people, they can not all be cast off.****

- **3 -The Evidence of Scripture- The Evidence from Elijah and the 7000**
- **In V. 1 we looked at God's Saving Grace**
- **Now in V. 2-10 we look at God's Selecting Grace**
- **First in V. 2-4 , we see God's Past Selection --Instance of remnant in time of Elijah (vv. 2b-4)**
- **² God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel saying, ³ Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. ⁴ But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.**
- **For his third proof, to demonstrate evidence of God's grace in action, now, just as in the past, and the fact that God always has a remnant, Paul cited the incident in the life of Elijah recorded in 1 Kings 19:10-18 when Elijah had become disheartened and depressed when Jezebel threatened to have him put to death.**
- **It seemed to Elijah as if the whole nation was carried away into idolatry and he complained to God that he was the only one left who was faithful in his devotion to God. But the Lord reminded Elijah that he had a remnant, for there were more than 7,000 who had not bowed to Baal, and had remained true to Him.**

- **2. V. 5-10 God's Present Selection- Mercy for the elect, justice for the hardened**
- **The Evidence of the Present Remnant. Vv5-6 is the fourth piece of evidence**
- **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 it is no more grace: otherwise work is no more work.**
- **In verses 5 to 7a the thought is of God's mercy for the elect.**
- **Paul now goes on to show that just as there was a remnant of faithful Israelites in the days of Elijah, that God also even then had a remnant of Jews in his day who were believing God. He pointed out that this fact was not based upon the faithfulness of Israel, but only upon God and upon His GRACE— i.e the undeserved and unmerited gift of God.**
- **The fact that there is a remnant who have accepted the Lord Jesus Christ, at the time Paul is writing, is further proof that God has not cast off His people; but Paul makes it clear that this is because of God's grace, and not their works.**
- **The message in this section of this passage is that Salvation Involves The Grace Of God. Salvation is by the grace of God alone! (Eph. 2:8-9), and not works, as corroborated by Titus 3:5 & Romans 4:4-5.**
- **It is not our deeds, our birth or our works. We are not saved because of who we are or what we have or can produce.**
- **It is of God's mercy alone that man is saved. It is only through meeting God's conditions that salvation is possible. To find life in God, salvation through Jesus Christ, we must appropriate what God has provided. This is true of redeemed Israel, as it is of redeemed Gentiles.**

- Paul then addressed the fact of ISRAEL'S PRESENT REJECTION
- ⁷ What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.
- ⁸ (According as it is written, God hath given them the spirit of slumber, (*a spirit of stupor*), eyes that they should not see, and ears that they should not hear; unto this day (*down to this very day.*)).
- What was it that Israel was seeking?
- Israel was seeking to attain to the righteousness of God through the laws they were given and their traditions. Many of them missed it because they misunderstood what the Law was all about, and were determined to go their own way. And the Lord hardened them and blinded them to the truth.
- However, they were those whom God had chosen, (here called the election) and regenerated and opened their eyes and their hearts to see that the Law was just a reflection of His perfect righteousness, so that they could believe. Cf Galatians 3:21-24
- What really happened is that in the past, Israel had stubbornly resisted God's ways, so God deadened their senses to spiritual truth. This is similar to what Paul says in chapter 1 about the Gentiles.

- **Paul then addressed The Prophecy of Israel's Present Rejection.**
- **⁹ And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:¹⁰ Let their eyes be darkened, that they may not see, and bow down their back alway**
- **Paul cites Psalm 69:22-23 here. It is a psalm in which David prays for the wrath of God to fall upon and punish his own countrymen who had attacked him. By rejecting David as their king and opposing and resisting his rule, they were really resisting God. So David pleaded with God to deal with these rebels as their sin deserved. They did not want grace, so let them have justice.**
- **The point that Paul is making is that these enemies of David were JEWISH enemies. The prayer that David prayed and the curse which he called down was against his fellow Israelites who had rejected God's anointed one. Just as they rejected David, Israel stubbornly continued to resist God's Ways, and are currently rejected because God deadened their senses to spiritual truth so that they rejected their Messiah King, the Lord Jesus.**
- **While the rejection of Israel is not complete and does not preclude a remnant, it is nevertheless real. Jesus made this very clear to the generation of His day , when he confronted the leaders of the nation of Israel and told them in Matthew 21:43)." Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.. "**
- **We learn in verses 8 to 10, that the Jews have not failed because they have been hardened, but that they have been hardened because they failed.**
- **Privileges not accepted as obligations are likely to become a source of injury rather than of benefit.**

11:11-24 GOD'S PLAN FOR THE JEW,
AND FOR US
INVOLVES THE GRAFTING OF GOD

- **We will see**
- **1 The Possibility of Regrafting. v.22-24**
- **2 The Mystery of Regrafting. V. 25-27**
- **3 The Attitude of Regrafting. V. 28-32**
- **4 The Unity of Regrafting V. 30-32**

- **IN THIS SECTION (11:11-24) WE SEE THAT ISRAEL'S LOSS HAS BECOME THE GENTILES' GAIN**
- **THE BIG IDEA IS THAT ISRAEL'S REJECTION BROUGHT SALVATION TO THE GENTILES AND WILL ULTIMATELY RESULT IN ISRAEL'S RE-ACCEPTANCE.**
- **THESE THINGS INVOLVES THE GRAFTING OF GOD BECAUSE REJECTION OF ISRAEL IS NOT FINAL V. 11-24 IN HOPE OF ISRAEL'S RETURN WE SEE**
- **1. Israel's Loss Has Become Gain for the Gentiles (11:11-12)**
- A. V. 11 The Reason for Israel's Present Rejection
- B. V. 12 The Result of Israel's Rejection and Return.
- **2. Israel's Acceptance Will Ultimately Follow . (11:13-16)**
- **THE PRACTICAL LESSONS FOR THE GENTILES are that**
- **1 We are Here for Them..... i.e for their benefit v 13-14.**
- **2 Our Repentance is a Win/Win Situation. V 15**
- **3 There is no room for Pride or Boasting but rather for Fear of the Lord (11:17-21)**
- **3. We have no right to be Arrogant v 16-18**
- **4 A Warning against Conceit and spiritual pride v 19-21.**
- **4. (11:22-24) God is Able to Display Both Kindness and Severity so we should never Presume against God's Kindness or Write Others Off Based on God's Severity**

- **1. The Possibility of Regrafting**
- **The Reason for Israel's Present Rejection- V 11**
- **Israel's Loss Has Become Gain for the Gentiles (11:11-12)**
- **I say then, Have they stumbled that they should fall? God forbid: but rather through their fall (*transgression*) salvation is come unto the Gentiles, for to provoke them to jealousy (*to make them jealous*). V 11**
- **Paul says, in effect, that Israel's present rejection by God is due to their refusal of the message of the Gospel, and because they refused to come to Christ for salvation.** Consequently, the rejection of the Jews has, benefitted the Gentiles, and fulfilled God's plan of Genesis 12, because the Lord turned to the Gentiles and opened the door of salvation wide for them.
- **The Bible indicates that Jesus came to the nation of Israel and presented Himself to them as their Messiah, but they refused to receive Him and the way was opened for the Gentile nations to come to Jesus, John 1:11-12.**
- **The Lord set them aside that He might reach out to us! But this is not a complete shutout for the Jews. In fact, Paul says that God has designed the offer of salvation to the Gentiles to provoke the Jews to jealousy, and bring them back to God. Paul will further explain this "jealousy" in verses 13-14.**
- **Paul said that eventually when the rejected Jew saw that Gentiles were coming to know God through the preaching of salvation by the Gospel of grace and that this was bringing men to Christ, that they would want the same for themselves.**

- **The Result of Israel's Rejection and Return.**
- **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?**
- **Paul's argument here is that if it is true that the current rejection of Israel by God because of their fall or transgression and their diminishing or failure has led to the riches of the Gentile world by their evangelization, then greater things will come about when the Jews believe?**
- **Paul implies that there are glorious possibilities for Israel, when they turn to God, as taught in several prophecies, as well as greater blessing for the Gentiles.**
- **Paul is here clearly anticipating the return of Jesus Christ and the setting up of His throne in Jerusalem, when the Jews will widely accept Him. Then, by their acceptance, greater blessing will come to Gentiles.**

- **Paul is convinced from his knowledge of the prophetic scriptures that in God's own time and way there will be a widespread turning of the Jews to Christ as their Messiah and Saviour.**
- **Their continuance as a people down through the centuries, remaining a distinct people, does point to their being preserved by the Lord for a divine destiny.**
- **The Jews returning to Palestine, we feel, is the setting of the stage; but we cannot be blind to the fact that many are now returning there still as unbelievers.**

- Although Paul has been talking about Israel's unbelief, most of those to whom Paul is writing are Gentiles- not Jewish. And so, Paul takes his message to the Jews and simultaneously presents a few **PRACTICAL LESSONS FOR THE GENTILES AS A RESULT OF THE JEWS FALL**
- **1 We are Here for their benefit to provoke them to jealousy.**
- For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means (*somehow*) I may provoke to emulation (*move to jealousy*) them which are my flesh (*fellow countrymen*), and might save some of them. (*Romans 11:13-14*).
- Paul was commissioned by God to take the gospel to the Gentiles, but it was his habit to approach the Jews FIRST in each city to which he went to preach. It was only after the Jews of a given city rejected the gospel that Paul would turn to preach to the Gentiles. And even when he did so, it was with a purpose of continuing to reach out to Israel by "moving Israel to jealousy".
- If he could not win Israel by preaching the gospel to Jews, then he would attempt to win Israel by preaching the gospel to Gentiles, according to the concept found in Deuteronomy 32:21, thus....
- "They have made Me jealous with what is not God; They have provoked Me to anger with their idols. So I will make them jealous with those who are not a people; I will provoke them to anger with a foolish nation."
- It is not as though God had one program in the Old Testament and then another in the New Testament. That which is taking place today was foretold long ago. What God is doing in the New Testament, He first promised in the Old Testament.

- **2 Our Repentance is a Win/Win Situation. V 15**
- **For if the casting away of them (*their rejection*) be the reconciling of the world, what shall the receiving of them (*their acceptance*) be, but life from the dead?**
- **Paul argues that if the rejection of the Jews has resulted in the Gentile world being reconciled to God by receiving the gospel and believing it, then it will be a much better outcome when the Jews accept the Lord, and as it were, returned to life from the dead.**
- **The idea here is that Gentiles ought to pray for, and to desire the conversion of Israel because this will bring about the very best for the world.**

- **There is no room for Pride or Boasting but rather for Fear of the Lord (11:17-21)**
- **3. We have no right to be Arrogant v 16-18**
- **¹⁶ For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.**
- **Paul uses two illustrations in verse 16.**
- **The first is of a lump of dough. The second is of a root.**
- ***If the First Piece of Dough is holy...* The rest of the lump of dough is also holy. *If the Root is Holy...* The branches are also holy. Here is the point. *If Abraham is holy...* His descendants, the Jews, are also holy.**
- **By “the firstfruits” Paul means the patriarchs, the founders of the nation, and they were holy in the sense of being consecrated to God—so the whole nation is set apart to God**
- **God had a special purpose for Abraham (The Root) in which He promised that all the world would be blessed through him, but He also has a special purpose for the descendants of Abraham, even though they have for the present time rejected God. **Makes us think of 2 Peter 3:9****

- **Admonition to believing Gentiles (vv. 17-22)**
- **Paul then goes on to take the second illustration and to expand upon it as he begins to warn Gentiles against boastfulness (17, 18), pride (19-21), and presumption (22).**
- **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;**
- **In the East when an olive tree becomes old and unfruitful, it is not uncommon for a young wild olive to be grafted into the old tree, so that the young wild olive gives new life to the old tree. In this way, less productive old trees are made productive again. The old olive tree here is Israel. The wild olive is the Gentiles. Israel had become unfruitful, so Gentiles were grafted in their place. But Paul says the wild olive branches have no right to glory over the old tree because it is through the old tree that they get their strength.**
- **As a result of some of the natural branches (i.e the unbelieving nation of Israel) being broken off, or rejected, the wild branch (the believing Gentiles) have been grafted in. We are now allowed the privilege of being placed in a personal relationship with the God of Heaven that we did not have before! c.f Ephesians 2**
- **We who were pagans have now been grafted into the promises of Abraham as promised in Genesis 12 in the Abrahamic covenant....and its reiterations in Genesis 15, 17, as explained in Galatians 3 etc, BUT we have no right to be arrogant and boast v 16-18**

- **18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.**
- Paul issues a warning in verse 18, to remind redeemed Gentiles that they should not boast about their new position in Jesus because "*The branches do not support the root, it is the root that supports the branches!*"
- The warning is to remind us from whence we came, and that as Gentiles we had no spiritual heritage of our own, of which to be proud. Church history shows us that Christians have often forgotten that Christianity has Jewish roots, and have at times acted as though we are the only branches which have ever graced the tree of God.
- What Paul is trying to get his readers to understand is that it is God, not the individual who is in control of these matters, and to remind us that we are saved today only because of the pure grace of God!
- Consequently, we have nothing to brag about, since we all deserve to go to Hell
- Ephesians 2:1-3 are clear in their teaching that we are guilty and wayward and deserving of the harshest of punishments, and are saved because of the work of God and His grace! **Therefore, if we will glory, let us glory in the cross and the empty tomb. Let us glory in the promises and power of our great God, Who loved us and gave Himself for us at Calvary!**

- **A Warning against Conceit and spiritual pride v 19-21.**
- **¹⁹ Thou wilt say then, The branches were broken off, that I might be grafted in.**
- **²⁰ Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: ²¹ For if God spared not the natural branches, take heed lest he also spare not thee.**
- **Paul here anticipates and responds to an objection from the mouth of a Gentile believer who says. “It is true that I cannot be arrogant of any spiritual heritage because I have no spiritual heritage, but I can be arrogant because God broke off His relationship with the Jews for their unbelief so that He might make a new relationship with me!”**
- **Paul points out that this fact should not push us to conceit but to fear. Rather than being arrogant, we should be humble, because what happened to Israel can also happen to the Gentiles if we do not continue in faith.**
- **For if God did not spare Israel, the natural branches because of unbelief, He will not spare us, the Gentiles whom he grafted in if we do not continue in faith, but become arrogant and proud.**
- **The same God Who grafted the Gentile believer in, is the same God Who can break them off if they become lifted up in their pride. Not broken off in the sense of their salvation, SINCE YOU CANNOT LOSE YOUR SALVATION, but in the sense of their effectiveness and usefulness to the Lord.**
- **If Gentiles depart from Him they will be cast off, just as unbelieving Jews were cut off.**

- The breaking off of the one branch and the grafting in of the other has nothing to do with the worth of the branch. There is really no difference between an unfruitful “natural” branch and a worthless “wild” branch.
- The issue is not the Gentile branch’s works or its worth, as compared to the Jewish branch. The issue is faith. The Jewish branch was removed because of unbelief. The Gentile branch was grafted in because of faith. The Gentile branch is in error by comparing itself to the Jewish branch when the Gentile branch should be looking to the trunk -- God.
- Here is the principle. Salvation by grace gives no believer any basis for pride. Blessings bring greater responsibility, but they do not indicate superiority. Israel in the past was given great blessings. The church today has been given even greater blessings. These blessings are the result of God’s grace and not an evidence that we are better than others. Our response to these blessings is to be one of humility and thankfulness as we realize that grace is always unmerited and undeserved. Arrogance flies in the face of grace. It is a perversion of grace. Grace is given only to the undeserving, never to the self-righteous who think they are better.
- In other words, do not presume upon the fact of being Gentiles—do not think that because of that, we shall have special favor from God. Only by accepting Christ as Saviour can either Jews or Gentiles find acceptance with God.
- The principle here is that God is no respecter of persons. The Jew comes to God in the same way that the Gentile comes to God - through faith.

- **IN HOPE OF ISRAEL'S RETURN**

- **1 The Possibility of Regrafting. v 22-24 and Restoration for believing Israel**

- **²² Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. ²³ And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. ²⁴ For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?**

- **There is a warning here to continue in faith. Believing Gentiles are here warned to continue in the kindness of God's grace, lest they be rejected by God. Paul is not trying to teach that those who are saved can lose that salvation. He is saying that those who are saved should remember they are kept in the same way they were saved, i.e by trusting in God. It is a warning against self-sufficiency.**

- **With this warning comes a promise to Israel. It is given to those Jews who would not continue in their unbelief, but would repent of their self-sufficiency and return to the Lord, and be grafted in again.**

- **Paul argues in verse 24 that since the Gentiles were grafted in or included to benefit from God's grace despite being by nature as a wild olive tree, how much more would the Jews who are the natural branches be grafted into their own olive tree---or their own spiritual heritage?**

- **In these words, Paul sets forth a confident hope, that in the future, by the providence of God, and by some special revealing of Christ Himself, there will be a wide-spread turning back by the Jews to God and the acceptance of Christ as Messiah and Saviour, and a restoration for a believing Israel .**
- **Neither Gentiles nor Jews have any claim upon God by virtue of anything in self, but only by grace as it is found in the Lord Jesus Christ.**

- **Gentiles** - Wild olive branch
- Was grafted in through faith
- If you continue in faith, you will remain
- You were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree

- **Jews**- Natural olive branch
- Was broken off because of unbelief
- If they do not continue in unbelief, they will be grafted back in
- How much more will these who are the natural branches be grafted into their own olive tree?

**V. 25-32 GOD'S PLAN FOR THE JEW,
AND FOR US
INVOLVES THE GUARANTEE OF GOD**

**V. 25-27 gives His Promises about
ISRAEL'S FINAL DESTINY**

**V. 28-32 gives His Purposes about
ISRAEL'S FINAL DESTINY -**

- **THE BIG IDEA HERE IS THAT GOD'S REJECTION OF THE NATION ISRAEL IS NOT FINAL; because ALL ISRAEL WILL BE SAVED AFTER THE "FULLNESS OF THE GENTILES".**
- **We have noted 1 The Possibility of Regrafting v.22-24. Now we see Paul revealing God's Promises about ISRAEL'S FINAL DESTINY in 2 The Mystery of Regrafting. V. V. 25-27 .**
- **²⁵ For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits (your own estimation); that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. ²⁶ And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:²⁷ For this is my covenant unto them, when I shall take away their sins.**
- **In the New Testament "mystery" means a truth which had been concealed, but is now revealed for the first time. The mystery of the Gospel had been hidden in the mind of God until its unveiling in the life and death of Jesus Christ; and Paul here has reference to a particular phase of Gospel truth, namely, the final restoration of Israel as a people. This mystery is composed of three points. The fact that**
- **a. The hardening of Israel is only partial.**
- **b. The hardening of Israel is to continue for a season**
- **c. The hardening of Israel will eventually pass away**

- a. The hardening of Israel is only partial.
- The present unbelief, spiritual blindness and rejection of Israel is only temporary
- Paul has already pointed to himself as an example of this. He is an Israelite and also a believer in Jesus Christ. The hardening which hardened Israel has not hardened him. Throughout the history of the church there have been and will continue to be Jewish believers.
- b. The hardening of Israel is to continue for a season until “the fullness of the Gentiles has come in.”
- Paul does not want us Gentiles to be uninformed by our own reasoning or opinion, of the mystery or new truth that a partial hardening has happened to Israel, as this will only continue thus until the fullness of the Gentiles has come. After the fullness of the Gentiles has come in, the hardening will pass away.
- **But what is meant by “the fullness of the Gentiles”?**
- The phrase does not mean when a predetermined number of converts have been won among the Gentiles, but it means that when the Gentiles as a people grafted with the Jews have come to the point to provoke Israel, God’s chosen people, to jealousy. According to the teaching of Scripture, the time is coming when the Jews will be so moved by the blessing that has come to the Gentiles, that they will be moved to seek that same blessing for themselves.

- We are reminded here of the parable of Jesus in Luke 14:16-24, where we see that the Father desires His house to be filled. But if those who are invited will not come, then He will invite others until His house is filled!
- Jesus told His disciples that they would see Jerusalem surrounded by armies and that this would mark the advent of a great destruction that would come upon the city. Jerusalem would fall and be *“trampled under foot by the Gentiles until the times of the Gentiles be fulfilled”* (Luke 21:24).
- c. The hardening of Israel will eventually pass away and there will be full restoration for Israel. Verse 26- 27 points out that in a future day, Israel’s eyes will be open to the Person of Jesus and all Israel will be saved as predicted in Isaiah 59:20, where it is written that *“There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.”* This is because the Lord’s covenant with Israel will be fulfilled as He takes away their sin. God will keep every promise or covenant He has made to Israel! Not one of them shall fail.
- Then the people of Israel will no longer be characterized by a rejection of Jesus.
- God wants us to know that He hasn't forgotten Israel, but He is filling His house with those who will come to Him during this age of grace.

- **Gentiles who have concluded that Israel had been rejected henceforth forever, and that they (the Gentiles) had been put in their place; are rebuked here in this section (vv. 25-27) because such Gentiles had become full of pride.**
- **There are those today who, not informed on scriptural teaching, hold to that error, and they tend to become proud and overbearing toward the chosen people of God. We do rejoice in the fact that the Gospel has been brought to the Gentiles, and that we are living in the age of grace, but let us not presume upon our privileges.**
- **Blessings from God should make for lowliness of heart, rather than for loftiness of pride.**

- Now we see God's Purposes about ISRAEL'S FINAL DESTINY in V. 28-32 in
- 3. The Attitude of Regrafting.
- ²⁸ As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes
- As concerning the gospel,
- Because the Jews have refused Christ, they are the enemies of God, just as any who refuse Christ are the enemies of God.
- Throughout the history of the church there has been an enmity between Israel and the church. It began with a Jewish persecution of the church. But as the church grew in power, the tables were turned and most of church history is a story of the church persecuting the Jews.
- In this present age, from the standpoint of the gospel the Jew is the enemy of the Christian faith. They deny that our Jesus is their **Messiah**. Somewhere along the line the church forgot to have. an attitude of regrafting Paul calls for such an attitude in this passage, because God has not forgotten about them, or about His plans for them.
- **but as touching the election, they are beloved for the fathers' sakes."**
- However, on account of Abraham, Isaac, and Jacob with whom God made an eternal covenant, God will not desert His chosen people.

- **29 For the gifts and calling of God are without repentance.**
- **The people of Israel continue to be “beloved” from the point of view of God because *the gifts and the calling of God are irrevocable.***
- **God will not go back on His Word. His promise is indestructible and unchangeable. God’s election to mercy is irrevocable.**
- **Since they were called by the Lord, that calling will be fulfilled and Israel will come to salvation through Jesus Christ.**
- **When Jesus comes, it will be a great day for the Jew because He will redeem them and receive them unto Himself, as predicted in Isa. 25:8-9; 43:25; 51:3; 55:12, and fulfill His plans on their behalf.**
- **While these verses speak primarily to the nation of Israel, there is comfort in knowing that God will always keep His promises. He can be trusted! We can take Him at His Word and know that He will do just what He promises to do, Rom. 4:21; 2 Cor. 1:20.)**

- **The Unity of Grafting V. 30-32**

- **³⁰ For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: ³¹ Even so have these also now not believed, that through your mercy they also may obtain mercy. ³² For God hath concluded them all in unbelief, that he might have mercy upon all.**

- **In these verses , Paul is putting the argument in this way:**

- **There was a time when you Gentiles were once unbelieving, disobedient and hopelessly lost in sin, as described in the opening chapters of Romans ; but now God’s mercy has been shown to you Gentiles because of Israel’s disobedience through their unbelief. In the mercy of God, you have been brought to Christ when the Gospel was given to you and many of you have accepted it.**

- **Similarly, the Jews, were becoming increasingly hardened to the gospel and continuing in their disobedience because of their unbelief. But because of the mercy shown to Gentiles by God, it is reasonable that God would also now show mercy to the Jew, because God seeks to show mercy to all. Surely, it is possible that the people of Israel, in God’s good time, will be brought to the Gospel?**

- **So the Jews are no more without hope than the Gentiles are without hope, because both Jew and the Gentiles have been disobedient and unbelieving. And both Jew and the Gentiles need to benefit from God’s mercy.**

- **Paul argues that “ as ALL have been shut up in disobedience, ALL will be shown mercy.” Because of the mercy shown Gentiles by God, it is reasonable that God would also now show mercy to the Jew, because God seeks to show mercy to all**

- **The truth is that ALL men are equally without hope apart from the power of God, and His grace. The enmity between the church and Israel ought not to exist because they are alike both in the fact of their disobedience as well as in their need for mercy. They were both shut up in disobedience and they were both shown mercy.**

- **GOD'S PLAN FOR THE JEW, AND FOR US INVOLVES**
- 1-10 **THE GRACE OF GOD**
- 11-24 **THE GRAFTING OF GOD**
- V. 25-32 **THE GUARANTEE OF GOD**
- V. 33-36 **THE GLORY OF GOD**

**V. 33-36 GOD'S PLAN FOR THE JEW, AND
FOR US**

INVOLVES THE GLORY OF GOD

- **This section 33-36 teaches us that WE MUST GIVE GOD CREDIT-- WE MUST GIVE GOD THE GLORY**
- **THE BIG IDEA IS THAT GOD'S GREAT PLAN OF SALVATION DESERVES OUR PRAISE BECAUSE IT DISPLAYS GOD'S GREAT WISDOM.**
- **1. God's Plan Allows No Room for Human Pride.**
- **2. God's Plan Displays His Mercy.**
- **3. God's Plan Includes People From Every Nation.**
- **4. God's Plan Displays His Faithfulness.**
- **5. God's Plan Gives God All the Credit.**
- **6. God's Plan Gives Him the Glory Forever.**

- Having warned us in this chapter against pride, arrogance and conceit, Paul tells us that the remedy for such attitudes is to see God in all of His wisdom and knowledge and power.
- So Paul closes this section of his epistle with A HYMN OF PRAISE to the Lord- with a threefold doxology in which He praises the Lord for three great characteristics for which you and I should be willing to praise Him. These are
 - A. His Greatness v. 33-34
 - B. His Grace v. 35
 - C. His Glory - v 36

• A. **V. 33-34 His Greatness** -

• **O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?**

• In verses 33 and 34 Paul borrows phrases from two different Old Testament passages as he asks two rhetorical questions. Paul's first question/statement concerning the Lord has to do with God's wisdom and omniscience in which he cites Isaiah 40:13 (**Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?**) is "**Who knows the mind of God and who is the person that gives God advise?**" The answer is no one!

• God's mind can be pondered by men through the reading of the Scriptures, but no man can know the mind of God. His mind transcends our ability. He is God and we can never fully understand Him or His ways, Isa. 55:8-9.

• Job 39-40:1 teaches clearly that no man understands the depth of wisdom and knowledge possessed by God. We are not His counselor! He does as He pleases and we are left to praise Him for what He does!

• This is a good lesson for us all to learn as we go through life. We need to stop trying to figure out the why of everything and start simply learning to trust God by faith! He knows what He is doing, we do not! He sees the future and knows what is best for now and then, we do not! Therefore, let us bow before Him and His glory and exalt His worthy Name!

- **V. 35 His Grace** - Or who hath first given to him, and it shall be recompensed unto him again?
- **In the next question Paul cites Job 41:11 (Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine) when he asks here: "To whom is God a debtor?" Does He owe man anything at all?**
- **No, God owes us nothing. He isn't in debt to us; it is we who are in debt to Him! He doesn't owe us, but we owe Him! He has given us everything we own.**
- **1 Timothy 6:17 teaches that he "giveth us richly all things to enjoy."**
- **The God of the Bible is a God Who always moves first and reaches out to men through His grace and man are debtors to Him! This is clearly revealed in Romans 5:6&8**
- **⁶ For when we were yet without strength, in due time Christ died for the ungodly.**
- **⁸ But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.**
- **Similarly we read in 1 John 4:9-10 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.**
- **Clearly then, man is debtor to God, rather than the other way around.**
- **We must never forget that we owe Him everything! Everything we own is His blessing and His gift, in which His grace manifested. Especially our salvation.**
- **All He asks in return is our love, which manifests itself in obedience to Him, John 14:15.**
- **All He asks is that we honor Him by receiving His Son Jesus as our Savior. When we do that, then His real giving begins.**

- **C. V. 36 His Glory -**
- **For of (*from*) him, and through him, and to him, are all things: to whom be glory for ever. Amen.**
- **Everything in this world exists because there is a God in Heaven Who willed it to be here! That is Who He is and that is the power He possesses. We are told in Col. 1:16, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:"**
- **These closing words of Paul form a fitting conclusion, not only to this chapter and to the questions of chapters 9-11, but to this entire first half of the book of Romans.**
- **The overall theme and subject of the book of Romans is the righteousness of God.**
- **This last section is a summation of Paul's doctrine of the righteousness of God. All true righteousness is found in God. It comes from Him alone. It also comes THROUGH Him. It comes through Him when we believe in Jesus as Lord and Savior. It is a perfect righteousness that comes through Christ.**
- **And it also comes TO Him, as we shall see in the next several verses in chapter 12, where it is shown that our response to this gift of righteousness is that we offer ourselves as a sacrifice to God as an offering of worship.**
- **That righteousness has been seen in all of its wisdom and in all of its depth. The result of seeing such righteousness is to recognize our own inability, not only to measure up to that righteousness, but also to fully understand it.**
- **Therefore, let every believer in this room today come to the place where we are more than willing to seek His glory first in everything we are and do, 1 Cor. 10:31. We must thank him that we are in Jesus Christ, and saved by the grace of God, and that our your sins have been washed away by the blood of the Lamb and that Israel's fall became our bridge to freedom?**

- STOP

- RESTORATION OF ISRAEL (11:1-36)
- **1. Rejection of Israel not complete (vv. 1-10)**
- a) Exemption of true Israel
- **2. Rejection of Israel not final (vv. 11-24)**
- a) Rejection anticipated (vv. 11-16)
- b) Admonition to believing Gentiles (vv. 17-22)
- c) Restoration for believing Israel (vv. 23, 24)
- **3. Salvation for all (vv. 25-32)**
- **a) Full restoration for Israel (vv. 25-27)**
- (1) When the fullness of time for the Gentiles is come (vv. 25, 26a)
- (2) Prophesied in Isaiah (vv. 26b, 27)
- **b) Israel's dual status (v. 28)**
- **c) God's election to mercy irrevocable (vv. 29-31)**
- **d) Ultimate purpose of mercy to all, Jew and Gentile (v. 32)**

• **CONSIDERING SKIPPING THIS SLIDE 24**

- Throughout most of the history of the Old Testament, the repository of faith was to be found exclusively among the Jews. In the Tabernacle and Temple period, only the Jew had access to the things of God. They could approach the high priest and have their sins atoned for. They could enter into the things of the Lord.
- The Gentiles, on the other hand, were all left outside of these things. They had no access to God. When a Gentile wished to come to God, he had to go to Israel to the temple in Jerusalem, the place of worship and of sacrifice, where sacrifices would be administered by a Jewish priest.
- The words of God were written in Hebrew by Jewish prophets and taught in Jewish synagogues by Jewish rabbis. There were two classes of people -the Jews and the pagans.
- But now in Jesus, there has been both a breaking off and a grafting in, and the Gentiles are no longer cast out.
- Through Jesus, we are allowed to enter into God's perfect presence in the holiest place of all.
- Now we are not stopped at the steps of the temple. We are not forbidden from entering into the holy place. Now, we are allowed to go all the way with Jesus in to the deep things of God, because God in His grace has turned the fall of Israel into the blessing of the Gentile nations.
- See Ephesians 2:11-20 & Hebrews 4:16..we can come boldly to the throne of grace