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Romans 11:1-15

We come to the last chapter of the second division of the book of Romans as we enter chapter eleven.

- I. In the doctrinal section, we studied the justification of sinners by the Gospel of salvation for both Jew and Gentile. Rom. 1-8
- II. In the national or prophetic section, we are studying the Gospel in relationship to Israel. Rom. 9-11
- III. In the practical section, we will study the Gospel to be lived out in the life of the believer. Rom. 12-16

Three distinct messages are communicated in these chapter regarding Israel.

1. Chapter nine deals with the **past election of Israel** by God's divine sovereign choosing and His purposes, which both were rejected by Israel.
2. Chapter ten deals with the **present, rejection of the gospel by Israel**, having human responsibility and free will to respond to God's word.
3. Chapter eleven deals with the **future restoration of Israel**, for Israel's rejection is not total nor final, for all true Israel will be saved once the fullness of the Gentiles has come in.

The key verse to the entire three chapters is found in the opening chapter. Rom. 9:6

* Then Paul seeks to show and prove the work of God through the Gospel regarding the Jew.

11:1-10 **The rejection of Israel is not total.**

11:1-6 God's refusal to give up Israel.

11:1 The question arises from the previous chapter.

- 1) The question is rhetorical, "I say then, has God cast away His people?" vs. 1a-b
 - a) The nation of Israel at the present was in constant disobedient and contrary to the gospel. Rom. 10:21
 - b) The word then "oun", means therefore, conclusion.
 - c) The phrase cast away "apotheo" means to thrust from oneself or repel.
- 2) The answer once again is obvious NO! Perish the thought, certainly not. vs. 1c
 - a) This morning I mentioned about the unceasing love of God for Israel, as He cried out, "How can I give you up, Ephraim? How can I hand you over, **Israel**? How can I make you like Admah? How can I set you like Zeboim? My heart churns within Me; My sympathy is stirred." Hos. 11:8

- b) The point being that He would not forget Israel, as so many have forgotten about Adamah and Zeboim, if they ever heard of them, the two little cities down close to Sodom and Gomorrah!
- 3) The evidence Paul responds with is the fact of his personal salvation, who is himself an Israelite, of the seed of Abraham and of the tribe of Benjamin. vs. 1d-f
* Benjamin was one of the two faithful tribes during the northern apostasy. Phil. 3:5-6

11:2-4 The affirmation of the remnant is stated by Paul.

- 1) God did not cast off His people whom He foreknew. vs. 2a
 - a) The remnant of Israel's election in the past, based on God's foreknowledge. Rom. 9:27, 29
 - b) Foreknew "proginosko", means to have knowledge beforehand, thereby foreordaining is based on that knowledge.
 - c) The word appears 7 times in the New Testament.
 - 1)) Five in the verb form. Acts 26:5; Rom. 8:29; 11:2; 1Pet. 1:20; 2Pet. 3:17

- 2)) Two in the noun form. Acts 2:23; 1Pet. 1:2
- 3)) Five times it refers to God.
- 4)) Two times in refers to man. Acts 26:5; 2Pet. 3:17
- 2) Paul quotes the historical time in the days of Elijah. vs. 2b-3
 - a) The quote is from the reign of Ahab and Jezebel, as Elijah made intercession against Israel thinking he was the only faithful one left.
 - b) The word pleads "entugchano" means fall in with someone to make petitions for harm of another.
 - c) The exact versus given. 1King 19:10, 14
- 3) The response of God to Elijah confirms the remnant according to the election of grace. vs. 4
* "But what does the divine response say to him? "I have reserved for Myself seven thousand men who have not bowed the knee to Baal." 1Kings 19:18
 - a) No intercession against Israel can change the mind of God or thwart the plans of God for Israel.
 - 1)) The sovereignty of God is based on His self determination, but it never contradicts any of His attributes.

- 2)) The sovereignty of God will not violate His holiness, justice, kindness, goodness, etc.
 - 3)) Any definition of God's sovereignty that says it is the right of God to do anything, even when it violates His attributes is unbiblical.
 - 4)) God's judgment people is always based on the warnings of God and their ongoing rebellious disobedience by their own free-will, thereby the judgment of God is just and righteous.
 - 5)) Calvinist say that God decreed the fall, therefore making God the author of evil, which is a contradiction of the nature of God, as well as His attributes.
- b) The election of the remnant is based on God's foreknowledge of the receptive remnant, as opposed to the rejecting majority of Israel. Rom. 8:29
- 1)) The second point of Calvinism "Unconditional election", is a distortion of God's predestination and election by mis-defining the sovereignty of God!
 - 2)) The third point of Calvinism "limited atonement", re-enforces the second point, declaring that

God only elected a few, "the elect" for salvation, while electing the rest of humanity for no salvation, therefore they can not be save, even if they wanted to, in affect elected for damnation.

- c) Any thought of being the only one is presumptuous, God always has His people.
- 5) The Lord always has a remnant of His people, 7000 in this case.
 - * The reason for such view point is usually self-pity and feeling sorry for oneself!

11:5 The application is made from the past remnant to the present remnant that God has according to election of grace.

- 1) The statement is emphatic, "Even so", "houto", exactly in the same manner.
- 2) The word then "oun", means therefore, conclusion, as in verse one.
- 3) The phrase present time is "nun karios", means the actual and specific season or period decreed by God, indicating the age of Grace.
 - * The same word is used for the coming of Jesus, at the exact and perfect season. Gal. 4:4
- 4) The election of grace for the remnant is based on God's foreknowledge of the

receptive remnant, opposed to the ongoing rejecting majority of Israel, who want to establish their own righteousness, based on the Law. Rom. 8:29; 9:32; 10:3

* The phrase there is “ginomai” is in the perfect tense, it is already known in the mind of God and always has been.

11:6 Grace is defined once again to distinguish it from works!

- 1) The election is for justification, through the provisions provided by the Father, faith in Jesus. Rom. 1:16-17
 - a) No one can merit, work of earn the right to be saved!
 - b) The entire world is under the wrath of God and guilty before God. Rom. 1:18-3:20
 - c) Works and grace are mutually exclusive.
- 2) The context has nothing to do with works after salvation for James tells us that faith without works is dead. Ja. 2:14-26

* We are God’s workmanship unto good works, prepared beforehand that we might walk in them. Eph. 2:10
- 4) This is not what is called “irresistible grace”, the forth point of five point Calvinist,

* For if in fact grace could not be resisted, there would be no need of an invitation or exercise of the will!

- 5) Grace is the outward prompting for restoration, while faith is the inward response to regeneration!

11:7-10 The blinding of Israel by God.

11:7 The interpretation is given.

- 1) Israel as a nation has not obtained what it seeks through the law. Rom. 9:31
- 2) The elect have obtained it through faith.
- 3) The rest were blinded “poro”, literally pricking or stinging and to become callus with a thick skin and render insensitive. Rom. 9:18, 22-23; 11:8, 25

* The word “poro”, is a medical term for calcium deposits on broken bones.

11:8 The quotation is from Isaiah. Is. 29:10

- 1) Moses also makes this statement to the children of Israel before entering the promised land. Deut. 29:4
 - a) They had hardened their hearts in unbelief and were unable to understand and appreciate all that God had done or all He wanted to do for them.
 - b) So God honored their rebellious hearts and strengthened their rebellion, as

Pharaoh, resulting in greater and complete blindness.

- 2) The condition is spiritual stupor “katanuxis”, which means an insensibility or torpor of mind to the gospel.
 - a) Again Isaiah is pointing to the actions of God, as the result of their rebellion and refusal to believe God.
 - b) Thereby strengthening them in their rebellion, resulting in a spirit of dullness, being spiritually blind and deaf, as in Matthew. Matt. 13:14-15
- 3) To the present day as in the past!

11:9-10 The psalms is Messianic against Israel’s enemies. Ps. 69:22-23

- 1) The psalm is quoted often in the New Testament.
- 2) The reference to their table is to their feasting, prosperity in presumptuous security, bringing about their hurt and loss of prosperity.
 - a) The snare “pages”, is for a bird to be ensnare by a noose.
 - b) The trap “theran” is for a wild beast to be caught.
 - c) The stumbling is due to their blindness.
 - d) The recompense is retribution for their rebellion.

- e) The reference to not seeing is spiritually, they are living apart from depending on God.
- f) The reference to bowing down their backs is to captives, bent over under burdens and servitude.

11:11-24 The rejection of Israel is not final.

11:11-15 The outcome of Israel’s rejection of Jesus was the salvation of the Gentiles.

11:11 The question is in view of the rejection of Israel by God.

- 1) The question again is rhetorical, “I say then, have they stumbled that they should fall?” vs. 11a-b
 - a) The question is again prompted by what has been stated about the blindness on Israel by God. Rom. 10:14-21
 - b) The word then “oun”, as in verse one, means therefore, conclusion, have they stumbled that they should fall?
 - * The word fall “pipto”, means to fall under judgment, having rejected Jesus for salvation.
- 2) The answer as before is obvious, NO, perish the thought, God forbid, certainly not! vs. 11c

* The remnant will be receptive and respond to the gospel in the future!

3) Through the fall of national Israel, salvation has come to the Gentiles, which in turn will provoke the Jew to jealousy for salvation. vs. 11d-f

a) The word fall “paraptoma”, different from the first, it means fall besides, lapse or deviate from truth.

b) As they see the Gentiles enjoy and delight in the promised blessings of Messiah.

c) God is using the rejection of the gospel by national Israel, to extend salvation to the Gentiles. Rom. 10:19

* The preaching of Christ was a stumbling block to the Jew and foolishness to the Gentile. 1Cor. 1:23

11:12 The understanding of God’s plan, regarding Israel and the church.

1) The fall of the national Israel enriched the world of the Gentiles by the riches of the gospel. vs. 12a-b

a) The word fall “paraptoma”, means fall besides, lapse or deviate from truth.

b) The word failure “hettema”, is a loss regarding salvation.

* A military word to identify the diminishing losses of casualties.

2) The fullness of the remnant of Israel will enrich the Gentile world in a greater measure, as Jesus comes to reign on the earth. vs. 12c

a) The present riches gained by the Gentiles are only a shadow of the blessing to come, pointing to verse 15.

1)) The plural pronoun “their”, indicates the remnant of Israel.

2)) The contrast is between the present rejection and the future restoration of the remnant.

3)) There is a clear distinction between the future restoration of the remnant of Israel, from those Jews who presently believe in the provision of Jesus by faith, the church.

4)) Those who teach “replacement theology”, that the church is “spiritual Israel” and that God is completely through with Israel, are completely unbiblical, horribly wrong.

b) The blessing to come to the Gentiles are indicated when the future fulfillment of the complete number of Israel’s remnant to be saved.

1)) The word fullness “pleroma”, means fullness to the fill in

number, as it indicates for the total number of Gentiles to be saved. vs. 25

* The quantitative number of the remnant will bring about the qualitative blessings!

- 2) Jesus will set up His Kingdom of 1,000 years, fulfilling all His promises to Israel and the Gentiles nations will serve Israel. Is. 11, 60:5, Rev. 19
- 3) James confirmed this quoting Peter and the prophets. Act. 15:16, Rom. 11:25-26
- 4) The church, made up of Jew and Gentile, in Christ, will reign with Jesus.

11:13-15 The apostle of the Gentiles declared his diligence to save some Jews.

- 1) Paul specifies that what he is about to say is addressed to those Gentile Christians. vs. 13a
- 2) Paul qualifies his credentials, as the apostle to the Gentiles. vs. 13b
* His conversion and commission. Acts 9
- 3) Paul magnified “doxazo”, meaning in the sense of honor of preaching to the Gentiles, though the Jew looked down on them. vs. 13c

- 4) The goal of Paul was to save as many Jews as possible, some. vs. 14
 - a) He says it often. Rom. 10:19; 11:11
 - b) Paul always went to the Jew first in the synagogues and they always rejected the gospel, through the book of Acts.
 - c) “to the **weak** I became as **weak**, that I might win the **weak**. I have become all things to all men, that I might by all means save some.” 1Cor. 9:22
- 5) The present rejection of National Israel, has given opportunity for the reconciliation of the Gentile world. vs. 15a
- 6) The reconciliation of the remnant of Israel will be life from the dead. vs. 15b
 - a) The event will be when Jesus descends on the Mount of Olives and all Israel will be saved, the remnant. Zech. 14; Rom. 11:26
 - b) Their conversion will bring the greater blessing on the Gentiles. vs. 12
 - c) The teaching is from the lesser to the greater.