Today – in our vs by vs study… Rom 11

What is God’s plan for Israel in the future?

Is the Church the replacement for Israel?

A wonderful reminder about humility

Those who don’t understand Jewish and Gentile issues miss out massively on the Bible

This chapter is debated, contested and pivotal. So I want to work to make it clear!

**Romans 11:1–36 (NKJV)**

**1I say then, has God cast away His people?**

**Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.**

**2God has not cast away His people whom He foreknew.**

**Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying, 3“Lord, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life”?**

**4But what does the divine response say to him? “I have reserved for Myself seven thousand men who have not bowed the knee to Baal.”**

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

**6And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.**

* But how does this relate to what God is telling us in context?
	+ That the remnant are saved by grace, not works
* That’s the denial… now comes the explanation of what has happened
	+ Vs7 “what then”

**7What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded.**

* Israel (as a whole) didn’t obtain what it seeks
	+ ***Romans 10:3 (NKJV) 3For they being ignorant of God’s righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.***
		- What they sought was righteousness, but sought it wrong
* Elect (see the teaching titled “Calvinism, Arminianism, Election & Predestination)
	+ The bottom line, to me, is that election
		- Does not exclude us making choices as well
		- Applies to those who seek salvation by faith rather than their own goodness
			* Which is to reject God’s goodness
	+ The problem with putting theological meanings on words
		- It can become presumptuous (eisegesis)
		- Example: “saved” “justified”
			* election…. Look at verse 5 “election of grace”
			* let CONTEXT tell you what it means
* The elect here are those who
	+ 1- sought righteousness by faith instead of works
	+ 2- are a portion of Israel
		- Contrast “the elect” and “the rest”

**8Just as it is written: “God has given them a spirit of stupor** *(unable to think)***, Eyes that they should not see And ears that they should not hear, To this very day.”**

**9And David says: “Let their table become a snare and a trap, A stumbling block and a recompense to them.**

**10Let their eyes be darkened, so that they do not see, And bow down their back always.”**

* 8 is from Isaiah 29:10
* 9-10 is from Psalm 69:22-23
	+ the idea behind these phrases is unable to get truth
		- like Jesus said “He who has ears to hear”
* I believe this is judicial
	+ In Isaiah 29 it is
	+ In Ps 69 it is
	+ That is consistent
		- Rom 1
			* Increasingly sin bound and spiritually dull
		- And the examples in scripture
	+ Remember this
		- Blinding is judicial
		- Salvation is by mercy
	+ The believer should go into more light
	+ The rejecter goes into greater darkness
		- I’ve seen this
			* In those who I see over years
	+ Take the warning
		- Listen to the Lord
* Still hope – even in judicial hardening
	+ ***2 Corinthians 3:14–16 (NKJV) 14But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ. 15But even to this day, when Moses is read, a veil lies on their heart. 16Nevertheless when one turns to the Lord, the veil is taken away.***
	+ Spiritual issue – turn to the Lord

**11I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles.**

**12Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!**

* Some Greek insight is important here
	+ In the NKJV “fall” is used 3 times
		- Vs 11 starts to sound like they stumbled but didn’t **fall**…
		- then it implies that they did fall
	+ but these are *different* words in Greek
		- “that they should fall?”
			* Pesosin – to be destroyed (a finality)
		- “through their fall”
			* paraptOmati – sin, transgression
		- “if their fall”
			* paraptOma – sin, transgression
		- “Failure”
			* Haytaymah – failure or lack
			* Which corresponds to “fullness”
	+ So, Israel is lacking in numbers of saved Jews, but not forsaken.
* Let me draw your attention to another word (in English this time)
	+ “have they stumbled that they should fall?”
		- Was the PURPOSE the stumble?
		- It was God working salvation to the world
			* “from now on we will go to the Gentiles”
		- An example of Romans 8:28
		- This is an unveiling of what God is doing through circumstances
			* Interesting that its about salvation
			* I imagine, what if I knew what He was doing
				+ I know He IS (rom 8:28)
				+ But I’d love to know the how
				+ But I already have a glimpse

Looking back, I see it

* Vs 12 speaks about a hypothetical of their fullness
	+ What could this mean other than a future time where the majority of Jews are saved?
		- “failure/fall” was a minority saved
		- “fullness” is a majority
	+ It will bring a blessing as well.
		- And it’s more than hypothetical… as we will see
			* vs 25 and on

**13For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry,**

**14if by any means I may provoke to jealousy those who are my flesh and save some of them.**

* Paul always had this in the back of his mind
	+ He loved the Israelites
* Again, he still had hope for their salvation!
	+ “save some of them”
	+ Don’t lose hope for people
* “Jealousy”
	+ That they would see Gentiles in relationship with Yahweh and want it too.
	+ Consider this, because of Jesus countless Gentiles worship the God of Abraham!
	+ “something different about you” – sort of
	+ The primary purpose of interaction with the Jew is their salvation
		- This is far different then consigning them to damnation
* Muslims “can’t be saved”

**15For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?**

* “reconciling of the world”
	+ To the Gentiles now
* “their acceptance”
	+ Revival
		- “Life from the dead”
* The prodigal can come home
	+ Israel’s greatest apostacy
	+ ***Matthew 21:33–44 (NKJV) 33“Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. 34Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. 35And the vinedressers took his servants, beat one, killed one, and stoned another. 36Again he sent other servants, more than the first, and they did likewise to them. 37Then last of all he sent his son to them, saying, ‘They will respect my son.’ 38But when the vinedressers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him and seize his inheritance.’ 39So they took him and cast him out of the vineyard and killed him. 40“Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?” 41They said to Him, “He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons.” 42Jesus said to them, “Have you never read in the Scriptures: ‘The stone which the builders rejected Has become the chief cornerstone. This was the Lord’s doing, And it is marvelous in our eyes’? 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. 44And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder.”***
	+ Israel’s greatest apostacy… still grace is enough!
		- Prodigal son
	+ God’s grace is enough, for you

**16For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches.**

* Two metaphors
* 1- firstfruit and lump
	+ Offering of firstfruit making the lump holy (set apart)
		- A portion effecting the whole
	+ What do I think?
		- That God’s plan for them continues in spite of there being a remnant of believing Jews
	+ The firstfruit could be
		- Jesus – 1 Cor 15:20, 23 Christ the firstfruits (of the resurrection)
			* This is a totally different context, not an offering but a first fruit of the season
		- “God’s covenant promises”
			* I see that Israel is related to those promises
			* But – promises aren’t really a firstfruit offering of any kind
		- ancient Israel
			* ***Jeremiah 2:2–3 (NKJV) 2“Go and cry in the hearing of Jerusalem, saying, ‘Thus says the Lord: “I remember you, The kindness of your youth, The love of your betrothal, When you went after Me in the wilderness, In a land not sown. 3Israel was holiness to the Lord, The firstfruits of His increase. All that devour him will offend; Disaster will come upon them,” says the Lord.’ ”***
	+ Lump = Israel as a whole having a set-apart calling
		- still
* 2- root and branches
	+ Root =
		- Options –
			* Jesus
			* Covenant promises
			* Ancient Israel/believing fathers
				+ Consistent with the first metaphor
	+ Branches = present day Israel
	+ **Point?**
		- Again, God is NOT done with them
		- He who began a good work in Israel will be faithful to complete it.
		- This analogy get’s more detailed now. *Intricate* even.

**17And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree,**

**18do not boast against the branches. But if you do boast, remember that you do not support the root, but the root supports you.**

**19You will say then, “Branches were broken off that I might be grafted in.”**

**20Well said. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear.**

**21For if God did not spare the natural branches, He may not spare you either.**

* Elements
	+ Broken branches – unbelieving Jews
		- Notice the tree isn’t gone
	+ Grafted branches – Gentile believers
		- Still *Gentiles* (more on this later)
	+ “partaker of the root and fatness of the olive tree”
		- Getting blessings/salvation
		- Which is what Romans is all about
	+ The reasoning of the boaster
		- God chose us over them, they were broken off THAT I might be grafted in
			* “God picked us over them”
				+ NO!
	+ The response
		- Unbelief is the reason, not you
		- Why “well said”?
			* Because Paul wants to remind them of the real implications of them being broken off.
		- Gentiles can also fall away (corporate)
			* Churches can be broken off
			* Denominations can be broken off
			* Each generation must learn and hold fast to
				+ “the faith once and for all delivered to the saints”
				+ Your church is so solid. Your family is so strong. Your legacy is in tact. Your group is one of the good ones. Are you sure?

Is it built on this gospel? And simple faith?

* Am I abiding or assuming?
	+ That’s the question
* Guard yourself against pride
	+ It is the worst!

**22Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off.**

**23And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.**

**24For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are natural branches, be grafted into their own olive tree?**

* Vs 24 – grafting was usually a cultivated olive tree branch not a wild branch
* The point?
	+ How natural. How wonderful
	+ I’m excited for the Jewish Rabi or person who comes to know Yeshua is Messiah.
		- The veil comes off!

**25For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.**

**26And so all Israel will be saved, as it is written: “The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob;**

**27For this is My covenant with them, When I take away their sins.”**

**28Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers.**

**29For the gifts and the calling of God are irrevocable.**

**30For as you were once disobedient to God, yet have now obtained mercy through their disobedience,**

**31even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy.**

**32For God has committed them all to disobedience, that He might have mercy on all.**

**33Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!**

**34“For who has known the mind of the Lord? Or who has become His counselor?”**

**35“Or who has first given to Him And it shall be repaid to him?”**

**36For of Him and through Him and to Him are all things, to whom be glory forever. Amen.**

* There is a great irony in replacement theology
	+ To hold the belief that God would graciously and graft in those who were godless and wicked, undeserving and not being part of Israel
	+ To also hold the belief that Jews now, who are heirs of those promises, are done away with!

Next week –

ESV

Genesis 3:16 “contrary to”??

Establishing that Israel still has a national promise.

God’s promise to Abraham

Genesis 15:7–20 (NKJV) 7Then He said to him, “I am the Lord, who brought you out of Ur of the Chaldeans, to give you this land to inherit it.”

8And he said, “Lord God, how shall I know that I will inherit it?”

9So He said to him, “Bring Me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon.”

10Then he brought all these to Him and cut them in two, down the middle, and placed each piece opposite the other; but he did not cut the birds in two.

11And when the vultures came down on the carcasses, Abram drove them away.

12Now when the sun was going down, a deep sleep fell upon Abram; and behold, horror and great darkness fell upon him.

13Then He said to Abram: “Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years.

14And also the nation whom they serve I will judge; afterward they shall come out with great possessions.

15Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age.

16But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete.”

17And it came to pass, when the sun went down and it was dark, that behold, there appeared a smoking oven and a burning torch that passed between those pieces.

18On the same day the Lord made a covenant with Abram, saying: “To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates—

19the Kenites, the Kenezzites, the Kadmonites,

20the Hittites, the Perizzites, the Rephaim,

* Points
	+ Unconditional
		- Paul says it’s “by grace”