

Romans-Chapter 11

Rom 11:1 I ask, then, has **God** rejected **His** people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin.

- **Paul** asks a rhetorical question understanding what the answer was. **God** was not the first to reject **Israel** but **Israel** was first to reject **God**. The reason for asking rhetorical questions were for the purpose of instruction.
- **By no means!**- (9:14) This phrase is taken from two Greek words: γινομαι- ginomai- *ghin'-om-ahēe* (Gk.1096- *to cause to be, to become [come into being]*) and μη- *me-may* (Gk.3361-*negation, not*).
- In using three references to his background, **Paul** mentions his genealogical status as proof that **God** did not reject **Israel** without reason. **Paul** using himself as proof that **God** was definitely interested in the salvation of the **Jewish** people.
- descendant of Abraham- Both physical and then spiritual.

Rom 4:16 That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to **all his offspring**--not only to **the adherent of the law** (*physical*) but also to the one who shares the faith (*spiritual*) of **Abraham**, who is the father of us all,

Gal 6:15 For neither circumcision (*Jew*) counts for anything, nor uncircumcision (*Gentile*), but a new creation. 16 And as for all who walk by this rule, peace and mercy be upon them, and upon **the Israel of God**.

- tribe of Benjamin- The second and last son that **Israel** (*Jacob*) had with **Rachael**. She died giving birth to **Benjamin** naming him "...Benoni; but his father called him **Benjamin**." (Gen 35:18)

Rom 11:2 God has not rejected His people whom He foreknew. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel?

- foreknew- Gk.4267- *know beforehand, that is, foresee: (ordain)*. A reiteration of v. 1 which also affirms some Old Testament passages.

Deu 31:6 Be strong and courageous. Do not fear or be in dread of them, for it is the **LORD** your **God** **Who** goes with you. **He** will not leave you or forsake you.

1Sa 12:22 For the **LORD** will not forsake **His** people, for **His** great **Name's** sake, because it has pleased the **LORD** to make you a people for **Himself**.

Heb 13:5 Keep your life free from love of money, and be content with what you have, for **He** has said, "I will never leave you nor forsake you." (*This passage is quoting the one in Deut.*)

- appeals to God against Israel- Even when **Elijah**, the representative prophet of the Old Testament*, was so frustrated with the **Israelites** to the point of wanting them punished, **God** still did not forsake them.

Mat 17:3 And behold, there appeared to them **Moses and **Elijah**, talking with Him.*

Luk 9:51 When the days drew near for **Him** to be taken up, **He** set **His** face to go to **Jerusalem**. **52** And **He** sent messengers ahead of **Him**, who went and entered a village of the **Samaritans**, to make preparations for **Him**. **53** But the people did not receive **Him**, because **His** face was set toward **Jerusalem**. **54** And when **His** disciples **James** and **John** saw it, they said, "Lord, do You want us to tell fire to come down from heaven and consume them?" **55** But **He** turned and rebuked them. **56** And they went on to another village.

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Rom 11:3 "Lord, they have killed Your prophets, they have demolished Your altars, and I alone am left, and they seek my life."

1Ki 19:14 He said, "I have been very jealous for the LORD, the God of hosts. For the people of Israel have forsaken Your covenant, thrown down Your altars, and killed Your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away."

***Mat 23:29** "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous, **30** saying, 'If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.' **31** Thus you witness against yourselves that you are sons of those who murdered the prophets. **32** Fill up, then, the measure of your fathers. **33** You serpents, you brood of vipers, how are you to escape being sentenced to hell? **34** Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town, **35** so that on you may come all the righteous blood shed on earth, from the blood of innocent Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar.*

- I alone am left, and they seek my life- It's hard when going through tough times to see the good that is present. **Elijah** was so focused on his own situation, and who wouldn't considering, that he failed to notice how insignificant his problem really was.

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Rom 11:4 But what is **God's** reply to him? "I have kept for Myself seven thousand men who have not bowed the knee to Baal."

- **God** responded to **Elijah** that things weren't really as bad as he thought concerning the rebellious **Israelites**. There were still 7,000 (**1 Kings 19:18**) who were faithful to **God** and that alone should have been an encouragement to **Elijah**. How often do we get the idea that we're all alone? Not when **God** is in our lives!

Those who have corrupted the truth that exists in the **Word of God**, via denominationalism, have “*bowed the knee to Baal*”.

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Rom 11:5 So too at the present time there is a remnant, chosen by grace.

- remnant- Gk.3005- a *remainder*.

Jer 42:2 and said to **Jeremiah** the prophet, "Let our plea for mercy come before you, and pray to the LORD your God for us, for all this **remnant**--because we are left with but a **few**, as your eyes see us--

- Continuing with the theme of v. 2 the apostle was prepared to argue for those who had been converted from **Judaism to Christianity**. In this case the remnant consisted of those **Jews** who “*were added that day about three thousand souls*” (Acts 2:41) along with the “*believers (who) were added to the Lord, multitudes of both men and women*” (Acts 5:14) as the gospel was spread like wild fire. The infant church was **Jewish** first until **Gentiles** were later admitted with the conversion of **Cornelius** (Acts 10).

Rom 1:16 For I am not ashamed of the gospel, for it is the power of **God** for salvation to everyone who believes, to the **Jew first** and **also to the Greek**.

- chosen- Gk.1589- (divine) *selection*:- chosen, election. (9:11) **God** chooses those who obey the gospel and enter into **Christ** to receive the inheritance in the kingdom of **Heaven**. We become part of the chosen once we have “*obedient from the heart to the standard of teaching to which you were committed.*” (6:17)

1Th 1:4 For we **know**, brothers loved by **God**, that **He** has **chosen you**,

2Pe 1:10 Therefore, brothers, be all the more diligent to **make your calling and election sure**, for if you practice these qualities you will never fall.

- by grace- Not of the **Mosaic law**. There was grace in the law just as there is law in grace.

Lev 5:10 Then he shall offer the second for a burnt offering according to the rule. And the priest shall make atonement for him for the sin that he has committed, and he **shall be forgiven**.

Joh 13:34 **A new commandment** I give to you, that you love one another: just as I have loved you, you also are to love one another.

Mat 22:37 And He said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. **38** This is the great and first commandment. **39** And a second is like it: You shall love your neighbor as yourself. **40** **On these two commandments depend all the Law and the Prophets.**"

- The few **Hebrews** who converted to the gospel message were those who were of the group foreknown of **God** but not by the **Mosaic law**. They were recognized by

God through His Son. He will not recognize those who did not believe in His Son as the Messiah.

Mat 7:23 And then will I declare to them, 'I never knew you; depart from Me, you workers of lawlessness.'

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Rom 11:6 But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.

- If God's unmerited favor was obtained by merit, it would no longer be unmerited but merited favor. If grace is gained by works, it is no longer grace thus our salvation could be obtained by the works of the law.

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Rom 11:7 What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened,

- What then- The result of Israel seeking to obtain God's favor through the works of the law was futile. Their righteousness couldn't be obtained through a strict adherence to the letter of the law without also performing the spirit of it. (2:25, 29; 9:31, 32)

Gal 3:11 Now it is evident that **no one is justified** before God **by the law**, for **"The righteous shall live by faith."**

- The election obtained it- The elect included Jews, at first, and then Gentiles. These are the ones who sought God's favor by being righteous in His sight through their belief in and obedience to Him. It was through that faith and obedience that they obtained God's grace.
- hardened- Gk.4456- to *petrify*, that is, (figuratively) to *indurate (render stupid or callous)*. Other than the elect, most everyone else had a hard time believing in the risen Christ and were too stubborn to change their views but God was/is always ready to receive the penitent sinner home.

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Jer 29:13 You will seek Me and find Me, when you seek Me with all your heart.

Rom 11:8 as it is written, "God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day."

- as it is written-

Isa 6:10 Make the heart of this people dull, and their **ears heavy**, and **blind their eyes**; lest they see with their eyes, and hear with their ears, and understand with their hearts, and turn and be healed."

Mat 13:15 For this people's heart has grown dull, and with their ears they can barely hear, and their eyes they have closed, lest they should see with their

eyes and hear with their ears and understand with their heart and turn, and I would heal them.'

- God gave them-

2Th 2:10 and with all wicked deception for those who are perishing, **because they refused to love the truth** and so be saved. 11 **Therefore God sends them a strong delusion**, so that they may believe what is false, 12 in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness.

They asked for it and so God gave it to them. They received what was coming for their lack of faith and love for the truth. Their blindness was first their own and then from God because they chose not to see.

Joh 9:39 Jesus said, "For judgment I came into this world, that those who do not see may see, and those who see may **become blind**."

- to this very day- Even after all the preaching done and by the signs and wonders that many had witnessed at the hands of Paul, he admitted there were those who stumbled at the teaching of Jesus being the Messiah that was to come. Even after so much time had expired since he was first converted to the day he wrote this epistle to the church at Rome.

Rom 11:9 And David says, "Let their table become a snare and a trap, a stumbling block and a retribution for them;

Rom 11:10 let their eyes be darkened so that they cannot see, and bend their backs forever."

Psa 69:22 Let their own table before them become a snare; and when they are at peace, let it become a trap. 23 Let their eyes be darkened, so that they cannot see, and make their loins tremble continually.

- table- Gk.5132- *a table or stool (as being four legged), usually for food.*
- snare- Gk.3803- *a trap (as fastened by a noose or notch).*
- trap- Gk.2339- *(figuratively) destruction.*
- stumbling block- Gk.4625- *skan'-dal-on; a trap stick (bent sapling), that is, snare: occasion to fall (of stumbling), offence, thing that offends.*
- retribution- Gk.468- *a requital. A repayment for wrong.*

In order to understand the meaning of the passage it was necessary to look into the original text to find context. David commented that God should punish the ones in question by turning the very table they ate from into a tool for their own destruction as a repayment for their sin.

- eyes be darkened- (*Gk.3788, 4654*) Their vision was to become obscure. Whatever knowledge they had, even of the law, it would be worthless unless they applied it to the understanding of its original purpose.

Mat 15:12 Then the disciples came and said to Him, "Do You know that the Pharisees were offended when they heard this saying?" 13 He answered, "Every plant that My heavenly Father has not planted will be rooted up. 14 Let them alone; they are **blind guides**. And **if the blind lead the blind**, both will fall into a pit."

- bend- *Gk.4781*- to *bend together*, that is, (figuratively) to *afflict*. Correlates with the passage from Psalms 69 expressing such a burden that would be so back-breaking but without end.

Mat 23:4 They tie up heavy burdens, hard to bear, and lay them on people's shoulders, but they themselves are not willing to move them with their finger.

Rom 11:11 So I ask, did they stumble in order that they might fall? By no means! Rather through their trespass salvation has come to the Gentiles, so as to make Israel jealous.

- The theme of this chapter concerns the fall of Israel (*physical*) and question of it being intentional on God's part so He could establish a new Israel (*spiritual*) in his place. He did threaten that very thing before.

Exo 32:10 Now therefore let Me alone, that My wrath may burn hot against them and I may consume them, in order that I may make a great nation of you."

In this place telling Moses He would destroy Israel and renew the seed promise through him (*Moses*). God could have brushed Moses aside as though he wasn't even there but was using the incident as a teaching tool to Moses.

In this verse the apostle asks a rhetorical question concerning the Jews that stumbled because of the Christ. Was their stumbling for the sole purpose of God to "consume them" and "make a great nation" of believers from the Gentiles? Emphatically, "by no means!"

- through their trespass- By stumbling at the offence (*Jesus is the Christ, the Son of God*) it was time to offer the gift they rejected to the Gentiles (*as was prophesied-Hosea 1:10*). The Jews had already fulfilled their obligation in being the people through whom the Messiah would come but God never intended to cast them away.

Hos 1:10 Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, "You are not my people," it shall be said to them, "Children of the living God."

Gal 3:28 There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. 29 And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

2Pe 3:9 The Lord is not slow to fulfill His promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all (*Jew and Gentile alike*) should reach repentance.

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- to make Israel jealous- Gk.3863- to stimulate alongside, that is, excite to rivalry: -provoke to emulation (jealousy). The Jews were a jealous people that protected their status as the chosen of God. Even to the point of foolishly keeping track of endless genealogies (1 Tim 1:4; Titus 3:9). They also knew when to admit their wrong when it came to losing their place in the protection of the powerful and true God. The Gentiles provided that object of which to be jealous since they had received the gift of grace beginning with Cornelius (Acts 10).

Act 11:1 Now the apostles and the brothers who were throughout Judea heard that the Gentiles also had received the word of God. 2 So when Peter went up to Jerusalem, the circumcision party (*Jewish Christians*) criticized him, saying, 3 "You went to uncircumcised men and ate with them."

Act 11:18 When they (*Jewish Christians*) heard these things they fell silent. And they glorified God, saying, "Then to the Gentiles also God has granted repentance that leads to life."

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Rom 11:12 Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean!

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- riches- Gk.4149- *wealth*. Here, spiritual.

Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, Who has blessed us in Christ with every spiritual blessing in the heavenly places,

Eph 1:7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace,

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- trespass- Gk.3900- a side slip (*lapse or deviation*), that is, (unintentional) error or (willful) *transgression*. If their error in judgment meant the rest of the world would benefit...

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- failure- Gk.2275- a deterioration, that is, (objectively) *failure* or (subjectively) *loss*. ...and their loss in status as God's chosen people would bring that status to the Gentiles...

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- full inclusion- Gk.4138- repletion or completion, fulfilling. ...then their return to God as part of "spiritual" Israel would complete the circle concerning God's intentions in the first place in eternity before there was a Jew or a Gentile in existence.

Gal 3:8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you shall all the nations be blessed."

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Rom 11:13 Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry

- Paul here addressing his Gentile audience begins to remind them of some very important facts concerning their acceptance into the body of Christ.
- apostle- Gk.652- a *delegate*; specifically an *ambassador* of the Gospel; officially a commissioner of Christ ("apostle"), (with miraculous powers): -apostle, messenger, he that is sent. Paul makes the truthful claim that he is "*the*" (*as in only messenger sent by Christ Himself*) chosen vessel through whom the message of the good news was to be taken to the nations that were not of Israel.

Act 9:15 But the Lord said to him, "Go, for he is a chosen instrument of Mine to **carry My Name before the Gentiles** and kings **and** the children of Israel. 16 For I will show him how much he must suffer for the sake of My Name."

Gal 1:11 For I would have you know, brothers, that **the gospel that was preached by me is not man's** gospel. 12 For I did not receive it from any man, nor was I taught it, **but I received it through a revelation of Jesus Christ.** 13 For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it. 14 And I was advancing in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. 15 But when He Who had set me apart before I was born, and Who called me by His grace, 16 was pleased to reveal His Son to me, in order that I might **preach Him among the Gentiles**, I did not immediately consult with anyone; 17 nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus.

- magnify- Gk.1392- to *render* (or *esteem*) *glorious*.
- ministry- Gk.1248- *dee-ak-on-ee'-ah*; *attendance* (as a servant, etc.): ministry. When others would have deemed service as something beneath them, Paul saw the benefit of preaching to the lost as a means to glorify God thus his attitude toward the office he held.

Eph 3:8 **To me**, though I am the very least of all the saints, **this grace** was given, **to preach to the Gentiles** the unsearchable riches of Christ,

1Ti 1:12 I thank Him Who has given me strength, Christ Jesus our Lord, because He judged me faithful, appointing me to His service,

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Rom 11:14 in order somehow to make my fellow Jews jealous, and thus save some of them.

- make...jealous- (*see notes on v. 11*) If Paul could use his position as descendant of Benjamin (*v.1*) and as apostle to the Gentiles as a means to cause jealousy among his Jewish brethren in the flesh, to get them to “copy” the Gentiles in conversion to Christ, he would. It was his “heart’s desire” (*10:1*). When Jesus approached Nicodemus in Acts 9 concerning Paul being chosen by Him, Paul’s mission was to carry the gospel to both the Gentiles and the Jews. Provoking them would be the method by which that seemed to be done for the most part.

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Rom 11:15 For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?

- Repeating the theme of verse 12 the apostle furthers his point in making his Gentile audience understand their sense of gratitude necessary toward the Jews for the Jewish contribution in the scheme of redemption.
- rejection-The “physical” Jewish nation was condemned for not accepting Jesus as the Messiah. But there was a positive to their condemnation.
- reconciliation- Gk.2643- *exchange* (figuratively *adjustment*), that is, *restoration* to (the divine) favor: -atonement. In exchanging His acceptance of the “physical” kingdom of Israel for the “spiritual” one, a purging had to occur. The initiation into “spiritual” Israel came in the form of accepting Jesus as the Christ and Son of God. At this point both Jew and Gentile became potential candidates for restoration to the divine will of God.
- acceptance- Gk.4356- *admission*. If they were cast away as the lost chosen of God, think of what their return to the fold would be like. It would be akin to a dead loved one rising out of the grave. “Every Jew Paul converted was viewed by him as one baptized out of a cemetery”.

Luk 15:7 Just so, I tell you, there will be more **joy in Heaven over one sinner who repents** than over ninety-nine righteous persons who need no repentance.

Luk 15:32 It was fitting to celebrate and be glad, for this your brother **was dead, and is alive; he was lost, and is found.**”

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Rom 11:16 If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches.

- firstfruits- Gk.536- a *beginning* of sacrifice, that is, the (Jewish) *first fruit* (figuratively). (Ex 23:19; Lev 23:10; Deut 18:4)
- lump- Gk.5445- *swelling* in bulk; a *mass* of dough. The beginning of the sacrifice would have a leavening effect on the rest. The “cake” offered to God would make the rest of the dough sacred. The first Jewish converts to Christianity (*Acts 2:41; 4:4; 5:14*) had a leavening effect on the rest of the nation of Israel; as many as obeyed became part of the lump.

Num 15:20 Of the **first of your dough** you shall present a loaf as a contribution; like a contribution from the threshing floor, so shall you present it. **21** Some of the **first of your dough** you shall give to the **LORD** as a contribution throughout your generations.

Gal 5:9 A little leaven leavens the whole lump.

Mat 13:33 He told them another parable. "The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened."

- root is holy- The root here represents Christ. "Physical" Israel became broken off because they lacked faith in Christ which was/is necessary to remain part of "spiritual" Israel the church which is connected to Him.

Joh 15:1 "I am the true vine, and My Father is the vinedresser. **2** Every branch in Me that does not bear fruit He takes away, and every branch that does bear fruit He prunes, that it may bear more fruit. **3** Already you are clean because of the word that I have spoken to you. **4** Abide in Me, and I in you. As the branch cannot bear fruit by itself, **unless it abides in the vine**, neither can you, unless you abide in Me. **5** I am the vine; **you are the branches**. Whoever abides in Me and I in him, he it is that bears much fruit, for apart from Me you can do nothing. **6** **If anyone does not abide in Me** he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned. **7** If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. **8** By this My Father is glorified, that you bear much fruit and so prove to be My disciples.

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Rom 11:17 But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree,

- branches were broken off- Those Jews who did not embrace the Christian age with Jesus as the Christ.
- wild olive shoot- It would have been senseless to graft a branch from a wild olive tree (*bush*) into a much larger more beautiful natural one from which pure oil was extracted for the lamps in the Holy Place (*Ex 27:20; Lev 24:2*). In using the analogy here, Paul showed the Gentiles how God did what the Jews would not even think of doing; bring together in one tree both the natural (*Jew*) and wild (*Gentile*) branches.

Eph 2:13 But now in Christ Jesus you (*Gentiles*) who once were far off have been brought near by the blood of Christ. **14** For He Himself is our peace, Who has made us both (*Jew and Gentile*) one and has broken down in His flesh the dividing wall of hostility

- grafted in- Gk.1461- to *prick in*, that is, *ingraft*. These Gentiles were converts among the Jews who had already embraced the gospel.
- share- Gk.4791- a *co-participant*: -companion. Gentile and Jewish brethren.

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- nourishing root- Gk.4096-*plumpness*, that is,(by implication) *richness (oiliness)*. Christ and the riches found in Him.

Eph 1:7 In Him we have redemption **through His blood**, the forgiveness of our trespasses, according to the **riches of His grace**,

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Rom 11:18 do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you.

- arrogant- Gk.2620- *to exult against (that is, over)*. The apostle is warning the Gentiles not to brag about their being a part of the tree at the expense of the Jews' loss in status as God's original chosen people. The Gentiles were getting even for what the Jews had done in the past by snubbing them as though they were of an inferior race.

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- support- Gk.941- *to lift, (sustain): -carry*. The Gentiles were blessed because of the Jews and not the other way around. They had no reason to gloat about the misfortune of the Jews because that would be considered vengeance and we know Who owns vengeance. It was for the reason that the Jews rejected God in the first place that He used the occasion in bringing the Gentiles in as part of spiritual Israel and the Gentiles needed to take heed lest they too would fall into the same condemnation. This was all to happen as was planned by God in eternity.

Heb 10:30 For we know Him Who said, "Vengeance is Mine; I will repay." And again, "The Lord will judge His people."

1Co 10:12 Therefore let anyone who thinks that he stands take heed lest he fall.

- but the root that supports you- Were it not for the Hebrew religion the Heathen would not have had a Christ to go to for salvation. Their access to Christ was available only because God chose Israel to be the people through whom the Messiah would come and the Gentiles were to be grateful to be **sustained by the pruned natural root** to which they were grafted onto.
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Rom 11:19 Then you will say, "Branches were broken off so that I might be grafted in."

- Paul, inspired by the Holy Spirit, then realizing this next supposition may be forthcoming heads it off with a prepared answer. The Jews who remained loyal to their roots in the Mosaic law were pruned away but not for the purpose of making room for the Gentiles. They were pruned off because they didn't accept Jesus as the Christ. If they would accept Him as the Christ they also could be grafted back in (v. 23) since there was plenty of room for both Jew and Gentile.
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Rom 11:20 That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear.

- That is true- It would have been a true statement concerning the **Jews** being cut off because of their unbelief (*that is, if the Gentiles would have stated it before Paul's preemption*).
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- you stand fast through faith- The **Gentiles** believed in **Jesus** as the **Christ** because of their "readiness of mind" in searching the scriptures daily (*Act 17:11*). Because of that they were grafted in.

Gal 3:22 But the scripture hath concluded all under sin, that the promise **by (through) faith of (belonging to) Jesus Christ (the gospel)** might be given **to them that believe.** (*KJV*)

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- proud- Gk.5309- *to be lofty in mind, that is, arrogant*. Although the **Gentiles** had all the same spiritual blessings and status the **Jews** had with respect to being in **Christ**, it was not of their own doing. Ultimately it was in **God's** eternal plan to add them to the body of **Christ** of which the **Gentiles** had no initial part. And they were not to brag about something in which they had not even a small role.
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- but fear- Gk.5399- *fob-eh'-o; to frighten, that is, (passively) to be alarmed; by analogy to be in awe of, that is, revere*. The next verse tells why they were to fear.
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Rom 11:21 For if God did not spare the natural branches, neither will he spare you.

- natural branches- The **Jews** were the natural branches of the olive tree because, as the nation through whom the **Messiah** would come, it would be natural for them to be a part of the scheme of redemption.
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- If **God** did not spare the **Jews** because of that given status coupled with their disobedience, the **Gentiles**, who were not a part of the original scheme of redemption, should not think so high of themselves that **He** would spare them either.
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Rom 11:22 Note then the kindness and the severity of **God**: severity toward those who have fallen, but **God's** kindness to you, provided you continue in **His** kindness. Otherwise you too will be cut off.

- Note- Gk.1492- *to know: -be aware, consider, understand*.
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- kindness and severity- Gk.5544- *usefulness, that is, moral excellence: gentleness, and Gk.663- rigor*. As a just **God** He is both of grace and wrath.
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- those who have fallen- These would be the **Jews** that didn't accept the gospel because of their lack of faith in **God** to devise such a plan for their salvation.
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- to you- Speaking to the **Gentiles** that believed.
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- provided you continue in- Gk.1437- *a conditional particle; in case that, provided, with Gk.1961- to stay over, that is, remain (figuratively persevere)*. There is

always a condition. The doctrine of “*eternal security*” (*once saved always saved*) is condemned as false by this verse alone.

- Otherwise- Herein is the condition. Stay in God’s goodness or suffer His wrath as anyone would, Jews not excluded.
- will be cut off- Gk.1581- to *excind*: figuratively to *frustrate*: -cut down (off, out), hew down, hinder. Gentile converts could also be pruned as were the unbelieving Jews.

Rom 11:23 And even they, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again.

- do not continue in their unbelief- If the Jewish people were to rethink their position against Christ and His death, burial and resurrection, and be converted, they could be “*grafted*” back in to the position they once held.
- God has the power- If a branch from a wild olive bush could be grafted into the good olive tree then how much **easier** would it be for a branch of the **same tree** be grafted back in?
- again- Gk.3825- *anew*, that is, (of place) *back*, (of time) *once more*. The place the physical Jew once held, as God’s chosen, was always available because there was/is no limit to the spaces available (*in the kingdom*), even if Gentiles overwhelmingly were being grafted in. Faithful Israel will always be remembered for their contribution of bringing the Messiah into the world, by the grace of God and not of their own doing.

Rom 11:24 For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree.

- If the Gentiles, who by nature were heathen idol worshippers, could become members of the kingdom, how much easier could it be for the Jews, who worshipped the true God of the Mosaic age, become part of the same kingdom from which they were pruned? Today, anyone can become part of the olive tree (*the vine which is Christ*) as a branch by being in Christ (*Gal 3:26-29*) thus in the kingdom (*Col 1:13*) as His bride (*Rev 21:2,9*).

Rom 11:25 Lest you be wise in your own sight, I want you to understand this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in.

- Speaking to the Gentiles, Paul wants to make sure they don’t chose to ignore certain facts.

- **this mystery**- This specific secret that was held from the beginning, of **Gentiles** sharing the inheritance with **Jews** through **Christ Who Himself** was born into the nation of **Israel**.

Eph 3:5 which was not made known to the sons of men in other generations as it has **now been revealed** to **His** holy apostles and prophets by the **Spirit**. **6** This mystery is that the **Gentiles** are **fellow heirs**, members of the **same body**, and **partakers of the promise in Christ Jesus** (*the true vine*) **through** (*the message of*) **the gospel** (*the good news of the death, burial and resurrection of Christ*).

- **wise**- Gk.5429- *thoughtful*, that is, *sagacious* (Webster: keenly perceptive, shrewd.)
- **your own sight**- Gk.1438- *own selves*. The term seems to mean that what the **Gentiles** were to be careful of doing was the very thing the **Jews** did in thinking of themselves as superior to other peoples because of their status with **God**.
- **partial**- Gk.3313- *a division or share*. Part of the reason for the arrogance of the **Jews** was for a specific reason that would have a positive effect on the **Gentiles**.
- **hardening**- Gk.4457- *stupidity or callousness*: -hardness.
- **until**- Gk.891- (through the idea of a *terminus*); (of time) *until* or (place) *up to*, and Gk.3757- at *which* place, that is, *where*: -where (-in). **God** had in mind a specific time for the **Gentiles** to enter the kingdom just as **He** had a specific time for the **Jews** to become **Christians**.

Gal 4:4 But when the **fullness of time** had come, **God** sent forth **His Son**, born of woman, **born under the law**, **5** to redeem **those who were under the law** (*Jews of the Mosaic age*), so that we (*speaking to the church but specifically the Gentile Christians as per v. 8*) might receive adoption as sons (*being grafted into the vine*).

- **fullness**- Gk.4138- *repletion or completion*.
- **has come in**- Gk.1525- *to enter*. That part of the reason was so that the **Gentiles** would be given the full opportunity to enter the kingdom of **Christ**, the church, thus becoming "*spiritual Jews*" (2:29). The rest of the reason then, would be in giving an opportunity for the *physical Jew* to be converted into "*spiritual Israel*". But if any **Jew** chose not to be converted that would be his/her choice to be lost outside of **Christ**.

Rom 11:26 And in this way all **Israel** will be saved, as it is written, "The Deliverer will come from Zion, He will banish ungodliness from Jacob";

- **in this way**- (referring to what precedes or follows). With reference to what has been understood in the previous verses...

- all Israel- In reference to the good olive tree, and those (*who continue to be*) grafted into it (*both Jew and Gentile converts*), Paul is considering “*spiritual*” Israel, the true people of God, in making this statement and not all “*physical*” Israel (9:27).

- will be saved- The Jews and Gentiles who obey(-ed) Christ (*and continue to do so -1 Jn 1:7*) in becoming the chosen children of God through obedience to the rebirth process (*Jn 3:5; Titus 3:5*) were/are the Israel of God.

Gal 6:16 And as for all who walk by this rule, peace and mercy be upon them, and upon **the Israel of God.**

- as it is written-

Isa 59:20 "And a Redeemer will come to Zion, to those in Jacob who turn from transgression," declares the LORD.

- The Deliverer/Redeemer (*Christ*) in these verses would come **out of Zion** (*physical Israel*). In Isaiah He comes **to Israel**. Jesus not only came from among the Jewish people, He approached them in order to save them first. (1:16) His appeal was to “*the lost sheep of the house of Israel*” (Mat 15:24). In this verse He is said to “*banish ungodliness from Jacob*” and in the Isaiah passage He came to “*those in Jacob who turn from transgression*”. His purpose was to convert the Jews and He could only do so by walking among them.

Mar 2:17 And when Jesus heard it, He said to them, "Those who are well have no need of a physician, but those who are sick. I came not to call the righteous, but sinners."

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Rom 11:27 "and this will be My covenant with them when I take away their sins."

- covenant- Gk.1242- a *disposition*, that is, (specifically) a *contract* (especially a *devisory will*). Devise: Webster: 1. to work out or create (a plan, device, etc.) 2. to bequeath (real property) by will.

Since a contract is made between at least two parties, both have their individual obligations to keep their promised end of the agreement. Since God owns all things, both in the physical and spiritual realms, it is His right to present His contract to the tenants of His earth. Israel had the right to either accept or reject it. But just as when a landlord presents his lease agreements to the potential tenant, if those wishing to rent from the land owner refuse to agree to the contract beforehand, the owner has the right to refuse their occupancy up front.

- them- Physical Israel.

- take away their sins- God's part in the covenant if Israel kept their end of the agreement. The phrase “take away” (Gk.851) is the same as was used in the following verse.

Mat 26:51 And behold, one of those who were with Jesus stretched out his hand and drew his sword and struck the servant of the high priest and **cut off** (*Gk.851-to remove*) his ear.

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Rom 11:28 As regards the gospel, they are enemies of God for your sake. But as regards election, they are beloved for the sake of their forefathers.

- regards the gospel- The Jews (*physical*) were first to have been given the opportunity to accept or reject the good news of salvation (*1:16*).
- enemies...for your sakes- As enemies of the gospel (*the death, burial and resurrection of Christ*) they rejected the contract. God had always planned that **all** the nations of the world would be given the opportunity to be saved (*Eph 3:6*). This is the way that plan came into fruition. God did not control the Jews as puppets into rejecting His contract but, because He knew their hearts, He would use their disobedient nature to fulfill His predestined plan, that any and all of those who would obey the contract could become “tenants” of His spiritual kingdom on earth, the church. And that is where the Gentiles benefitted.

Luk 13:3 No, I tell you; but **unless you repent, you will all likewise perish.** (*2 Pet 3:9 ...not wishing that any [Jew or Gentile] should perish, but that all should reach repentance.*)

- as regards election- Concerning “*physical*” Israel. They “*were*” the elect (*chosen*) of God in that through them the Messiah would come.
- for the sake of their forefathers- The fathers spoken of here are Abraham, Isaac, Jacob and all others of the patriarchal and Mosaic ages who, even when scorned by their disobedient Jewish brethren, were of those faithful to God expecting to receive the promises offered by Him. Israel (*physical*) was dear to Him because of the promises He made through the prophets of the coming Messiah which would ultimately benefit those fathers.

Luk 1:68 "Blessed be the Lord God of Israel, for He has visited and redeemed His people 69 and has raised up a horn of salvation for us in the house of His servant David, 70 as He spoke by the mouth of His holy prophets from of old, 71 that we should be saved from our enemies and from the hand of all who hate us; 72 to show the mercy promised to our fathers and to remember His holy covenant, 73 the oath that He swore to our father Abraham, to grant us 74 that we, being delivered from the hand of our enemies, might serve Him without fear, 75 in holiness and righteousness before Him all our days.

Luk 24:44 Then He said to them, "These are my words that I spoke to you while I was still with you, that **everything written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.**"

Gen 3:15 And I will put enmity between you and the woman, and between your offspring (*the children of Satan**) and her offspring (*Christ*); He shall bruise your head (*by His resurrection*), and you shall bruise His heel (*by His death on the cross*). (**Mat 23:33; Jn 8:44; 1 Jn 3:10*)

Heb 11:39 And all these, though **commended through their faith, did not receive what was promised**, 40 since God had provided something better for us, that apart from us they should **not be made perfect** (*Gk.5048-complete*).

Heb 12:2 looking to **Jesus**, the founder and **perfecter** (*Gk.5041-completer*) of **our faith**, **Who** for the joy that was set before **Him** endured the cross, despising the shame, and is seated at the right hand of the throne of **God**.

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Rom 11:29 For the gifts and the calling of God are irrevocable.

- gifts- *Gk.5486- a (divine) gratuity, that is, deliverance (from danger or passion).*
- calling- *Gk.2821- an invitation.*
- *Gk.278- irrevocable.*
- **God** chose the **Hebrew** nation probably because **He** knew in advance that they would be that one nation that would be most holy among all the other inhabitants of the world and **He** had no regrets in doing so. Because of their invitation to become **His** nation of priests **He** continually protected them from annihilation since through them the **Messiah** would come.

Isa 46:10 declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all My purpose,'

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Rom 11:30 For just as you were at one time disobedient to God but now have received mercy because of their disobedience,

- you were at one time- The **Gentiles** before **Christ** were, for the most part, godless idol worshippers at best. **Paul** here is reminding these **Gentile Christian** converts of the time when **Israel (physical)** was in **God's** favor and they were not, seeming to provoke their memories.
 - received mercy- *Gk.1653- to compassionate (by word or deed, specifically by divine grace).* But at the present they obtained the compassion the **Jews** once enjoyed by **God's** favor via their obedient faith.
 - disobedience- *Gk.543- disbelief (obstinate and rebellious).* Through the rebellious **Hebrew** nation, and with their own ideas about how **He** would come being mocked, the **Christ** came. **Paul**, in verse **11**, explained the reason for their fall. It was to provoke them, via the **Gentiles** taking their place as **God's** chosen, into jealousy to return to their **Lord**. But not as physical **Israel**. They would have to be grafted back into the vine (*v. 23*) as spiritual **Israel** along with the **Gentile** converts.
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Rom 11:31 so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy.

- now been disobedient- These, referring to the unbelieving **Jews**, have swapped places spiritually with the former understanding of the **Gentile** converts who before were the unbelievers.
- by the mercy shown to you- That is, the type of compassion pertaining to them (*the Gentiles*). The pity stated here was that which was given to former non-believers.
- they also- These unbelieving, rebellious **Jews**, if they were to repent, could receive the same pity allotted the **Gentiles** who formerly were infidels. If the **Gentiles**, who were not a part of **God's** chosen people before, obtained **His** mercy, then how much more would the **Jews**, who were once **His** chosen people, receive the same mercy but only with a greater respect for it. (Lk 12:47 ...**severe beating**.)

Rom 11:20 ...do not become proud, but fear:

Rom 11:32 For **God** has consigned all to disobedience, that **He** may have mercy on all.

- consigned- Gk.4788- *to shut together*, that is, *include* or (figuratively) *embrace* in a common subjection to.
- all to disobedience- Referring to the **Hebrews**, **God** counted them all as unbelievers under the law of **Moses** because, since it was fulfilled by **Jesus** and nailed to **His** cross (*Col 2:14*), it became null and void. It was once the "*law of the land*", so to speak, just as the commandment to possess the promised land was until **He** sent them back into the wilderness because of their abstinence. Those who tried to go into the land of **Canaan** afterwards were smitten and discomfited by the **Amalekites** and the **Canaanites** (*Num 14:40-45*). Why? Because they didn't adhere to the **latest** commandment from **God** to return to the wilderness. To obey the gospel then, would have been (*be*) to obey the **latest commandment** from **God** but the rebellious **Jews** refused to do that.
- mercy on all- The purpose for the fall of the **Jews** was so that **God** then, would have the same mercy on the **Jew** and **Gentile** alike. The **Gentiles**, through their obedience, obtained mercy through the **Jews'** disobedience (*v. 30*) and in return the **Jews**, once obedient to the gospel, would obtain the same mercy **God** extended to the **Gentiles** (*v. 31*) because **God** is no respecter of persons.

Act 10:34 So **Peter** opened his mouth and said: "Truly I understand that **God shows no partiality**, **35** but in **every nation anyone who fears Him and does what is right is acceptable** to Him.

Gal 3:28 There is neither **Jew nor Greek**, there is neither slave nor free, there is no male and female, for you are **all one in Christ Jesus. 29** And if you are **Christ's**, then you are **Abraham's** offspring, heirs according to promise.

Rom 11:33 Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and how inscrutable His ways!

- depth- Gk.899- *profundity**, that is, (by implication) *extent*; (figuratively) *mystery*. (*Webster: 2. marked by intellectual depth.)
- unsearchable- Gk.421- *not tracked out*, that is, (by implication) *untraceable*.
- “Part of God’s wisdom is seen in the plan of redemption. God had the ability to devise a plan, put it into action, and complete it with unswerving precision. Even when the Jews (who were a key element in this plan) rebelled, God was able to use others (the Gentiles) to fulfill His will and complete His promises.”
The inscrutable “means to follow the trail God has taken. Man is so far below God that our wisest thoughts and plans cannot compare with the ways of God.”
Brad Price
- Paul’s conclusion then, is one of such profound respect for the nature of God.

Rom 11:34 "For who has known the mind of the Lord, or who has been His counselor?"

- Paul asks two questions. Both are answered in the following verses in that only Those within the Godhead a) know the mind of the Father and b) as part of that Trio, with the unlimited wisdom and understanding that exists between Them, neither of Them need input from mere mortals.

1Co 1:20 Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not **God made foolish the wisdom of the world?**

1Co 1:25 For the foolishness of **God** is wiser than men, and the weakness of **God** is stronger than men. 26 For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. 27 But **God** chose what is foolish in the world to shame the wise; **God** chose what is weak in the world to shame the strong; 28 **God** chose what is low and despised in the world, even things that are not, to bring to nothing things that are, 29 so that **no human being might boast in the presence of God.**

Mat 11:27 **All things have been handed over to Me by My Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal Him.**

1Co 2:10 these things **God** has revealed to us through the **Spirit**. For the **Spirit** searches everything, even the depths of **God**. 11 For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of **God** except the **Spirit of God**.

Rom 11:35 "Or who has given a gift to Him that he might be repaid?"

- “Who has ever given to **God**, that **God** should repay him?” (NIV) Paul here asks another rhetorical question concerning the nature of things between **God** and man. Since **God** already owns everything, how is it that **He** has to borrow anything from anyone to incur debt? Because **He** has no “accounts payable” **He** has no reason to repay anyone. Actually, **He** paid our debts for us. It is we who owe **Him**!

Job 41:11 Who has first given to **Me**, that **I** should repay him? Whatever is under the whole heaven is **Mine**.

- Paul has often quoted from Old Testament passages. As an apostle and from his understanding, having read and studied the ancient Biblical scrolls, he recollects them here.

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Rom 11:36 For from **Him** and through **Him** and to **Him** are all things. To **Him** be glory forever. Amen.

- from **Him**- that which **He** possesses, i.e. the glory of **Heaven**.

Eph 1:14 Who is the guarantee of our inheritance until we **acquire possession** of it, to the praise of **His** glory.

- through **Him**- access to those possessions.

Rom 5:1 Therefore, since we have been justified by faith, we have peace with **God** **through our Lord Jesus Christ**. 2 Through **Him** we have also **obtained access** by faith into this grace in which we stand, and we rejoice in hope of the glory of **God**.

- to **Him**- to **Whom** our debt is to be paid.

Rom 12:1 I appeal to you therefore, brothers, by the mercies of **God**, to **present your bodies as a living sacrifice**, holy and acceptable to **God**, which is your spiritual worship.

- Amen- Gk.281- properly *firm*, that is, (figuratively) *trustworthy*; adverbially *surely* (often as interjection *so be it*): -amen, surely.

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