

Romans-Chapter 11

Rom 11:1 I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, 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 was for the purpose of instruction.

- God forbid- (9:14) This phrase is taken from two Greek words: γινομαι- ginomai- *ghin'-om-ahee* (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.

- seed 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, (*Emp. added*)

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.** (*Emp. added*)

- 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)

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Rom 11:2 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,

- 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.*)

- maketh intercession 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.*

Even when His disciples wanted to test their miraculous abilities against the Samaritans, Jesus rebuked them (*Lk 9:51-56*).

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Rom 11:3 Lord, they have killed Thy prophets, and digged down Thine altars; and I am left alone, 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."

Read Mat 23:29-35.

- I am left alone, 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 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.

- 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 Even so then at this present time also there is a remnant according to the election of 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-- (*Emp. added*)

- 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.** (Emp. added)

- election- 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 been “*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**, (Emp. added)

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. (Emp. added)

- of grace- Not of the Mosaic Law. There was grace in the Law just as there is Law in grace. Read Lev 5:10; Mat 22:37-40; Jn 13:34.

- 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 And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

- 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 hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

- 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."** (Emp. added)

- the election hath 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 His Son and obedience to Him. It was through that faith and obedience that they obtained God's grace.

- blinded- 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.

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

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Rom 11:8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this 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." (*Emp. added*)

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 hath given 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. (*Emp. added*)

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**." (*Emp. added*)

- unto this 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.

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Rom 11:9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them:

Rom 11:10 Let their eyes be darkened, that they may not see, and bow down their back alway.

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*.

- stumblingblock- Gk.4625- *skan'-dal-on*; a *trap stick* (*bent sapling*), that is, *snare*: occasion to fall (of stumbling), offence, thing that offends.

- recompense- 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." (*Emp. added*)

- bow down- 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.

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Rom 11:11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

- 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!"

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- through their fall- 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. Read Hos 1:10; Gal 3:28-29; 2 Pet 3:9.

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- to provoke them to jealousy- 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 the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?

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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, (*Emp. added*)

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

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- fall- 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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- diminishing- 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...

- fullness- 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 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

- 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." (*Emp. added*) Read also Gal 1:11-17.

- magnify- Gk.1392- to *render* (or *esteem*) *glorious*.
- office- 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, (*Emp. added*)

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 If by any means I may provoke to emulation *them which are my flesh*, and might save some of them.

- provoke to emulation- (*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 which seemed to be the most effective.

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Rom 11:15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, 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.
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- casting away-The “*physical*” Jewish nation was condemned for not accepting Jesus as the Messiah. But there was a positive to their condemnation.
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- reconciling- 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 and obeying His “new commandment” (*Jn 13:34*). At this point both Jew and Gentile became potential candidates for restoration to the divine will of God.
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- receiving- 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. (*Emp. added*)

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.**” (*Emp. added*)

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Rom 11:16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

- firstfruit- Gk.536- a *beginning* of sacrifice, that is, the (Jewish) *first fruit* (figuratively). (Ex 23:19; Lev 23:10; Deut 18:4)
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- 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. (*Emp. added*)

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 be 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. (*Emp. added*)

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Rom 11:17 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;

- branches be broken off- Those Jews who did not embrace the Christian age with Jesus as the Christ.
- wild olive tree- 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.
- partakest- Gk.4791- a *co-participant*: -companion. Gentile and Jewish brethren.

- fatness- 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**, (*Emp. added*)

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Rom 11:18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

- boast- 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 their snubbing the Heathen as though they were of an inferior race.

- bearest- 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 thee- 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** into which they were grafted.

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Rom 11:19 Thou wilt say then, The branches were broken off, 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 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:

- Well- 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*).

- thou standest by 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**. (*Emp. added*)

- high-minded- 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.

- 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 spared not the natural branches, take heed lest He also spare not thee.

- 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.

- 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 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.

- Behold- Gk.1492- to *know*: -be aware, consider, understand.
- goodness 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.
- them which fell- 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.
- thou also- Speaking to the Gentiles that believed.

- if thou continue- 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. See 1 Jn 1:7.

- otherwise- Herein is the condition. Stay in God’s goodness or suffer His wrath as anyone would, Jews not excluded.

- shalt be cut off- Gk.1581- to *excise*: figuratively to *frustrate*: -cut down (off, out), hew down, hinder. Gentile converts could also be pruned as were the unbelieving Jews.
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Rom 11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

- abide not still in 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 is able- 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** to 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.
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Rom 11:24 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?

- 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? (*Jer 12:14-17*) 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*).
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Rom 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be 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*). (Emp. added)

- wise- Gk.5429- *thoughtful*, that is, *sagacious* (Webster: keenly perceptive, shrewd.)
- your own conceits- 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.
- in part- 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.
- blindness- 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*). (Emp. added)

- fullness- Gk.4138- *repletion* or *completion*.
- be come in- Gk.1525- to *enter*. Part of the reason for Israel's blindness 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 so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:

- and so- (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).

- shall 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**. (*Emp. added*)

- 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 For this is My Covenant unto them, when I shall 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. (*Emp. added*)

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Rom 11:28 As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

- concerning 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.) (*Emp. added*)

- touching the election- Concerning “*physical*” Israel (*Deu 10:15*). They “*were*” the elect (*chosen*) of God in that through them the Messiah would come.
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- for the fathers' sakes- 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. Read Lk 1:68-75; 24:44/Gen 3:15; 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*). (*Emp. added*)

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. (*Emp. added*)

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Rom 11:29 For the gifts and calling of God are without repentance.

- gifts- Gk.5486- a (divine) *gratuity*, that is, *deliverance* (from danger or passion).
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- calling- Gk.2821- an *invitation*.
-

- without repentance- 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 as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

- ye in times past- 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.

- obtained 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.

- unbelief- 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 Even so have these also now not believed, that through your mercy they also may obtain mercy.

- now not believed- These, referring to the unbelieving Jews, have swapped places spiritually with the former understanding of the Gentile converts who before were the unbelievers.

- through your mercy- 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:

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Rom 11:32 For God hath concluded them all in unbelief, that He might have mercy upon all.

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- concluded- Gk.4788- to *shut together*, that is, *include* or (figuratively) *embrace* in a common subjection to.

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- all in unbelief- 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.

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- mercy upon 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. (*Emp. added*)

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. (*Emp. added*)

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Rom 11:33 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!

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- depth- Gk.899- *profundity**, that is, (by implication) *extent*; (figuratively) *mystery*. (*Webster: 2. marked by intellectual depth.)

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- 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 unsearchable "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

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- Paul's conclusion then is one of such profound respect for the nature of God.

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Rom 11:34 For who hath known the mind of the Lord? or who hath 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?** (*Emp. added*)

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.** (*Emp. added*)

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.

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Rom 11:35 Or who hath first given to Him, and it shall be recompensed unto him again?

- “*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 (*Ps 50:10*), 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 of Him, and through Him, and to Him, are all things: to Whom be glory forever. Amen.

- of 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. *(Emp. added)*

- 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. *(Emp. added)*

- 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. *(Emp. added)*

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

Charli Yana- November 2022
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