

Romans 11

Key Questions for this chapter?

- What is an apostle?
 - Is Paul the apostle of the Gentiles?
 - Has God left His people, the Jews?
 - What is supersessionism? ([replacement theology](#))
 - o Debate of ethnic Jews, the Nation of Israel, and the Church as Israel
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Family Notes

- From Romans 10, we see that Israel did not seek the knowledge of God, but rather righteousness from their works. Has God rejected His people?
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Notes

Verses 1-10: The Remnant of Israel

- Has God rejected His people? No
 - o **1 Samuel 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.
 - o **Jeremiah 31: 35-37**
 - o **Psalms 94:14**
- Elijah appealed to God against Israel
 - o **1 Kings 19:10, 14**
 - o Notice, sometimes we will be the only people in the church, group that believe in the Lord, believe in proper doctrine
- God tells Elijah about the remnant
 - o **1 Kings 19:18**
- At the present time (Paul's present time), there is a remnant of Israelites who believe in Christ because of God's grace
 - o **Romans 9:27** – Paul references Isaiah whose ministry was in the 8th century BC while Elijah's ministry was in the 9th century BC, meaning the remnant mentioned to Isaiah would be of the distant future.
- Verse 6
 - o **Deuteronomy 9:4-5**
- [Verse 7] Notice, the nation of Israel was not saved, but there was a remnant who were saved, called the elect here and the rest were hardened (**Romans 9:18**)

- Notice during the ‘cultural’ overlap of salvation: Jesus saved the Samaritan woman who was not fully Jewish, and the elect of the Jews were/are saved during the dispensation of faith. Grace through faith has always been a part of salvation.
- [Verse 8] **Isaiah 29:10**
- We see that God hardening the hearts of men is a judgement.
 - **Romans 1:24, Exodus 8:15,32** – This is not random, but a result of people’s continuous rebellion against Him

Verses 11-24: Gentiles Grafted In

- To provoke the Jews to jealousy, the Lord has grafted in the gentiles to the family of Abraham. This was not done how man would have seen fit yet, we see God fulfilling:
 - **Isaiah 42:6-7**
 - **Deuteronomy 32:21**
- Verse 13: Paul is the apostle of the gentiles
 - **Acts: 9:15**
 - **Acts 22:6-21**
 - **Galatians 1:11-16**
- We see many times that it is God’s choice to deliver the gospel to the gentiles.
- Verse 16:
 - Who/What is the first fruit?
 - Abraham who represents the first of many nations (**Genesis 17:5**)
 - Who/What is the root?
 - God’s covenant with Abraham, this covenant included the Jew and Gentile (**Genesis 12:1-3**)
 - Who/What are the branches
 - The branches are the Jews and the gentiles (grafted). There is still a remnant which is why ‘some’ is used in the verse
- Verse 17
 - The wild olive tree branches (gentles) do not replace Israel; we partake in the root (covenant). We enjoy the same blessings as Israel and have unity with them
 - **Ephesians 2:14-22**
- Verse 18
 - Notice we should not boast against the branches (Israel) because the root (covenant) supports us, we do not support the root.
 - The covenant is God’s promise to us
- Verse 19-24
 - We are grafted in because of faith, not works. We must be careful to not boast in ourselves, our knowledge, our wisdom, but boast in the Lord

- **Jeremiah 9:23-24**

- Because of unbelief, Israel was cut off
- If God will not spare the natural branches, He will not spare the grafted branches either if there is no faith

- God can set aside the gentiles as He did Israel

- We should continue in God's goodness or be cut off

- **Hebrews 10:19-23**

- How great will it be when God reconciles with Israel?

Verses 25-32: God's Covenant with Israel

- What is the mystery?
 - Blindness came to Israel, not to exalt the gentiles, but to bring the gentiles in for the day of the Lord. Israel's partial blindness was necessary for the grafting in of the gentiles in the church (Jew and Gentile believers).
- What is the fullness of the gentiles?
 - When the last Gentile is saved, then the Lord will turn to the Jews
 - **John 10:16**
- Verse 26
 - **Psalms 14:7**
 - **Isaiah 59:20-21**
 - **All Jews is debated as: 1. A mass conversion of ethnic Jews, 2. salvation of the remnant through all time, 3. Israel referring to the Church**
- Verse 27
 - **Isaiah 27:9**
- Verses 28-29
 - **Numbers 23:19**
 - God does what He says, all the time. He does not revoke His promises
- The Lord will not revoke His promises to the fathers of Israel. While the mantle of the gospel has been given to the gentiles, God is not finished with the nation of Israel.
- Verse 32: Concluded == Confined; Greek: *sunkleió* - "shut up together," "confined," or "consigned"
 - God has bounded all to disobedience (Romans 3:9), and saves us according to His grace.

Verses 33-36: Glory to God

- These things are of God, and human wisdom cannot understand these things. Imagine having millions of moving pieces moving over thousands of years, and billions of possibilities; we would not be able to decipher through them for God to be glorified

- Verse 34: **Jeremiah 23:18**
- Verse 35: **Job 41:11**
- Verse 36: **Colossians 1:16**

Reflection

Romans 9-11 can be difficult passages for many people. These passages explain God's sovereignty and wisdom and explains Israel's stumble and God's temporary rejection of Israel. These texts sometimes stir in me a feeling of gratitude for the gospel. While the gospel was first given for the Jew (**Romans 1:16**), it is now given to the gentile. Perhaps we as people would think of another way for the world to be exposed to the gospel, but we must not lean onto our own understanding (**Proverbs 3:5-6**). We must trust the Lord in His divine wisdom and knowledge (**Romans 11:33**). These passages give a strong case against universalism. God's mercy is available to all who believe in Christ and what He did for us. Those who acknowledge God not from a place of knowledge will not be saved (**Romans 10:1-3**). There must be a knowledge of our sin and an understanding that no amount of good works will make us right with God. As a junior apologist, I think of refutations to these passages as God leaving the nation of Israel. Yet, throughout this text we see that God has not forsaken Israel, rather the fullness of the Gentiles must occur before God can reclaim His people. We see the provocation of the Jews will allow the remnant to be saved and bring in the Church. These passages require us to trust the Lord and His divine wisdom and through His covenant with Abraham, people of all nations will be saved.