

*Text*

11:1-10. I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God did not cast off his people which he foreknew. Or know ye not what the scripture saith of Elijah? how he pleadeth with God against Israel: 3 Lord, they have killed thy prophets, they have digged down thine altars; and I am left alone, and they seek my life. 4 But what saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal. 5 Even so then at this present time also there is a remnant according to the election of grace. 6 But if it is by grace, it is no more of works: Otherwise grace is no more grace. 7 What then? That which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened: 8 according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day. 9 And David saith,

Let their table be made a snare, and a trap,  
 And a stumblingblock, and a recompense unto them:  
 10 Let their eyes be darkened, that they may not see,  
 And bow thou down their back always.

## REALIZING ROMANS, 11:1-10

465. The question of the first verse is not easy to understand. God has cast off his people. The last chapter demonstrated that. Why, then, does Paul ask the question here? Note Paul's answer.
466. Paul was an Israelite, but was not cast off. What should this teach the Jews?
467. In what sense could we say God has *not* cast off his people?
468. How did the foreknowledge of God enter into his decision not to reject Israel entirely?
469. The attitude of Elijah was the same as someone else's. Who was it?
470. "The remnant according to the election of grace" refers to whom?
471. Who does the voting in this election?
472. The election of those among Israel was on a basis of God's choice and their faith. Explain how this shows the grace of God.
473. Verse seven is most difficult of understanding until it is related to the actual circumstances of the obtaining and rejecting of salvation by the Jews. Refer to an example in the book of Acts and explain.

474. Remember now as you attempt to understand verses 8-10 the example you have just worked out. "The spirit of stupor," "eyes that should not see," etc., are caused by God, but in what manner?
475. As best you can, explain the figure David uses. (vs. 9, 10)

*Paraphrase*

11:1-10. I ask then, Do you from these prophecies infer that God hath cast off his people for ever? By no means. For even I am one of the ancient people of God, a descendant of Abraham, and sprung of the tribe of Benjamin: Yet I am not cast off; I am still one of God's people, by believing in Christ.

2 God hath at no time cast off the whole of the Jewish nation whom he formerly chose. In the greatest national defections, there were always some who continued faithful to God. Know ye not what the scripture saith was spoken to Elijah, when he complained to God against the Israelites as having all followed idols, saying,

3 Lord, 'The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I, even I only, am left, and they seek my life to take it away.' I Kings xix:10.

4 Elijah imagined that the whole nation had been guilty of idolatry. But what saith the answer of God to him? I have left me seven thousand in Israel, all the knees which have not bowed unto Baal; I Kings xix. 18.

5 So then, even at this present time, there is a remnant, who, by believing on Jesus, continue to be the people of God still, according to an election by favor.

6 And if this election to be the church of God is by favor, it cannot have happened on account of works performed, otherwise favor is no more favor: but if it be on account of works meriting it, there is no more favor in it, otherwise work is no more work: it merits nothing.

7 What then is the sum of my discourse? Why this: The honor of continuing to be the people of God, which the Jewish nation earnestly seeketh, that it hath not obtained, having rejected Jesus; but the elected remnant hath obtained that honor, and the rest are blinded.

8 Blindness hath ever been the disease of the Jews, as appears from what is written: 'The Lord hath poured out upon you the spirit of deep sleep.'—'Hear ye indeed, but understand not; see ye indeed, but perceive not;' which stupidity and blindness hath continued with the Jews to this present day.

9 And to show the causes and consequences of that spiritual blindness, David saith of Messiah's enemies, 'Let their table become a snare to them, and that which should have been for their welfare, let it become a trap,' (Psal. 1xix. 22.), and a stumbling-block, and a punishment to them.

10 'Let their eyes be darkened, that they see not, and make their loins continually to shake:' In consequence of their sensuality, their understanding shall be darkened, and as a punishment they shall be made slaves.

### *Summary*

God has not wholly rejected Israel, as the case of Paul itself would prove. To suppose them wholly rejected is to repeat the error of Elijah. That prophet imagined that all God's prophets, except himself, had been killed. But God let him know that seven thousand still remained true to him. In like manner, there is now a large remnant of Israel who have not been rejected. This remnant is a chosen remnant, the choice proceeding from a principle of favor, and not from works or perfect obedience. Had the choice proceeded from perfect obedience, it could not have been from favor, for favor and perfect obedience mutually exclude each other. Israel sought to be retained as God's people, but failed through unbelief. The chosen, however, have been retained because they sought the honor by belief in Christ. The rejected Jews have grown hard in heart and feeling, as well as dull in perception—all of which has happened in accordance with predictions of their prophets.

### *Comment*

5. This Rejection Neither Total Nor Final. 11:1-36

#### *Introductory Remarks.*

We come now to the final section in the study of God's rejection of Israel, and also to the closing chapter of the doctrinal portion of the book. The last two chapters have been concerned with but one subject: "the rejection of the Jews." In the eleventh chapter Paul is still discussing their rejection, but he here demonstrates that it was neither total nor final. This thought would help the Jews to realize that God had not rejected them unconditionally, nor was their rejection without hope of restoration.

#### a. Their Rejection Not Total. 11:1-10

275. What was the underlying reason for Israel's rejection?

276. What particular phase of Israel's rejection is discussed in the eleventh chapter?

277. What subject is discussed in the first ten verses of chapter 11?

(1) Reasons for concluding that their rejection was not total. vs. 1-5

In verse one the question is raised: "I say then, did God cast off his people?" That is, did God cast off his people en masse? Did he cast them from him as a nation? The answer comes immediately in the negative: "God forbid." This thought of total rejection is not to be entertained for a moment. One good reason for repudiating this idea is found in the fact that Paul was an Israelite. Indeed, he was of the seed of Abraham and of the tribe of Benjamin. Was Paul rejected? No, God had not rejected him; he had rather dealt with him in a special way. Jehovah had abundantly shown to Paul that he was in his favor. The conclusion then to Paul's case is that God has not cast off or rejected his people completely, for Paul could not have stood in God's favor if this were true. v. 1

The first part of verse two is the conclusion to the case of Paul. But what is the meaning of the words: "whom he foreknew"? We take the position that Paul is speaking of the nation of Israel, of the special favor they enjoyed, that of all the nations of the history God "knew" or recognized the Jews. In other words, we might say, "God has not rejected his people whom he has known for so long." He will not with one sweep of divine wrath reject the people he has known and loved over all these centuries. v. 2a

An illustration is now given of the true condition of Israel. Was it possible that God had totally forsaken Israel? That was what Elijah thought, for the scriptures tell us how he pleaded with God respecting Israel because they had killed all the prophets, they had "dugged down thine altars". Elijah believed Israel to be forsaken of God. The only faithful one left in the nation was Elijah, and his life was in danger. But this complaint was made in ignorance, for the Lord made it known that there were yet seven thousand men who had not bowed the knee to Baal. The application of this illustration is made in verse five: "Even so then at this present time also there is a remnant according to the election of grace." In other words, although a vast segment of Israel was cast off through their rejection of Christ, yet there were those here and there who had accepted him, and together they served to make up "the remnant." This remnant is referred to as being "a remnant according to the election of grace." What is the import of this?

The same subject has appeared before in our study, and there we

278. What is the thought of the question raised in verse 1? How is it answered?

279. What is the meaning of the phrase "whom he foreknew"?

280. What illustration is given to answer the objection? How does it answer it?

281. Who is the remnant and how is it saved "according to the election of grace"?

discovered that the election of certain individuals to become participators in God's grace was dependent upon their own choice, not upon the arbitrary election of God. So, then, we can say that this remnant was made up of those Jews who heard of "the grace of God" through Jesus Christ and chose to accept him. Thus they became God's remnant. God chose to elect all those who would choose to accept the grace extended through his son. vs. 2b-5

(2) The Reason for Their Rejection. 11:6-10

The words, "election of grace," suggest the thought that is developed in verses 6 through 10. Israel was rejected because they rejected the grace of God. Paul deems the thought of "election by grace" worthy of an extended explanation since this was the reason for the rejection of Israel. Notice his comments upon this subject.

(a) Acceptance by God is by grace; it cannot be by works, for works exclude grace, just as grace excludes works. vs. 6

(b) This acceptance Israel sought but did not find; the elect alone obtained acceptance. vs. 7a.

(c) All but the elect (those who chose the grace of God through Christ) "were hardened," even as it was prophesied: "God gave them a spirit of stupor, eyes that they should not see and ears that they should not hear unto this very day." David also spoke about this condition when he said: "Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them: and bow thou down their back always." vs. 7b-10

How were the rest hardened? One look at the occasion of hardening will answer this question. The statement is made that the elect obtained acceptance. How did they obtain it? By accepting Christ. And what happened to those who heard but did not accept? The answer in the words of the apostle was simply, "they were hardened." How did it come about? Through their own rejection, choosing rather to obey Satan and his suggestions than the grace of God.

But how can the words of the prophets be understood? "God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear." If we will keep before us the circumstances of this action, we will encounter little difficulty in understanding them. Let us remember that Paul was speaking of the Jewish rejection of the gospel and Jesus as the Messiah.

282. Why is the thought of "election by grace" discussed here?

283. Give two points in the discussion of salvation by grace.

284. How were "the rest hardened"?

285. How can it be said that "God gave them a spirit of stupor"?

When we consider the refusal of the Jews to accept the plain evidence before them, we can understand that the spirit of stupor was brought about by their own stubbornness, and not by an arbitrary act on the part of Jehovah. The spirit of stupor was the result of a continual refusal to heed the truth. As in the case of Pharaoh, God provided in his love the means of convincing man of the truth at hand, but man perverted these provisions and the result was even as Isaiah and David prophesied.

It has ever been the nature of God to give man abundant opportunity to do his will, but when man rejects this opportunity, then God cannot and will not project himself into the realm of man's free choice. Man is then left to receive the recompense of his wrong choice. David's descriptive words in verses 9 and 10 tell of the dire results of rejecting Christ. These words have had and are now having their fulfillment in the lives of the Jews who have rejected their Messiah.

### *Text*

11:11-24. I say then, Did they stumble that they might fall? God forbid: but by their fall salvation is come unto the Gentiles, to provoke them to jealousy. 12 Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness? 13 But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry; 14 if by any means I may provoke to jealousy them that are of my flesh, and may save some of them. 15 For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead? 16 And if the firstfruit is holy, so is the lump: and if the root is holy, so are the branches. 17 But if some of the branches were broken off, and thou, being a wild olive, was grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree; 18 glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee. 19 Thou wilt say then, Branches were broken off, that I might be grafted in. 20 Well; by their unbelief they were broken off, and thou standest by thy faith. Be not high-minded, but fear: 21 for if God spared not the natural branches, neither will he spare thee. 22 Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. 23 And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again. 24 For if thou wast cut out of that which is by nature a wild

286. Are there other cases of hardening besides the one referred to here?

287. Explain verses 9 and 10.

olive tree, and wast grafted contrary to nature into a good olive tree; how much more shall these, which are the natural branches, be grafted into their own olive tree?

REALIZING ROMANS, 11:11-24

476. Paul says Israel did not stumble in order to fall. Explain.
477. Explain how the rejection of the gospel by the Jews opened a door to the Gentiles. Use a scriptural example.
478. Is God here spoken of as being responsible for producing jealousy? Explain.
479. "The riches of the world"—Explain "riches" and "world."
480. Are "the riches of the Gentiles" and "the riches of the world" the same thing?
481. Please do not grow discouraged in the midst of this difficult section. Remember, there is always more of each section that you do understand than that which you do not. Emphasize that which you *do* know. Attempt an explanation of "the fullness" of the Jews.
482. Paul's ministry to the Gentiles was glorified in what act?
483. If a Jew was "provoked to jealousy," just what would his attitude be toward his own nation? toward the Gentiles?
484. Does Paul suggest in vs. 15 that one day there shall be a great turning to Christ among the Jews?
485. Who or what is "the first fruit" and "the lump"?
486. The root and branches are the same in thought as the first fruit and the lump. Do you agree?
487. It is not at all difficult to determine who "the branches" are of vs. 17. The problem is, who or what is "the olive tree"? What is your explanation?
488. How could the Gentiles "glory over" the Jews? How could they overcome glorying?
489. The power of faith is here seen. What is it?
490. In what sense did God "not spare" the Jews?
491. God's severity is surely tempered with mercy. Explain.
492. The grafting-in process is accomplished by both man and God. Explain each one's part.
493. It would be easier for a Jew to become a Christian than for a Gentile. Explain.

*Paraphrase*

11:11-24. By applying these prophecies to the Jews, you represent them as in a state of utter rejection. I ask, therefore, Have they stumbled so as to fall for ever? By no means; but through their fall

salvation is given to the Gentiles, to excite the Jews to emulation, that by believing they may obtain the same privilege.

12 Now, if the destruction of the Jewish church be the enriching both of the Jews and Gentiles, by making room for the gospel church, and if the stripping of the Jews of their privileges be the occasion of conferring these privileges on the Gentiles, how much more will their filling the church be followed with great advantages to the Gentiles?

13 Now the rejection of the Jews, and the happiness of the Gentiles in their restoration, I make known to you Gentiles; and in as much as I am the apostle of the Gentiles, by proving these great secrets from the Jewish scriptures, I do honor to my ministry;

14 If by any means I may excite to emulation those of my nation, and may save some of them, by persuading them to enter into the church.

15 This I desire also for the sake of the Gentiles: Because, if the casting away of the Jews be the occasion of reconciling the Gentiles, what must the resumption of them be, but life from the dead? It will occasion a revival of religion, after a great decay.

16 Their conversion will be pleasing to God: For if the first Jewish believers have been accepted of God, the whole nation will be so through their faith.

17 Now, if many of Abraham's children were cast out of the covenant for their unbelief, and thou who art a Gentile, art, on thy believing the gospel, ingrafted instead of them, and, though unfit for such a favor, art become a joint partaker with the believing Jews of all the privileges of God's covenant and church;

18 Do not speak contemptuously of the broken off branches, as thinking thyself more excellent and more in favor with God than they: For if thou dost, know that thou bearest not the root, but the root thee.

19 Thou wilt say, however, the natural branches were broken off, that we Gentiles might be admitted into the covenant and church of God.

20 True; By unbelief they were broken off, and thou by faith standest in their place. Do not think highly of thyself, as more favored of God than they. But be afraid, lest through pride thou also be broken off.

21 For if God spared not the natural members of his covenant, but cut them off for their unbelief, perhaps he will as little spare thee, if thou behavest unsuitably to thy privileges.

22 Admire then both the goodness and severity of God: towards the Jews, who are cast out of his covenant, severity; but towards the



Gentiles, whom God hath admitted into his covenant, goodness; if thou continuest in the state wherein his goodness hath placed thee, by improving thy advantages, otherwise thou also shalt be cut off.

23 And even the Jews, when they abide not in unbelief, shall be brought again into the church of God: for God is able and willing to unite them again to his church, on their believing the gospel.

24 For if thou wert separated from thine idolatrous countrymen, and, contrary to thy nature, which was full of ignorance and wickedness, wert made a member of the covenant with Abraham, how much rather shall the Jews, who are the natural members of that covenant, be restored again to their own honors and privileges, by believing the gospel, which is the accomplishment of the ancient revelations made to themselves?

### *Summary*

The Jews stumbled at Christ. Did they stumble merely that they might fall? Certainly not. Rather, they stumbled that thereby they might contribute to the salvation of the Gentiles. If now their fall proves advantageous to the Gentiles, their reception back into the divine favor will prove still more so. This implies that they may be again received. And why not? The first converts from them were accepted. Surely then all will be received when they become converted. The Jews were rejected because of unbelief. Let them then but believe, and they will be accepted. And you, Gentiles, stand by belief. Do not grow proud and over-confident. For if God spared not the Jews when they did wrong, neither will he spare you. Towards the Jews, God has been severe in cutting them off; towards you he has been kind. Be careful now to deserve a continuance of his kindness. If not, you too will be rejected as the Jews have been.

### *Comment*

#### b. Their Rejection Not Final. 11:11-24

This section opens with a question, the meaning of which is not immediately apparent. The fall of the nation of Israel prompts the one last inquiry: "Did they stumble that they might fall?" The Israelites had as a whole stumbled over Christ. What Paul is asking here is: "Was it the intention of God to place this stumbling block in their path with the express purpose of causing them to be eternally lost?" In other words: "Was their stumbling of such a nature as to cause them to be forever without hope?" "Nay," replies the apostle. Then follow in close succession two reasons for denying this thought. (1) It was not God's purpose that in the stumbling of the

288. Give in your own words the meaning of the question in 11:11.

Jews they be without hope, but rather that in this way he might give opportunity to the Gentiles to be saved. It is wonderful to observe from time to time as we read the Word, the way the Father makes use of Satan's efforts and apparent victories to finally bring glory to his eternal name. If the Jews must reject Christ, then God will make out of it, not a means of bringing his vengeance upon his people, but rather of offering salvation directly to the Gentiles instead of through the Jews as he originally planned. (2) They did not stumble and fall in such a way as to be eternally lost, however. One day when they opened their blinded eyes to the purpose of God among the Gentiles, and were caused to think how God would so work among the Gentiles who were in times past "no people," they would see that he would certainly work among those who had been his people, providing of course they accepted Jesus as Messiah, the source of God's blessing among the Gentiles. v. 11.

Verse 12a develops the thought suggested in 11b. In verse 11 Paul has said that through the fall of Israel salvation was given to the Gentiles. Now in 12a he describes this salvation as: the "riches of the world" and "riches of the Gentiles." These riches were given because of, or through the "loss" or "fall" of Israel. How so? A clear case of this very thought is found in Acts 13:44-48. The Jews of Antioch of Pisidia were offered the riches of the gospel of Christ, but they refused it; they stumbled over it. Then it was that Paul said, "Lo, we turn to the Gentiles . . . And as the Gentiles heard this, they were glad and glorified God; and as many as were ordained to eternal life believed." Thus did the fall of the Jews become the riches of the Gentiles. Thus did the stumbling of the Jew become the riches of the world. It was necessary first that the gospel be carried to the Jews. If they had received it, they would have carried it to the Gentile world; but since they refused even the message, it was given to the Gentiles directly through the apostles. vs. 12a.

In verse 12b we have the positive side of this two-sided truth. The thought is this: although some Gentiles were blessed with the riches of the gospel as a result of the fall of the Jews, how much more will they (the Gentiles) be blessed in "the fullness" of the Jews. We take this thought of fullness to mean the turning of the Jews to Christ, that when the Jews finally do turn to Christ in great numbers, then the Gentile world will be blessed even more in the

289. What is the twofold answer to this question? Show the great wisdom of God in it all.

290. What is meant by "provoke them to jealousy"?

291. What is the meaning of the phrase, "the riches of the world"?

292. Give an example of the "fall and loss" of the Jews and the meaning of "their fullness". Explain in your own words.

riches of salvation than they were when the nation first rejected Christ. The Jews will one day be the evangelists of the cross and cause such a stir among the world as it has never known. Now this might appear to be a rather fanciful interpretation if we did not have Paul's own explanation of this very matter in the 15th verse. In this verse he explains verse 12b. Verses 13 and 14 are parenthetical in thought and contain a personal word of admonition to the Gentile readers to give heed to what Paul is saying. As he says, he was an apostle to the Gentiles, and in saying the things that he has just said and is about to say he glorifies (the purpose of) his ministry. He further says in this interposed thought that he is only saying these things that he might arouse in his brethren, the Jews, a godly jealousy so that they will desire and accept salvation in Christ. Now back to the thought broken by these words: Paul has just said that the Gentiles were blessed richly by the loss of the Jews, but he says this first blessing will not in anywise compare with the great blessing to be received when they finally lift the veil from their eyes and accept Christ. Now he states in verse 15 the same thought in other words: "For if the casting away of them is the reconciling of the world (referring of course to the reconciliation that is to be found for the whole world in Christ) what shall the receiving of them be but life from the dead." Here we see that they who were once cast away will one day be received. How were they "cast away"? By their own willful rejection. How will they be received? In the same manner: by their own choice. And Paul says that this will be to the Gentile world like a resurrection. The power of God throughout the world will be so strong at this time that it will be as if God had caused a resurrection to occur over the land. In this case a resurrection of righteousness will occur in the conversion of the Gentiles. In verse 16 we have two similes which present pictures of the coming of the Jews to Christ. The first one is in the form of the familiar "first fruits" offering. It doubtless has reference to the example of Numbers 25:20. The harvest was gathered and the flour ground; then a general mass of dough was formed which must be consecrated before it was used. A portion of it was taken and baked into a small cake. This was offered to the Lord. In this way the Jews were saying that all belonged to God even as did the representative small portion. Who in this analogy would represent the first portion? Before answering remember that the apostle is discussing

293. Compare verses 12 and 15.

294. What relationship do verses 13-14 have to verses 12 and 15?

295. What is meant by "life from the dead"? cf. Rev. 20:5-6.

296. What is the purpose of the two metaphors in verse 16?

the general turning of the Jews to Jesus as the Messiah. Therefore, I believe that the first portion, or "first fruits" were those few Jews in Paul's day who had accepted Christ. Because they had, they testified that all could if they would. And then looking back to the thought that the rejection of Israel was not final, we can see in this a picture of God's estimation of Israel. He looks upon them as "holy," not in the sense that they were saved, but his heart went out to them for all that they had been to him, and for what they could be to him if they would but accept his Son. Israel is not without hope; they will one day return, and even now God looks upon them as objects of his love. vs. 16. As to the meaning of the second picture, we quote from Moses E. Lard, page 360: "The same sentiment is reiterated, with the imagery changed. The root corresponds to the first Jewish converts, the branches to the rejected nation. Assuming the root of a tree to be holy, we naturally infer holiness of its branches. Such is the argument. The word "holy" has here the same meaning as in the preceding clause. If God has accepted the root, or first converts from the Jews, he will accept the whole nation when converted. Such is the import of the passage. It is a short, striking metaphor, with a perfectly clear meaning." Who were the branches in the last metaphor? Yes, the Jews. In verse 17 we have the statement that some of these branches were "broken off." This plainly speaks of the rejection of Christ among Israel. By that rejection they were "broken off." We do not maintain that these metaphor in verses 16 and 17 are connected in any other sense. There is no need to carry the application of these simple pictures any farther than the apostle does. He simple states that some of the branches were "broken off"; he does not allude to the tree. He places no emphasis upon the tree; why should we? The thought is rejection, and it is plainly stated—let us leave it there. vs. 17a.

Now appears once again the same comparison and thought of the Jew's rejection that has been dealt with throughout the discussion. The reception of the Gentiles is stated in these words: "And you, being a wild olive, have been grafted in among them." There were some branches who were not broken off; these of course were the Christian Jews. It was among these branches that the Gentiles were grafted in. The whole thought, of course, has reference to the salvation of the Gentiles as forming part of the church with the Christian Jews. vs. 17b.

297. Explain the first metaphor. Who is the first fruit? Who is the lump?

298. Explain the second simile. Who is the root? Who are the branches?

299. Who was broken off and who was grafted in? What is the tree?

In the midst of this imagery there is the practical note and admonition of the 18th verse. It is well to realize the blessing of partaking of the wonderful benefits of the gospel as described in "partaking of the root and fatness of the olive tree." But then we must not become high-minded or proud and speak against the Jews, for, "Remember," says the apostle, "that salvation came of the Jews." We do not mock the branches, but keep in mind that we owe a great deal to those branches, for without them we would have no Saviour, no revelation, no salvation. The Jews are like the root of the tree, and we are like the ingrafted branches of this tree. vs. 18.

A rather veiled objection is now raised by the imaginary Gentile. "Were not the branches broken off that I might be grafted in?" In a sense this might be true, for even as we have said, the Gentiles were given opportunity to hear the gospel through the refusal of the Jews. But on the other hand, it was not to be supposed by the Gentiles that God loved them or preferred them above the Jews, and because of this he cast out the Jew that he might receive the Gentiles. No, the Jews were broken off only because of their unbelief. And further consideration of the matter will show us that we only stand in God's favor because of our trusting reliance on Christ. Now if we begin to trust in ourselves and our position, we will have fallen into the same snare as the Jews. Considering this, "be not high-minded but fear: for if God spared not the natural branches (when they looked to self-effort) neither will he spare thee (if you act in the same manner)." vs. 21.

As a conclusion to this thought of acceptance and rejection, we have verse 22. In all that has been said, it is easy to see the immutable decisions of the Creator. We behold his goodness and severity. God must, and always does, maintain justice. Those who willfully refuse he must sever; but, on the other hand, his goodness is always accessible. The Gentiles were the recipients of God's goodness, which was summed up in the salvation they enjoyed. However, the Gentiles must also remember that a continuance in faith is as important as is the initial decision. The thought of continuing in God's goodness as here used refers to the steadfastness on the part of man in the provisions God has made for his life and hope, rather than trusting in his own wisdom or good works. So it was that Paul admonished the Gentiles to behold the overall picture and realize that a trusting, humble reliance upon God through Christ was the

300. What is the admonition of verse 18?

301. What is the objection of verse 21? How is it answered?

302. How can we see in this circumstance the justice of God? What warning is given?

only thing that could keep them from being cut off as was the Jew. vs. 22.

Now once again back to the thought of this whole section: The nation of Israel was not without hope, for if they would but cease in their course of unbelief they would be grafted in. There was only one barrier—their unbelief. God was ready and God was able to graft them in, even as he did the Gentiles. vs. 23. Yes, indeed, he can graft them in. In some respects their acceptance by the Almighty would be more natural than his receiving of the Gentiles. A further point of comparison is made in the olive tree simile to emphasize this thought. The usual grafting process has been reversed in the case of the Gentiles. No one acquainted with the laws of grafting would graft a portion of a wild tree into the root of a tame tree, but this God has, in his mercy and wisdom, performed. The wild branch of the Gentiles was grafted into the root of the Christian Jews. The plan of God was that the Messiah was predetermined to come to the world through the Jewish nation. Everything about him appeared in shadow and type in the scriptures of the nation of Israel. It should have been that Jesus would be welcomed as the crowning glory of Israel's heritage. The church should have been accepted as the wonderful new creation of the Messiah. Yes, the church was meant to be the Jews' "own olive tree," but they stumbled over the "suffering servant" and missed his glorious kingdom. But then, one day when they will finally open their eyes, how they will then understand it all, how then will the dark things be made plain and the great pattern of God all fit together! This we take to be the import of the thought of the grafting in of the Jews "into their own olive tree." vs. 24.

### *Text*

11:25-32. For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fullness of the Gentiles be come in; 26 and so all Israel shall be saved: even as it is written,

There shall come out of Zion the Deliverer;

He shall turn away ungodliness from Jacob:

27 And this is my covenant unto them,

When I shall take away their sins.

28 As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sake. 29 For the gifts and the calling of God are not repented of. 30 For as ye in time past were disobedient to God, but now have obtained mercy

303. Explain the two "grafting in" processes.

by their disobedience, 31 even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy. 32 For God hath shut up all unto disobedience, that he might have mercy upon all.

REALIZING ROMANS, 11:25-32

494. How would ignorance of the "hardening of Israel" be a temptation to the Gentiles?
495. What is "the fullness of the Gentiles"? Remember what you said about the "fullness" of the Jews?
496. When the fullness of the Gentiles is reached, then the Jews in great numbers will turn to Christ. Is that the thought of this passage?
497. Do you know the significance of the name "Zion"? This is the key word in this passage. Explain.
498. The nation of Israel was both an enemy and beloved. Explain.
499. What "gifts" do we have from God in connection with this subject? What calling of God do we have?
500. The disobedience of man and the mercy of God provided salvation, *but* man must do something about it—both Jews and Gentiles. Explain the responsibility of both Jews and Gentiles in the light of God's mercy.
501. In what sense is God responsible for our disobedience? Before you answer, read vs. 32 again.

*Paraphrase*

11:25-32. For, brethren, that ye may not have an high conceit of yourselves, on account of your being made the people of God in place of the Jews, I must show you this secret, that the blindness of the Jews in part, will continue only till the generality of the Gentiles come into the Christian church. For that illustrious event will render the evidences of the gospel irresistible.

26 And so, laying aside their prejudices, all Israel, by believing the gospel, shall enjoy the means of salvation, according as it is foretold, Isa. lix. 20. The redeemer shall come to Zion, and to them that turn from transgression in Jacob.

27 For this is my covenant with them, when I shall take away their sins of unbelief. 'My spirit that is upon thee, O Messiah, and my word which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, saith the Lord, from henceforth and for ever.'

28 With respect to the gospel indeed, they are, through their unbelief, enemies to God on your account; your reception into the

church. But with respect to their original election to be the people of God, they are still beloved of God, on account of the promise to their fathers, that he would be a God to them in their generations.

29 For God's free gift, and his calling Abraham's posterity by Isaac his people, are unalterable on the part of God, who, if they repent, will receive them again.

30 Besides, as ye Gentiles also in times past have disobeyed God by your idolatry, yet now have obtained the mercy of being admitted into God's covenant and church, through the disobedience of the Jews to the gospel;

31 Even so the Jews also have now disobeyed the gospel on your being admitted into Gods' covenant, yet so as by your receiving that great favor, the gospel being continued in the world, they also shall obtain the mercy of being at length admitted into God's covenant.

32 For God hath shut up together all under sentence of death for their disobedience, that, in admitting them into his covenant and church, he might make them sensible (aware) that he bestows a free gift upon all.

### *Summary*

Hardness in part has come upon Israel until the full sum of the Gentiles come into the church. By that time the hardness of Israel will give way, they will then become believers, and so a great many of them will be saved. You Gentiles should know this mystery to keep you from becoming puffed up with self-importance. The rejected Jews are still beloved on their Father's account, and you Gentiles have now to preach the gospel to them, and so convert them to Christ. They are thus at last to realize the divine mercy through you. Their fall has proved a blessing to you, and your conversion is to prove a blessing to them.

### *Comment*

#### c. Mercy to All; The Ultimate Purpose of God. 11:25-32

In verse 25 we have a bold statement of fact that has before only been given in analogy. Lest the brethren in Rome (a great share of whom were Gentiles) distort the aim of this figurative language into a conclusion concerning their own self-importance, Paul says, "For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part has befallen Israel, until the fullness of the Gentiles be come in." The thought of "hardening in part" refers back to the thought that their rejection was not entire, but only "in part." The time element spoken of here points once again to the fact that their rejection is not final, only



until "the fullness of the Gentiles be come in." But what can the meaning of "the fullness of the Gentiles" be? We have had a reference to the "fullness" of the Jews (cf. vs. 12b). In this case we found the term "fullness" to be descriptive of the turning of the Jews to Christ, and in great numbers. Since then, the same subject is here being discussed, the turning of men to Christ, we could likewise say the fullness of the Gentiles refers to the extensive acceptance of Christ among these peoples. But there is one contrast in this comparison, for the fullness of the Gentiles is said to "come in." What is the thought here? This would seem to mean that there are a certain number of persons in that multitude, and when that number has been reached then will come to pass the fulfillment of the promise. We do not mean that no further Gentiles will be saved; indeed, we have already said that the fullness of the Jews would mean "life from the dead" among the Gentiles. The thought is that a change will take place as to who will carry God's good news. 11:25

The apostle emphatically affirms that when the fullness of the Gentiles has been reached, "All Israel will be saved." Along with the salvation of Israel, Paul promises that the words of Isaiah, the prophet, will find their fulfillment. How is it that all Israel shall be saved? How is it they were lost? This is not difficult to answer. They were lost because they turned from Christ; they then will be saved when they turn to Christ. Notice please that the turning of the Jews to Christ is tied up inseparably with the fullness of the Gentiles. This would give us some light on the reason for the turning of the nation of Israel to their Messiah. It would seem that there will be something in the bringing in of the fullness of the Gentiles that will cause all Israel to be saved. This could be nothing short of the faithful preaching of the gospel by the Gentiles to the Jews. When the Gentiles have accomplished this in the way and manner that God wants it done, then will come to pass the fullness of the Gentiles and the salvation of Israel. That it could take place in any other way seems inconsistent with God's means for man's salvation. To state that "all" Israel will be saved does not necessitate the salvation of each individual in the nation, but only as the word "all" is used in other instances which speak of a large portion as "all." The "Deliverer" who was to come out of Zion could be none other than Christ. Zion in this instance would refer to Israel and the results will be that ungodliness will be taken from Jacob. Since the Jews

304. What temptation was possible on the part of the Gentiles at Rome as they read this chapter?

305. How did Paul combat this temptation?

306. What is the meaning of "the fullness of the Gentiles"? How can it be said to "come in"?

are descendants of Jacob, this would refer to them. When the day comes that Israel accepts the salvation provided in Christ, then will they be able to look back upon these words of Isaiah and behold their fulfillment. The covenant made by God with Israel concerning this was probably made with Abraham and now finds its fulfillment in Christ. vs. 26-27

Still speaking of Israel, the inspired writer speaks of their relationship to the gospel. When Jehovah views Israel in the light of the gospel he must say, "They are my enemies." It is not that God has refused them, but rather that they have refused him. But as has been considered before, God used this as a means of saving the Gentiles. When viewing Israel in relationship to his eternal purposes or "election," he says, "They are beloved." Why were they beloved and in what sense? As to why they are beloved, we have the answer given: "For the fathers' sake." Who are the fathers here spoken of? Notice that it does not refer to the heavenly Father, but rather to "the fathers." This we take to mean the fathers of the Hebrew nation, namely, Abraham, Isaac, Jacob, Joseph, etc. Because of the promises made to these great men of God, he yet loves Israel. The 29th verse serves to explain his consideration of Israel for the fathers' sake. He is saying in essence that many among the Jews will one day turn to Christ, for he so purposed it when he promised to these men of old that he would be their God and they his children. These are called "gifts and calling." God is not sorry that he thus made these promises, for although it might now appear as a mystery, it will one day be made plain, even as he purposed. 11:28-29

In conclusion to this whole matter of the salvation of the Jews and Gentiles, we have the statement of verses 30-32. Let us read verse 32 first and then see how it finds its explanation and fulfillment in verses 30-31. Notice: "For God hath shut up all unto disobedience, that he might have mercy upon all." Consider first the disobedience of the Gentiles. This was described in the first chapter of this book, but was purely introductory and had nothing to do with mercy. Now we notice the disobedience of the Jew. This was so for a twofold purpose: not only that Gentiles might obtain mercy through Christ, but that we might bring the gospel to the Jewish people and thus cause them to enter into God's mercy. This only more firmly established the thought we before expressed, which

307. How will the "fullness of the Gentiles" save "all Israel"? What is meant by the term "all Israel"?

308. Who is the "Deliverer out of Zion"?

309. Explain in your own words verse 28.

is that the turning of the Jews to Christ is dependent upon the preaching of the gospel by the Gentiles. So then, we can indeed see that God shut up all unto disobedience, (in the case of the Gentiles, before Christ; in the case of the Jews, after Christ) "that he might have mercy upon all." Of the fulfillment of this we have just written. 11:30-32

### *Text*

11:33-36. O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out! 34 For who hath known the mind of the Lord? or who hath been his counselor? 35 or who hath first given to him, and it shall be recompensed unto him again? 36 For of him, and through him, and unto him, are all things. To him be the glory for ever. Amen.

### REALIZING ROMANS, 11:33-36

502. What would prompt the doxology in vs. 33-36?
503. Show the difference between "knowledge and wisdom" as here used. cf. vs. 33a.
504. Since we cannot know the mind of the Lord, what should be our attitude toward his will?
505. We are so much in debt to God. Explain how this is true, and the response we should make to the debt.
506. Concerning God, we are "of him," "through him," "unto him." This calls forth a response on our part which is "to him." Explain each.

### *Paraphrase*

11:33-36. In surveying the divine dispensations, instead of finding fault, We ought to cry out, O the greatness, both of the wisdom of God in contriving and ordering these dispensations, and of the knowledge of God in foreseeing the effects which they would produce! How unsearchable are his determinations, and his ways past finding out!

34 For what man or angel hath comprehended all the reasons of God's determinations, so as to be able to judge of his ways? Or who hath given him advice, respecting either the planning or the managing of the affairs of the universe?

310. What is meant by the "gifts and calling" of God?

311. Show how all were shut up unto disobedience that all might obtain mercy.

35 Or has any one laid an obligation on God, by first conferring a favor on him? Let him show the obligation, and he shall have full recompense.

36 For from him all things proceed, and by him all things are governed, and to his glory are all things both made and governed. To him alone be ascribed the glory of the creation, preservation, and government of the universe, for ever. Amen.

### *Summary*

Great is the depth of God's resources, and wisdom, and knowledge in working out the redemption of the world. We cannot know beforehand what his decisions are, nor how he moves in effecting his ends. No one has ever been privy to his counsels, nor any appointed to aid him. All things originate in him, and all things are for his honor and glory.

### *Comment*

d. Conclusion: 11:33-36

We can think of no better words to express the thought of this conclusion than the paraphrasing of these verses as given by W. Sanday on p. 333 in the International Critical Commentary. 11:33 "When we contemplate a scheme like this spread out before us in vast panorama, how forcibly does it bring home to us the inexhaustible profundity of that Divine mind by which it was planned! The decisions which issue from that mind and the methods by which it works are alike inscrutable to man. 34 Into the secrets of the Almighty none can penetrate. No counsellor stands at His ear to whisper words of suggestion. 35 Nothing in Him is derived from without so as to be claimed back again by its owner. 36 He is the source of all things. Through Him all things flow. He is the final cause to which all things tend. Praised forever be His name! Amen."

### *Text*

12:1,2. I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. 2 And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

## PART THREE

The Practical, The Hortatory, and Conclusion. 12:1-16:27

*Our Duties to God and Man.* 12:1-15:13