

## Week 11

### Chapter 11:1-36 Israel's Present Rejection of the Gospel

At this point Paul has made the case that:

1. God is faithful to his word (Ch 9)
2. Even when Israel is not (Ch 10)
3. Now he will conclude this section by pursuing the question of Israel's fate:

#### **“Has God rejected his people? By no means”**

Paul will maintain that:

1. God's love for his covenant people endures (11:28): “**28** As regards the gospel, they are enemies for your sake. But as regards election, they are beloved for the sake of their forefathers. **29** For the gifts and the calling of God are irrevocable.”
2. It endures so much so that “all Israel will be saved” (11:26): “**26** And in this way all Israel will be saved, as it is written, “The Deliverer will come from Zion, he will banish ungodliness from Jacob”; **27** “and this will be my covenant with them when I take away their sins.”

For Paul, God's plan to accomplish this is an awesome mystery involving:

1. God hardening a part of Israel, opening a door of salvation to the nations and in the process wooing the family of Israel back into his arms.
2. In the end, Israel and the Gentiles stand together in a single family of faith, boasting not in themselves but owing everything to the mercy of God.

#### **The Remnant of Israel**

**11** I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. **(Paul is living proof of God not having rejected Israel)** **2** God has not rejected his people whom he foreknew. Do you not know what the Scripture says of Elijah, how he

appeals to God against Israel? **3** “Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life.” **4** But what is God's reply to him? “I have kept for myself seven thousand men who have not bowed the knee to Baal.” (1 Kings 19) **5** So too at the present time there is a remnant, chosen by grace. (echoing to the children of promise, who are children by God's doing) **6** But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.

Once again, Paul appeals to the truth of scripture. Has God rejected his people?

No. Paul will make this confident assertion citing God's dealing with Elijah. As far as Elijah could tell, he was the last faithful israelite, the rest having incurred punishment for disobedience.

But God exposes Elijah's limited vision: “I have kept for myself 7,000”

\*Elijah may have thought he was preserving a remnant in Israel but it was God's mercy that retained a remnant apart from Elijah (remnant proves God's love for Israel).

The Point: In spite of Israel's disobedience God is retaining a remnant.

**The existence of a remnant proves that God's righteous judgment is limited by his mercy.**

**7** What then? Israel failed to obtain what it was seeking. **The elect** (remnant is maintained through faith in the righteousness of Messiah) obtained it, but the rest were hardened, **8** as it is written,

“God gave them a spirit of stupor, eyes that would not see and ears that would not hear. down to this very day.” (Deut 29:3, Moses chides the people for not believing even after seeing the power of God's salvation!)

**9** And David says, “Let their table become a snare and a trap, a stumbling block and a retribution for them; **10** let their eyes be darkened so that they cannot see, and bend their backs forever.” (Ps 69:22-23, the words of Christ foretelling Israel rejection and disbelief.)

## Gentiles Grafted In

**11** So I ask, did they stumble in order that they might fall? By no means! Rather, through their trespass salvation has come to the Gentiles, so as to make Israel jealous. **12** Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean!

Now Paul warns Gentile Christians not to draw any false conclusions about the saving work of God on their behalf.

**13** Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry **14** in order somehow to make my fellow Jews jealous, and thus save some of them. **15** For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? Meaning, Paul is fulfilling his ministry for the express purpose of saving some of his brethren 'in the flesh.' Israel's hardening is resulting in the salvation of the world. When Israel accepts Messiah the result will be the resurrection of the dead unto eternal life.

**16** If the dough offered as firstfruits is holy, so is the whole lump, the ingathering of a holy remnant of Israel, offers hope for an ingathering of the rest of Israel and if the root is holy, so are the branches. Again, if the former is holy than so is the latter.

**17** But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree, **18** do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you. **19** Then you will say, "Branches were broken off so that I might be grafted in." **20** That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear. **21** For if God did not spare the natural branches, neither will he spare you. **22** Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness. Otherwise you too will be cut off. **Warning to the Gentile Christians: Grafts remain attached to the trunk by faith, humility,**

**and the fear of the Lord. If not, they too will experience judgment and be ‘cut off’.**

**23** And even they, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again. **24** For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree.

There is hope for Israel if they will believe. The option for faith always remains a possibility in the life: for the Jew and the Gentile. God can and will graft them back in on the basis of faith, not by zealous works of the Law.

### **The Mystery of Israel's Salvation**

**25** Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: **a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. 26 And in this way all Israel will be saved,** as it is written,

(Isa 59:20-21, restoration through Messiah) “The Deliverer will come from Zion, he will banish ungodliness from Jacob”;

(Isa 27:9, expiation of sin in the new covenant) **27** “and this will be my covenant with them when I take away their sins.”

**28** As regards the gospel, they are enemies for your sake. But as regards election, they are beloved for the sake of their forefathers. **Israel is in a tough predicament, caught between the gospel and the gift of election.** In regards to the Gospel they are enemies whose rejection of the Messiah is benefiting the Gentiles. In regards to ELECTION they remain the object of God’s love on behalf of the covenant promises God made to their forefathers

**29** For the gifts and the calling of God are irrevocable. **God will not back out on Israel 30** For just as you (Gentiles) were at one time disobedient to God but now have received mercy because of their disobedience, (Israel) **31** so they too have now been disobedient in order that by the mercy shown to you they also may now

receive mercy (meaning their jealousy causing them to stumble over the Messiah resulting in the salvation of the Gentiles) **32** For God has consigned all to disobedience, that he may have mercy on all. This is the history of salvation, all are disobedient but human disobedience is overcome by God's mercy because he is faithful to his covenant (the children of promise, both Jew and Gentile).

**33** Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! **Paul bursts into a song of praise: for God shows mercy to all! This is the generous mystery of Divine love.**

**34** "For who has known the mind of the Lord, or who has been his counselor?"  
**NO ONE!**

**35** "Or who has given a gift to him that he might be repaid?" **NO ONE!**

**36** For from him and through him and to him are all things. To him be glory forever. Amen. **Read Ps 118:15-24, "For this is His doing and it is marvelous in our eyes!**