

ESV TEXT: Romans 11	Commentary-Teaching
<p>The Remnant of Israel</p> <p>¹ I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. 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.” ⁵ So too at the present time there is a remnant, chosen by grace. ⁶ But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.</p> <p>⁷ What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, ⁸ as it is written,</p> <p style="padding-left: 40px;">“God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day.”</p> <p>⁹ And David says,</p> <p style="padding-left: 40px;">“Let their table become a snare and a trap, a stumbling block and a retribution for them;</p> <p>¹⁰ let their eyes be darkened so that they cannot see, and bend their backs forever.”</p> <p>Gentiles Grafted In</p> <p>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!</p> <p>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? ¹⁶ If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches.</p> <p>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</p>	<p>¹ It is unthinkable that God would reject His own people Israel. Read Ps 94:14. Why mention Abraham? He received God’s covenant promises.</p> <p>^{2a} In this case, “foreknew” is used as if to mean elected or predestined.</p> <p>^{2b-5} God’s people are in a distinct minority; more than those who simply claim to be “Christian.” However, the LORD always maintains a remnant (small remainder). These are “chosen by grace.” * The only time it is appropriate to talk about “choosing” or “making a decision” when it comes to conversion is in reference to God.</p> <p>⁶ Grace eliminates all synergism. G.R.A.C.E. or “God’s free gift of love & mercy on account of Christ.” // God’s election is the essential or efficient cause of our salvation; Christ’s life, death & resurrection are the instrumental cause of our salvation. The means of grace save in the sense of uniting us to Christ. So, from our view for salvation: Means of Grace -> to Jesus Christ -> to our election by God in Christ (before the foundation of the world).</p> <p>⁷⁻⁸ All who are elect received the promise fulfilled. But those who were hardened for their unbelief (unceasing rejection of God). But why some and not others? This question should humble us to serve God and love our neighbor. Vs 8 quotes Isaiah 29:10. The prophet spoke against Jerusalem who had rebelled against God when God permitted the armies of Sennacherib to come upon His people. This describes the state of unbelief.</p> <p>⁹⁻¹⁰ Quotes Psalm 69:22-23. Israel’s “table” is reference to the temple OR their fellowship OR their Law. Regardless, they trusted in their religion over the Lord.</p> <p>¹¹ The Jews might see just how precious salvation is and return to the Lord.</p> <p>¹² If God can work this much good through Israel’s FAILURE, how much more good will He work through their REPENTANCE?!</p> <p>¹³⁻¹⁴ By serving the Gentiles, St. Paul’s ministry will be magnified as the Jews will take note and</p>

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. 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.

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,

"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."

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. ³⁰ For just as you were at one time disobedient to God but now have received mercy because of their disobedience, ³¹ so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy. ³² For God has consigned all to disobedience, that he may have mercy on all.

³³ Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

³⁴ "For who has known the mind of the Lord,
or who has been his counselor?"

³⁵ "Or who has given a gift to him
that he might be repaid?"

³⁶ For from him and through him and to him are all things. To him be glory forever. Amen.

repent (win-win for St. Paul & shows universal grace).

¹⁵⁻¹⁶ The roots preserved true Israel.

¹⁷⁻¹⁸ Gentiles must always honor the Jews.

¹⁹⁻²¹ Though God was gracious in grafting in the Gentiles, what happened to the Jews could happen to them (and us). So, how should we live? "Fear" → filial fear/trust/reverence God.

²² A clear warning. How do we "continue in His kindness"???

²³⁻²⁴ If those who were from a different tree were able to be grafted into the tree of salvation, how much more those who were originally from the tree of salvation/ "olive tree"?!

²⁵ "fullness of the Gentiles" is the end of history. In the meantime, God is using Israel's hardening to bring salvation to Gentiles. God is gracious even through unbelief!

²⁶⁻²⁷ "All Israel" = all "national" Jews and all "national" non-Jews who both have true faith in Messiah/Christ. Beautiful Gospel word: "when I take away their sins" = expiation. In the eyes of God, our sin is GONE!

²⁸ Israel both "enemies" and "beloved"...enemies when they were natural branches not spared, *but* (for some) were grafted in again (through repentance).

²⁹ On God's part, His grace-gifts and calling are irrevocable. He will never leave us. May we never leave Him!

³⁰⁻³¹ When Jews turned away from God, God opened the kingdom to Gentiles; and now that He has opened the kingdom to Gentiles, God will permit Jews to return to Him. These combined = "all Israel."

³² Romans 3:23 and Romans 6:23b.

³³⁻³⁶ Ascription of praise as St. Paul expresses awe for God's unsearchable ways. Note verse 33: "riches, wisdom and knowledge" = riches of His grace; His wisdom applied perfectly to human history; and His knowledge means that He knows us perfectly and intimately. Verse 34: rhetorical question: No one! Verse 35: rhetorical question: No one can! Verse 36: 3 prepositions show God as source, means, and goal of salvation. Creator, Redeemer, Sanctifier.