

Romans 11

(Notes)

Dr. David J. Rodabaugh

Table of Contents

I.THE REMNANT—Romans 11:1-10	1
A....."I say then, THEREFORE"—Paul has shown in Romans 9 and 10	1
B.....God has not cast away the Jews—11:1-4	1
C.God has, even now, chosen some individual Jews to salvation—11:5-6	1
D.Seekers that do not find—Ro 11:7	1
E.....The first cause of salvation is sovereignty not seeking—Ro 11:7-10	2
II.THE PURPOSE(S) OF THE FALL OF ISRAEL—Ro 11:11-32	4
A.....Introduction	4
B.....Is God through with the nation?—11:11-32	4
C.Israel's Fall and Recovery—an overview—Ro 11:11-16	5
D.The Olive Tree—Ro 11:17-24	8
E.....The Mystery of Israel's Present Blindness—Ro 11:25-27	12
F.....Mercy Upon All—Ro 11:28-32	16
III.Epilogue—Ro 11:33-36	18
A.....Context	18
B.....The FULLNESS of God—11:33,34	18
C.The ALLNESS of God—11:35-36	20

ISRAEL RESTORED

ROMANS 11

I. THE REMNANT—Romans 11:1-10

- A. "I say then, THEREFORE"—Paul has shown in Romans 9 and 10
1. that God's choice of Israel did not mean that all physical descendants were saved.
 2. that God is sovereign even in the area of individual salvation.
 3. that the unbelief of Jews and the faith of Gentiles was foretold
 4. that God's salvation of Gentiles apart from Jews was foretold
- B. God has not cast away the Jews—11:1-4
1. His people—here, Jews as such
 2. God has not cast away
 - a. apotheo—1,2
 - i. promise in 1Sa 12:22 (LXX has same Gk.); Ps 94:14
 - ii. (Gk word is used in At 7:27)
 - b. Whom He foreknew—2
 - i. same as Ro 8:29 = 'Choose beforehand'
 - ii. Proves Israel was corporately chosen, even though some are lost
 - c. Corporate and individual election
 - i. God chooses salvation AND hopes for each individuals
 - ii. The only 'genetic group' marked out is Israel
 - d. God has/hasn't cast them aside
 - i. But, corporately and temporarily, He has—Ro 11:25; At 13:6-12
 - ii. HASN'T—Proves that the issue in these few verses is INDIVIDUAL JEWS
 3. The case of Paul—Ro 11:1; Php 3:5
 - a. God is saving Jews today
 4. The case of Elijah—11:2-4
 - a. Elijah's perceived plight—1Ki 19:10,14,18
 - b. (Order reversed—not that of either LXX or Hebrew too bad Paul did not have a perfect translation?)
 - c. Reality—7000 were faithful to the Lord
- C. God has, even now, chosen some individual Jews to salvation—11:5-6
1. There is a remnant according to GRACE—11:5
 - a. There always was such—Is 1:9; 10:20-22; 11:11,16; Jer 6:9, etal.
 - b. According to the election of grace
 - i. election—Ro 9:6-13
 - ii. implies all of Calvinism
 2. Election of Grace and Merit are always OPPOSITE—11:6; 4:4, 1-6
 - a. Grace—At 15:11; Ro 3:24; 5:15; Eph 2:5-10; Tit 2:11; 3:7; Ro 9:6
 - b. Works—cp. Mt 7:22-23; Ro 3:20; Gal 2:16; Eph 2:8-10; Tit 3:5
 - c. Law brings awareness of our sin—Ro 3:20; Gal 3:23-25
- D. Seekers that do not find—Ro 11:7
1. Greek words for 'seek'
 - a. zeteo (BSL)—look for, seek; attempt; want; demand; investigate (used many times)
 - i. Seeking for the Lord brings success—Mt 6:33; 7:7-8; Jn 1:38-39; 2:7
 - ii. Some seek and do not find—Mk 1:37; At 17:27
 - iii. cp (ulterior motives) Jn 6:24-26; 5:16-18
 - iv. Sought fruit and found none—Lk 13:6-7
 - v. The Lord seeks and saves—Lk 19:10; Jn 4:23
 - b. anazeteo = ana (each one) + zeteo (BSL)—look for
 - i. used only in Lk 2:44; At 11:25
 - c. ekzeteo = ek(from, out of) + zeteo (BSL)—seek or search diligently; require from
 - i. require from—Lk 11:50-51
 - ii. seeking implies finding—Ro 3:11; Heb 11:6
 - iii. seeking does not imply finding—Heb 12:17; 1Pt 1:10; At 15:17
 - d. epizeteo = epi(upon) + zeteo (BSL)—seek, desire; look for (14 times)
 - i. Seek unsuccessful—Ro 11:7
 - ii. no clear place where the seeking implies success though cp Heb 13:14
 2. OT References
 - a. Seeking is effectual—Dt 4:29; 2Chr 15:2; 30:18; 31:21; Ps 69:23; Isa 45:19
 - b. None seek (effectually)—Ps 14:2
 - c. Imply seeking might not always be successful—Isa 55:6
 - i. this appears to be the only such reference
 - ii. The OT essentially always teaches that seeking is effectual

3. Solution

- a. The argument can't be based on choice of Greek words
 - b. Some seek THEIR way—Ro 10:3
 - c. Some seek HIS way—Heb 11:6
 - d. EFFECTUAL vs. FRUITLESS seeking
 - i. Both can be intense
 - ii. Both can be sincere—note: NIV uses 'earnestly' in Ro 11:7
 - iii. Both can be informed (?)
 - iv. Only one is from God
 - e. We can only tell the difference by the EFFECT
 - f. This is even true of 'believers' SEEKING TRUTH
 - i. Some study the Bible to verify, others to learn
 - ii. David's seeking in anticipation of his hope—Ps 27:4
 - iii. David's seeking in obedient response to the Word—Ps 27:8
- E. The first cause of salvation is sovereignty not seeking—Ro 11:7-10; 10:20
1. Compare with Ro 9:16
 2. Salvation ultimately is
 - a. not pedigree—Ro 11:1,7
 - b. not effort—Ro 9:16
 - c. but of God—Ro 10:20
 3. Four kinds of ELECTION (SELECTION)
 - a. THEOCRATIC = into covenant privilege NOT salvation—Dt 7:6-8; At 13:17; Ro 9:6
 - b. VOCATIONAL = to a task NOT salvation—Jn 6:70; (cf. Jn 13:18; 6:39) Dt 18:1-5
 - c. MESSIANIC = Isa 42:1; 1 Pt 2:6-9
 - d. SOTERIOLOGICAL = Mk 13:20; Ro 16:13; 8:29-39
 4. There is a need to exercise care. Here is the first point put forth by the Arminians at the Synod of Dort:

QUOTE

That God, by an eternal, unchangeable purpose in Jesus Christ His Son, before the foundation of the world, hath determined, out of a fallen, sinful race of men, to save in Christ, for Christ's sake, and through Christ, those who, through the grace of the Holy Spirit, shall believe on this His Son Jesus, and shall persevere in this faith and obedience of faith, through this grace, even to the end; and on the other hand, to leave the incorrigible and unbelieving in sin and under wrath, and to condemn them as alienate from Christ, according to the word of the gospel in John 3:36 (QUOTE) and according to other passages of scripture also.

COMMENTS

looks like a great start

sounds like correct doctrine

the first sign of error

faith before election

perseverance-basis of election

5. The elect obtained it—Ro 11:7; see Ro 9:6-16
 - a. Election is not salvation but unto salvation—2Th 2:13,14; Ep 1:4; Ro 8:29,30
 - b. Election is not exclusive of means—2Th 2:14; 2Ti 2:10; 1Pt 1:2
 - c. Election is not a respecter of persons—Ro 9:18-24; 1Co 1:26
 - d. Election is not a salvation regardless but a salvation for certain through the redemption of Christ applied by the Spirit through the gospel—Jn 6:37; Ro 10:17; 1Th 1:4,5; 2Th 2:13,14; At 13:48
 - e. Election is not opposed to the Gospel message—the message is a means
 - f. Election is not opposed to righteousness but through the appointed means causes those once ungodly to live godly—Ep 1:4; 1Th 1:4-10
 - g. Election is not based on foreseen faith and/or works but produces faith and works—Ro 9:11-16; 11:5,6; Phil 1:6; 2Ti 1:9; Ep 2:8-10; At 13:48; 1Jn 2:19 etal.
 - h. Election is not a shut door but an open door for all who come—Jn 6:37,44,63,65; 10:9
 - i. Election is no hindrance to preaching but guarantee of God's success—Jn 6:37 etal.
 - j. Election is not just service but salvation—2Th 2:13,14; 2Ti 2:10
 - k. Election is not fatalism but the work of God—1Th 1:4; Ro 8:28-30
 - l. Election does not destroy free agency—compulsion is internal not external
 - i. By nature, men choose against God—Jn 3:19,20; 5:40; 3:11; Jer 17:9;13:23,...
 - ii. Elect changes so they choose God—Ps 65:4; Jn 6:44,65; At 13:48,...
 - m. Election does not destroy responsibility
 - i. Conscience—Ro 2:15
 - ii. Law—Ro 2:17-27
 - iii. Gospel—Ro 10:17-20
 - n. Election is not unjust in condemnation
 - i. Men sinned in Adam—Ro 5:12-
 - ii. Men sin in their lives—Ro 3:23

- o. Election does not discourage prayer—it is an effective basis for prayer
- p. Election is not of men—1Th 1:4; Jn 10:16; 1Jn 4:10,19
- 6. The rest were hardened—Ro 11:7-10; Ro 9:17-23
 - a. Most men hate reprobation and total depravity
 - i. Walter Martin (week of 3/21/88-3/24/88) on Ro 9; Ex 7:13,14,etc.
 - 1. He quotes Gen 18:25 and then supposes that it would not be right for God to elect men unconditionally no matter what the scripture says. He specifically said that we must suppose that other things happened because it does not coincide with our view of justice.
 - 2. With this logic, the JWs have dispensed with any idea of eternal hell.
 - 3. NOTE: Our understanding of God's justice is to be formed from scripture.
 - 4. NOTE: Compare with Abraham in Gen 22. Certainly anxiety was 'unnecessarily' brought on poor Isaac
 - ii. Earl Paulk in That the World May Know (1987, K Dimension Publishers, Atlanta)
 - 1. 113—"..., we avoid deception when we know the character of God. ... God's character always depicts love. To love is to give oneself in the interest of others."
 - 2. under the heading of **Points To Define Spiritual Seduction** "... Anyone portraying God as a cruel, harsh judge without compassion practices 'seduction of Christianity.' Jesus came to heal, set free from bondage and restore God's creation by establishing His Kingdom on earth as it is in heaven. Likewise, the Church has the same commission in the world today."
 - 3. 123—He includes ecological concerns in the gospel!
 - iii. Stam in Commentary on the Epistle of Paul to the Romans (1981, Berean Bible Society, Chicago), p. 268
 - 1. Argues (against my lexicons) that poroo and porosis mean 'blindness' rather than 'hardness'. The BSL gives the meanings as 'stubbornness, lack of feeling'.
 - 2. "It should be observed that Verse 7 does not say 'the rest were *blind*,' but that they 'were *blinded*.' Had they been blind, there might have been some excuse for their attitude, but they had not been blind. They *knew* that they had failed, day after day, year after year, to keep God's Law, but unwilling to 'give up' and cry to God for mercy, they continued 'going about to establish their own righteousness.'"
 - 3. In commenting on Ro 9, (p. 221), he states that Ro 9:6-13, "Surely the above passage has nothing to do with predestination to heaven or hell."
 - 4. In an appendix (p. 378), he says, "How could a just, not to say a gracious God, be *angry* with men for rejecting what was not provided for them in the first place, or for suppressing the truth when they were given over to the lie to begin with?"
 - 5. NOTE: The appeals are to human reasoning and prejudices.
 - 6. NOTE: God specifically says that men are 'hardened' (same word) in their heart and this is the issue. The issue is not man's perception of his goodness but his inability and unwillingness to come to the Lord.
 - b. The others were hardened—Ro 11:7-10
 - i. This is the 'other side' of election—commonly called 'reprobation'
 - ii. Thus, to prove election is to prove reprobation—John 6:37,44,65
 - iii. Paul's direct proof of 'total depravity'
 - 1. Ro 11:8 quoted from Dt 29:4—Used to explain why they did not believe even though they saw
 - 2. Ro 11:8 also quotes from Isa 29:10—Even the messengers are gone
 - 3. Ro 11:9,10 quoted from Ps 69:22,23—Further blindness is a judgment.
 - iv. Sin is habit forming
 - 1. At first, we think about it and our depraved nature succumbs
 - 2. Eventually, we do not even think about it
 - 3. Note 1 Tim 4:1-2
 - v. Some more that God says about total depravity.
 - 1. This is not the doctrine that men can't save themselves and need a Savior (Walter Martin misrepresented it as such in the above mentioned radio broadcast.)
 - 2. The understanding
 - 1. Insensible—1 Tim 4:2
 - 2. Blinded (Hardened)—Isa 42:7; Lk 4:15; Rev 3:17; Ep 4:18; Col 1:13
 - 3. Polluted—Tit 1:15
 - 3. The Will
 - 1. Enmity—Ro 8:6, 7; Ja 4:4; Is 30:9; 65:2; Ezk 12:2
 - 2. Hatred—Ro 1:30; Ps 89:23
 - 3. Bondage—Jer 13:23; Jn 6:43,44; 8:34; Ro 7:9,14,18,23
 - 4. The heart—Deceitful—Jer 17:9,10

II. THE PURPOSE(S) OF THE FALL OF ISRAEL—Ro 11:11-32

A. Introduction

1. I say then—a new section—11:1, 11
 2. Not all Jews are lost—11:1-10
 3. A dispensational miracle—At 13:6-12
 4. Purpose #1—Salvation to Gentiles—11:11
 5. Purpose #2—Provoke Israel to jealousy—11:11
- B. Is God through with the nation?—11:11-32
1. Note: Verses 1-10 answer the question: "Is God through with all Jews?"
 2. The central issue of Ro 11:11-32 is whether God is through with Israel nationally
 - a. Once again the answer begins with "May it never be!" = 'me genoito'. (Companion Bible also lists Lk 20:16 (not applicable))
 - i. Ro 3:4—Man's unbelief does not nullify God's faithfulness
 - ii. Ro 3:6—God is just in judgment
 - iii. Ro 3:31—Faith does not void the law
 - iv. Ro 6:1,2—We should not sin to give God opportunity for grace
 - v. Ro 6:15—We should not sin because we are not under the law
 - vi. Ro 7:7—The law is not sin
 - vii. Ro 7:13—The law did not kill me; sin did
 - viii. Ro 9:14—Election does not contradict God's justice
 - ix. Ro 11:1—Jews are still being saved @ sovereignty of God
 - x. Ro 11:11—The promises to Israel are still valid
 - xi. 1Co 6:15—The necessity of morality
 - xii. Gal 2:17—Our sin does not make Christ a minister of sin
 - xiii. Gal 3:21—The law is not against the promises of God
 - xiv. Gal 6:14—Our boasting is in the cross of Christ
 - b. Romans is a book dealing with classical controversies
 - i. DISPENSATIONS—God's promises are never nullified—1,10
 - ii. ELECTION—God is still just—8,9
 - iii. JUSTICE OF GOD—2
 - iv. LAW & GRACE—3,4,5,6
 - v. TOTAL DEPRAVITY—7
 - c. This is THE ISSUE that separates the dispensationalist from the covenant theologian
 - i. A false view of dispensationalism is that it necessarily teaches different ways of salvation. (See Wm. E. Cox, An Examination of Dispensationalism, Pres. & Ref.), Chapter IV. Dispensational Beliefs—Salvation
 1. "Although dispensationalists deny the charge, it has been said that these alleged seven distinct manners of testing create seven different plans of salvation. Certainly Cyrus Ingersoll Scofield carried water on both shoulders at this point, saying in some places that all people are saved in the same manner, but indicating in others that salvation was gained in a different manner during each of the seven periods. An examples of his dual plans of salvation is found in the *Scofield Bible* (p. 1115, note 2) where he is contrasting the dispensation of law with that of grace."
 2. "Lewis Sperry Chafer, another prominent leader among the dispensationalists, also—in his insistence on a complete isolation of the New Testament dispensation from that of the Old Testament—actually teaches two different plans of salvation. Writing in *Dispensationalism* (p. 416), he makes the following statement:" He then quotes where Chafer says that faith as the sole basis of acceptance with God, unmerited acceptance through a perfect standing in Christ, the present possession of eternal life, an absolute security from all condemnation, and the enabling power of the indwelling Spirit—are not found in the kingdom administration.
 3. Note: that many non-dispensationalists have trouble with the OT sacrifices.
 4. It is important to teach that men have always been saved by grace.
 - ii. It is interesting to note that in (Wm. E. Cox, Why I Left Scofieldism, Pres. & Ref.), Mr. Cox says on page 5, "But, try as I would, certain beliefs kept embarrassing me. For I could not find the verse and chapter to support my beliefs concerning national Israel. I had been taught that the Jews would go back to Palestine, rebuild the Temple, reinstitute the blood sacrifices, serve as Christ's missionaries during an earthly millennium, and be involved in many other related events. I was so determined to find scriptural support for these teachings that oftentimes I became angry with myself for being so lacking in Bible knowledge." **We could help him!**
- C. Israel's Fall and Recovery—an overview—Ro 11:11-16
1. Their fall brings something new to Gentiles—11-12
 - a. What is new?
 - i. NOTHING related to the BASIS of salvation of Gentiles or anyone
 1. Gentiles saved (by faith)—Joel 2:28-32; At 2:17-21; Gen 12:1-3; Isa 52:9; 53
 2. Total Depravity—Ps 14:1; Ro 3:10-18
 3. Unconditional Election—Ro 9:13-

4. Limited Redemption—Ro 9:13-;Jn 13:1
 5. Irresistible Grace—Jn 6:37-65
 6. Perseverance—Ps 32:1; Job 19:25
 - ii. BUT those BLESSINGS that come to the members of the Body of Christ
 1. Both of these issues are foremost in Eph 2:11-12
 1. You were beneath Israel—Eph 2:11
 1. related to hope—dealt with by dispensationalism
 2. You were lost—Eph 2:12
 1. related to gospel—dealt with by Calvinism
 2. BUT NOW—In the Present—Ephesians 2:13-18
 1. Saved—2:13
 1. Far Off—13
 1. in sin—Total Depravity
 2. with respect to Israel
 2. Near
 1. In salvation
 2. No ordinances in the way—comp v. 17
 3. By the blood of Christ—13
 1. bought our salvation
 2. bought our hope
 3. chosen to a hope
 4. saved to a hope
 2. One Body—Ephesians 2:14-18
 1. He is our peace—14
 1. Salvation—Ro 5:1
 2. Service—peace of God—Php 4:6, 7
 3. Body—neither Jew nor Gentile—here
 2. Made both one—14, Eph 3:6
 3. Broke down the middle wall of partition—14
 4. Having annulled the enmity in His flesh—15
 1. The Law of Commandments
 2. made us aware that we were lost—Gal 2:15-17; Ro 7:7-25
 3. made us aware that we were not Jews—Col 2:8-19
 4. Two enmities and peace made in two senses
 5. salvation
 6. hope
 7. In His Flesh
 8. implies Limited Redemption
 9. our hope included in calvary
 10. Created in one new man
 11. created—all of God
 12. one NEW man—never in any other dispensation
 5. The FULL truth of reconciliation—Eph 2:16-17
 1. apokatalatto—Eph 2:16; Col 1:20, 21
 2. Col 1:20-21—Redemption in view
 3. not 'potential reconciliation'—2Cor 5:19 implies all of world (cf. John 3:16)
 4. Problem is sin—Ro 8:6, 7
 5. Peace made in Christ
 6. Eph 2:16
 7. Hope again is in the cross (implies limited redemption)
 8. Problem is enmity of Jew and Gentile
 9. Peace made in Christ
- b. Israel's fall is not final—Ro 11:11
 - i. Some features of God's program with Israel
 1. Authority
 1. Spiritual authority through Israel—Isa 2:1-3; Jer 3:17; Zech 8:13,22,23,3; Matt 15:24-28
 2. Political authority through Israel—Isa 24:23; 60:1-16 (3,11,12,16); 14:1-3
 3. TODAY—Jew=Gentile—Eph 2:16-17; 3:5-9
 2. Location
 1. Earth—Job 19:25,26; Jer 23:26 (comp 2-6); Matt 5:5; 6:10; Rev 21:10; Ps 25:13; 37:9,11,22; Gen 17:8
 2. TODAY—Heavenly, over angels—1 Co 6:3; 13:1; Eph 2:6,22; 3:10; 1:22,23; Php 3:20; Col 3:1-3; 1Co 15:40
 3. Water

- 1. Part of worship and law—Matt 21:25; 28:19,20; Lk 7:29,30; Jn 4:1,2; 1Pt 3:21
- 2. TODAY—Forbidden—Col 2:8-20; 1Co 1:17; Eph 4:5
- 4. Sign Gifts
 - 1. Included—Mk 16:15-16; At 2:38-
 - 2. TODAY—Passed away—1Co 1:7; 13:8-12; Col 1:25; Php 2:27; 1Ti 5:23
- ii. God is faithful who promised
 - 1. Declared as an attribute—Dt 7:9
 - 1. 2Ti 2:13; Ps 89:8; Isa 11:5; Ps 36:5; Nu 23:19; Lam 3:22,23
 - 2. This is why Paul's response is 'May it never be!'
 - 2. If God forsakes Israel, he might forsake us!
- c. Israel's fall brings salvation to Gentiles—Ro 11:11-12
 - i. This is the formation of the Body of Christ—Eph 2:14-16; 3:6
 - ii. This is not fulfillment of Joel 2:28-32
- d. Israel provoked to jealousy by this—Ro 11:11
 - i. The word (parazelo)—Ro 10:19; 11:11,14; 1Co 10:22
 - ii. This part is prophesied—Dt 32:21
 - iii. Israel had treated the gospel as a secret. God came up with another secret and kept it from Israel.
- e. Riches—Ro 11:12
 - i. Occasion
 - 1. Israel's trespass
 - 2. Israel's 'diminishing'
 - 1. Greek—Heetema, only in Ro 11:12 and 1Co 6:7.
 - 2. The Bible Society's Lexicon lists the meaning as defeat, failure.
 - 3. A related word is in 2Co 12:13 where the meaning is inferior
 - ii. The riches
 - 1. Greek 'ploutos'
 - 2. Ro 2:4—riches of goodness—providential care (Israel) showing God's goodness
 - 3. Eph 1:7—riches of grace—toward all believers
 - 4. Ro 11:33—riches of God—not fathomable
 - 5. Riches of glory—Ro 9:23; Eph 1:18; 3:16—toward the Body of Christ
- f. Israel's Fulness—Ro 11:12
 - i. This is the kingdom for Israel—comp. At 3:19-21; etal.
 - ii. This passage teaches that there will be more Gentiles saved in the kingdom than in the present dispensation!
- 2. I speak to you Gentiles—Rom 11:13-16
 - a. The apostle of the Gentiles—
 - i. The TWELVE
 - 1. Are Israel's judges—(comp.-Isa 32:1); Mt 16:18-19; 18:18-20; 19:28; 21:43; Lk 22:27-30; Jn 20:23; At 5:1-11; 8:20-24
 - 2. Are Israel's chief priests—(above); Lk 24:53; Jn 21:15-17; At 1:26 (comp. 1Sam 23:9 etal.); 2:46
 - 3. Are the foundation of Israel—Rev 21:14
 - 4. Ministry to Jews and Gentiles according to OT—At 15:13-17; Amos 9:10-12
 - ii. Paul
 - 1. Body Apostles
 - 1. Paul—Ro 11:13; Gal 1:1
 - 2. Sosthenes—1 Co 1:1; 4:9
 - 3. Epaphroditus—Php 2:25
 - 4. Silvanus—1Th 1:1; 2:6
 - 5. Timothy—1Th 1:1; 2:6
 - 6. Titus & 'our brethren'—2Co 8:23
 - 2. Mystery to these not the 12—1Co 2:7,12-16 and 4:9,1,2; Eph 3:5 cp. Gal 2:1-9; 1Co 3:10-15; 9:16,17
 - 3. Following Paul—Ro 16:25; Gal 1:11,12; 2:2-9; Eph 3:1-4,8-9; Col 1:25-26; 2:1-3; 1Ti 2:4-7; 2Ti 1:9-11; 2:7,8
 - b. Paul magnifies his office—Ro 11:13
 - i. So should we!!!
 - ii. Only Paul's epistles are for the Body of Christ— Ro 16:25; Gal 1:11,12; 2:2-9; Eph 3:1-4,8-9; Col 1:25-26; 2:1-3; 1Ti 2:4-7; 2Ti 1:9-11; 2:7,8
 - iii. What about you?
 - c. Paul's hope for a Jewish ministry—Ro 11:14
 - d. Israel's acceptance will result in more Gentiles saved than her fall—Ro 11:15
 - i. see notes on verse 12
 - e. The firstfruits/root and the rest/branches—Ro 11:16

- i. We'll see more in the next section
 - ii. The firstfruits/root = Israel
 - iii. The rest = Gentile world
- D. The Olive Tree—Ro 11:17-24
 - 1. The THREE trees used of Israel—Judges 9:7-15
 - a. VINE—National—see Isa. 5:1-7
 - i. Horizontal
 - 1. runs along ground
 - 2. requires artificial support
 - 3. constant pruning (function of government)
 - ii. Need walls or hedges for protection
 - 1. Ps 80:8-19; Isa 5:1-7; Jn 15:1,2 (King is true vine)
 - 2. Ezk 19:10-14; Hos 9:17; 10:1; Matt 21:33-43
 - b. OLIVE—Spiritual
 - i. Vertical—toward heaven
 - ii. Never cut down—Ro 11:17-27
 - iii. Two witnesses—Rev 11:3,4; Zech 4:11-14
 - iv. Ps 52:8
 - c. FIG—Religious
 - i. Fruit before leaves
 - ii. Jn 1:47, 48
 - iii. Matt 21:18-20—Christ cursed (compare Gen 3:6,7)
 - iv. Lk 13:6-9
 - d. Privileges—STRUCTURE (note: Gentiles are never fig or vine, only olive)
 - i. • VINE—lost first
 - ii. •• OLIVE—lost second (Paul and Acts)
 - iii. ••• FIG—lost last (temple destroyed in 70 A.D.)
 - iv. ••• FIG—Lk 21:29-31—¿Is this before (certain events in) trib.?
 - v. •• OLIVE—Ro 11:23, 25—¿Is this the beginning of (certain events in) trib.?
 - vi. • VINE—Rom 11:26—second coming to reign (¿Lk21:24?)
 - e. Some similarities
 - i. tree of life (comp. OLIVE)—Rev 22:2 and in Eden
 - ii. fig tree—Gen 3:6,7
 - iii. Gen 2:9—VINE—tree of knowledge of good and evil
 - iv. NOTE: the vine is the only tree in scripture used in both good and evil sense. It makes glad and it makes one drunk.
 - 2. Danger of Gentile boasting—Rom 11:17-21
 - a. Salvation is of Israel (in some sense)—Gen 12:1-3
 - i. Gentiles now share in the spiritual blessings (salvation)—17
 - ii. You are not the root—18
 - 1. Is it Israel? —no!, they are branches
 - 2. Is it Christ? —not!, dispensational privilege is at issue
 - 3. Is it Abraham? —seems the best answer
 - iii. They were broken off because of unbelief—19
 - 1. This is dispensational position not salvation
 - 1. Thus it is not individual salvation but dispensational privilege
 - 2. comp. 'perseverance'—Jn 10:28-29; Rom 8:35-39
 - 2. When were they broken off?—beginning of Paul's Body ministry (At 13)
 - 1. not Acts 2
 - 1. Prophesied
 - 1. comp At 2:16-21 with Joel 2:28-32; At 3:19-21
 - 2. note: Ro 16:25
 - 2. money
 - 1. communal—At 2:43-45; 4:32-35; Mt 10:7-10
 - 2. TODAY—1 Tim 5:8
 - 3. The apostles didn't know of the mystery
 - 1. To Paul first—Gal 1:11,12; 2:1-7
 - 2. NOW (66AD) to apostles and prophets—Eph 3:5; Col 1:26
 - 4. a Jewish feast day—2:14,22,34 comp. Lev 23:14-17
 - 5. The filling of the Holy Spirit—different in nature and effect
 - 1. indwelling—same for all
 - 2. was universal—At 2:4; Ezek 36:24-28
 - 3. TODAY—Eph 5:18; 3:19; Col 1:9
 - 6. Tongues and other gifts—At 2:4-8; 1 Cor 14:22; 13:8; 1:22; Eph 4:11; 1 Tim 5:23

7. Hearers
 1. Jews only—At 1:8; Lk 24:47; At 2:14,22,36
 2. TODAY—Ro 10:12-13; Gal 3:26-28; Eph 3:1-6
8. Hope
 1. Earthly—At 3:19-21 comp. 1:6
 2. TODAY—Heavenly—Phil 3:20-21
2. It is (revealed) in Acts 13
 1. The Unpardonable Sin—Matt 12:31; Mk 3:28,29; Lk 12:10
 1. comp Ro 5:20
 2. At 7:51—resisting the Holy Spirit, not blaspheming the Holy Spirit (as your fathers did)
 3. At 13:45—blaspheme
 4. At 7:60 (Ja 5:16) comp 1Jn 5:16 pray for sin
 5. Slander (Gk—blasphemos) requires three parties
 6. The accused (slandered)
 7. The accuser (slanderer)
 8. The one to whom the accusation is made
 9. Acts 13 is the first reference in Acts to such events.
 10. At 13:6-12
 11. At 13:44-46
 2. The Door
 1. Peter spoke first to Gentiles—At 15:7
 2. Paul opened a door—At 14:27
 3. Paul aborted before the due time—1Co 15:8
 4. Cornelius saved—At 10
 1. Gentile salvation in the kingdom—Isa 49:6; Ezk 47:22-23; 44:7
 2. A people for His name from the Gentiles—At 15:14 comp. Amos 9:12
 3. A distinction—At 10:12
 4. see Joel 2:32; At 2:21 (Col 1:26)
 5. In kingdom program, Israel not fallen (nationally) but Gentiles are—comp. Peter's vision
 6. Today, Israel has fallen—Ro 11:32
 5. God's wrath on Israel after they had rejected Paul—1Th 2:14-16
 6. First apostles—1Co 12:28
 1. Apostle Paul—At 14:14
 2. At 13:2—a Jewish ministry (which we do not have)
 7. Verb tense
 1. At 13:46—present
 2. At 28:28—perfect
 8. Blinding of Israel—Ro 11:25 comp. At 13:6-12
 9. Name changes
 1. Saul/Paul—At 13:9—never called Saul again except in historical references to what was said to him before this event.
 2. Abram/Abraham and Sarai/Sarah—Gen 17:5,15—never called Abram again except in historical references to what was said to him before this event.
 3. Others are added not changed
 4. Jacob/Israel—Ge 32:28 but Ge 47:7,9; Ro 9:13; Mal 1:2-3, etal.
 5. Simon/Peter—Mt 16:16-18 but Jn 21:15-17
 10. Began to learn—comp. 2Co 12:1-7
 1. dating allows anything from At 11:28 to 14:19
 11. Paul's Call—Ga 1:15,16
 12. Cornelius (At 10) comp. Sergius Paulus (At 13)

Cornelius

Worshipped Jehovah, gave alms to Israel.
 Saved through the Jewish message.
 Water and tongues both present and emphasized.
 Peter

Sergius Paulus

Was a prudent man.
 Saved on the occasion of the blinding of a Jew.
 Neither water nor tongues were mentioned.
 Paul

3. Why were they broken off—Ro 11:19-20
 1. Verses 19 and 20 are understood to be at variance
 1. is understood to say that the reason was Gentile salvation.
 2. talks of Jewish unbelief.

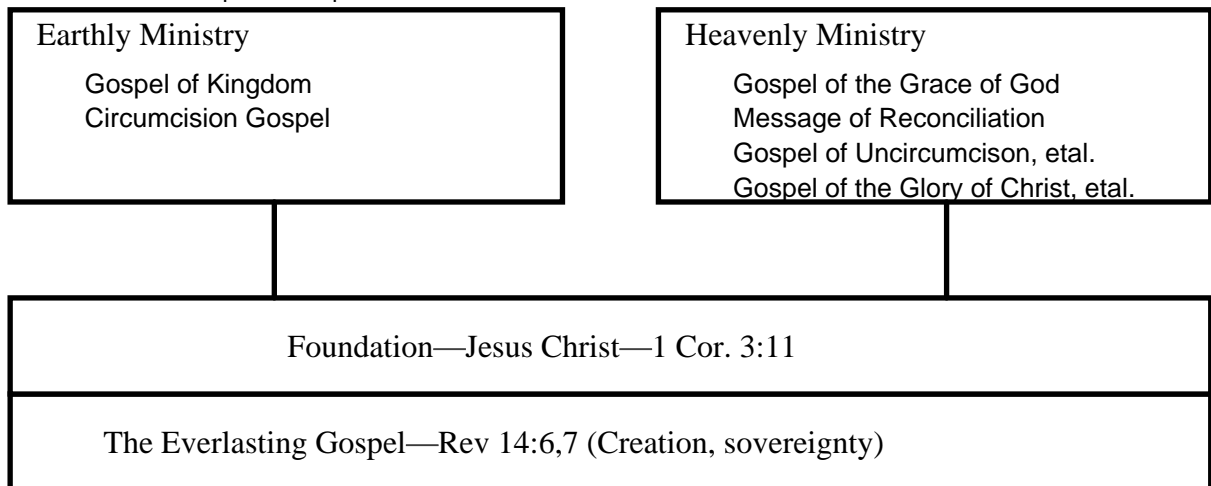
3. Solution is that when understood not as Gentile salvation but the present position of the Body of Christ, they are saying the very same thing—as Paul affirms.
2. Remember, the salvation of Gentiles was no new thing.
3. Note that in spite of Israel's unbelief, God could have (and someday will) raised up the kingdom for Israel with the faithful remnant.
4. But God secretly and sovereignly had another plan.
4. Do not be conceited, but fear—Ro 11:20b-21
 1. God certainly will someday deal again with men through Israel—Rev, Ro 11:25-27
 2. God can justify that on the basis of many failings of those who seemed to represent the Body of Christ.
 3. Is the fact that this age will end in decay within the 'church' related to the position of Israel in the tribulation?
 1. We don't want to speculate but Paul says this type of thing here and prophesies such in the following two passages.
 4. 1Ti 4:1-3—the rise of Romanistic attitudes
 1. Today, much of Protestantism follows Rome.
 2. Arminianism
 3. Asceticism
 4. Legalism—including the water ceremony
 5. 2Ti 3:1-8—today's Christianity (even the conservatives)
 1. self love
 2. materialism
 3. pride
 4. no respect for parents (and others)
 5. ungrateful
 6. unforgiving
 7. slanderous
 8. no self-control
 9. pleasure seeking rather than seeking the Lord
 10. having 'religion' but not the power God gives (Php 3:10)
6. Current Examples
 1. Jess Moody, The Jesus Freaks (1971, Word)
 1. 48—"Some of us hate the insides of our parents."
 2. back cover—"The communists and rednecks are brothers ... same father
 2. Arthur Blessitt at EXPLOR 1972 (June in Dallas)—Give me a J, E, S, U, S; Jesus Badges, etc.
 3. Many more—"The Lord is my Ski Boat" appeared in an evangelical church.
3. Kindness and severity of God—Rom 11:22-24
 - a. Dispensational Position is the issue here
 - i. Kindness=same word in Ro 2:4 (chrestotetos)
 1. Ro 2:4—would logically lead to repentance
 1. men are not logical, they are depraved
 2. Ro 3:12—none does kindness
 3. Part of fruit of spirit—Gal 5:22; 2Co 6:6
 - ii. Severity on Israel—the ones who fell IF they continue in unbelief
 - iii. Kindness to you IF you continue in faithfulness
 - iv. Again a hint that this will definitely reverse itself in God's dealings with men. That the future faithfulness of Israel is intended is stated in verses 25-27. That the continued unfaithfulness of the visible church is in view may be speculative though 1Ti 4 and 2Ti 3 clearly that this will also happen.
 - b. Is there application to individuals?
 - i. Only if there is clear scripture AND THERE IS
 - ii. If men continue in following the Lord—Jo 8:30-31
 1. Includes personal morality
 1. Those whose lives are characterized by immorality are not following the Lord—1Jo 3:9; Gal 5:19-21; Ep 4:17-20-25; 5:5-6
 2. There should be a positive manifestation of the fruit of the spirit—Gal 5:22-23
 3. If you are not aware of the struggle within your life and if you are not seeing some victories through the Word of God with the Spirit of God, then you should question your salvation.
 2. Includes learning the truths of scripture
 1. Even church leaders who abandon or cause problems—1Jn 2:19; At 20:29-31
 2. Truths believers are to learn (opportunity increases blessing and responsibility)—Eph 1:15-23; 4:1-6
 1. Those who will not see the truth of sovereignty

2. Those who will not see the uniqueness of Paul's ministry (including Paul's teaching against water for this age).
 3. If you are not growing here, you should seriously question your own salvation.
- E. The Mystery of Israel's Present Blindness—Ro 11:25-27
1. Guess what?—Israel has a future as Israel
 - a. This is the crucial issue that separates the dispensationalist from the one who is not.
 - b. God clearly teaches that Israel has a future as Israel.
 - c. Even most dispensationalists can't explain why this doctrine is ONLY in the writings of Paul—Could it be that many of them are not saved?
 2. I do not wish you ignorant of this mystery of Israel's Blindness—Ro 11:25
 - a. True faith is of the heart and mind
 - b. Paul said, "I would not have you ignorant"—so-called believers are still ignorant of these things.
 - i. Rapture—1Th 4:13
 - ii. Use of OT experiences—1Co 10:1-6
 - iii. Gifts—1Co 12:1
 - iv. Paul's desire for fruit—Ro 1:13-17
 - v. Mystery of Israel's blindness—Ro 11:25
 - vi. Persecution—2Co 1:8
 - c. Blindness of Israel-defined
 - i. Does not mean that most of Israel lost (blind)—Ro 9:6
 1. Though in covenant relationship to God, most of Israel were always blind—Jer 17:9; Isa 29:15; 10:6
 2. Israel deprived—Ezk 14:5; Mt 15:8
 3. God forsook most of them—Isa 49:14; 2Ki 1:3
 4. Israel destitute—2 Ch 15:3; Lam 2:9
 - ii. Israel had had an exalted position
 1. Why Israel?
 1. Fathers had served idols—Josh 24:2,3,14,15
 2. Israel not spiritual giant—Josh 24:14-15; Ju 2:11-13
 3. Israel small—Dt 7:7,8
 4. Because God loved Israel—Dt 7:8; 4:37; 10:15; Isa 43:4
 2. Israel's past supremacy—Ro 9:4-5
 3. Israel's supremacy in prophecies outside of Paul
 1. Promises to Abraham's multiplied seed (Israel)
 1. to FATHERS—Gen 12:1-3; 13:14-16; 15:5; 17:6-8; 22:17-18; 26:4; 28:14
 2. Moses and the prophets—Dt 1:8,10,21; Isa 60:1-3; Jer 23:3-6; Zech 8:13,23
 3. NT—Mt 10:5-6; 15:24; At 3:25,26 comp 19-21; Ro 11:25-26
 4. Comment on Gal 3:16
 1. True Israel are physically of Abraham and are in Christ—Ro 9:6
 2. In Adam vs. in Christ—Ro 5:12-21
 3. This verse is not intended to nullify promises to Israel but to show that no promises are apart from Christ
 4. Israel in the earthly kingdom—2Pt 1:16-19; Lk 1:68-70; At 3:21,24
 5. Blindness of Israel in Rom 11:25=loss of this special position—Ro 11:23-36
 1. substance of the MYSTERY—Ep 3:1-6
 2. First through Paul—Ep 3:1-9; Col 1:24-27; Gal 1:11-12; 2:2,7,9
 3. A mystery blindness
 - d. 'until'—this judgment is temporary
 - i. Proves the dispensational point of view
 - ii. Is a mystery—proves never found in the OT (or even outside of Paul)
 - iii. This by itself proves our particular dispensational position—see also Eph 3:1-9; 4:1-16
3. Duration-We don't know the dates (until events happen) but we do know the seasons
 - a. Beginning—At 13:6-12, 44-46 give us the first record of such a thing. Men may surmise that such things were happening before but there is no such record.
 - i. Note: to those who claim that persecutions and other matters in At 7-13 show a background/beginning of present dispensation.
 1. Joel 2:28-32 and Acts 2:17-20 teach that the Pentecostal era was to be followed IN ISRAEL'S PROGRAM BY THE TRIBULATION.
 2. The persecution of At 8:1
 1. One more step in At 1:8 (Samaria)
 2. Related to persecutions of Rev including things like 12:1-6
 3. The salvation of Saul—At 9
 1. not Paul (Paul's ministry) until At 13

2. We can say that God was raising up the man who would build the next dispensation (1 Co 3:10) but there is no record of this ministry until At 13
3. A Sovereign God did have a different ministry for Saul, but had God wished, even Saul's salvation did not contradict any of the Pentecostal Tribulation program.
4. Cornelius—At 10:1-11:18
 1. Clearly, a part of the kingdom program—see above.
5. The church at Antioch—At 11:19-30
 1. Note, this ministry was to Gentiles—11:20 in the better manuscripts
 2. This was a ministry of Peter's company and arose after the persecution of At 8:1—11:19-20
 3. Barnabas and Saul built on this foundation with the blessing of the Jerusalem headquarters
 4. This also fulfills At 1:8
 5. This follows the salvation of Cornelius.
 6. In the light of At 15:1-, we conclude that they were at this time zealous of the law.
6. Financial relief for those at Jerusalem—At 11:27-30
 1. Related to world famine
 2. Again, read up on the tribulation - the time of Jacob's trouble
7. James killed—At 12:2
 1. Again, we need to read of the terrible time of Jacob's trouble. This fits in perfectly with the tribulation.
 2. There is no concern with the position of James in the kingdom—he is one of the 12.
8. Peter in prison—At 12 (certainly no person would see in this the present age).
9. Saul separated (at Jerusalem)—At 13:2-3
 1. Of itself, this was nothing else than a promotion in the work of the kingdom.
 2. We know that the Lord used this ministry often—Paul ministered to both Jews under the kingdom and members of the body until At 28
- ii. We have mentioned every major event and there still is no evidence of what some assert. That God can use any event any way he pleases is still true. However, the first mention of any ministry that involves the loss of Israel's position is At 13:6-12.
- iii. See above for more.
- b. Leadership of Israel formally told—AT 28:17-28
- c. Duration
 - i. until the rapture—1Th 4:13-18
 - ii. latter days—1Ti 4:1-9
 - iii. last days—2Ti 3:1-9
- d. The Times of the Gentiles/Fulness of the Gentiles
 - i. Notes:
 1. Each expression occurs but once
 2. One is in Lk 21:24 and the other is Ro 11:25
 - ii. The Times of the Gentiles—Lk 21:24 (We will just list a few items. This subject is just as interesting in its own right as is the expression 'The Fulness of the Gentiles.'
 1. Introduction—Lk 21:24 = Rev 11:1,2?
 1. UNTIL in Lk 21:24 implies Jerusalem rebuilt + other things—Ro 11:29; Isa 2:1-3
 1. God has given Israel the land forever—Gen 15:18
 2. The restoration of the land is foretold in passages such as Dt 30:5; Isa 11:11-12; Jer 23:5-8; Mt 24:29-31
 2. Definition of this expression
 1. Several (Companion Bible, New Scofield Reference Bible, etc.) define as Gentile possession of Jerusalem
 1. Problem—Israel has had control of Jerusalem since 1967 yet the events of Lk 21:25-28 have yet to happen. These are to precede the end of the TIMES OF THE GENTILES.
 2. Correct definition = Gentile political dominion of the land.
 1. Extent of the Land—Gen 15:18-21 (Nile to Euphrates); Ex 23:31 (29-33) (Red Sea, Med. Sea, desert, river > 85000 square miles)
 2. With Solomon—1Ki 4:21—about 10000 square miles according to the Rand McNally Historical Atlas of the Holy Land (1938, Chicago)
 3. According to God's Word, Israel owns that land, no matter what the UN or others (PLO, USA, USSR, Europe, etc.) say about it.
2. Beginning—Dan 1:1,2; Jer 25:3,9-11
 1. Israel and Judah both in captivity—2Ch 36 (the last chapter in the Hebrew Bible)—586 BC
 3. Dan 9:24-27 is involved in all of this

4. Study the empires of interest in Dan 2
 5. Signs of the end of the Times of the Gentiles—the tribulation is the final chapter—Dan 9:27.
 1. celestial signs—Lk 21:24-28
 2. Babylon rebuilt
 3. ¿revived Roman empire?
 4. Moves to uniting of Gentile governments, etc.
 - iii. The Fulness of the Gentiles—Ro 11:25
 1. Introduction
 1. Often: fulness = full number (RSV, etal.) is the suggested or translated meaning. (This implies the correct doctrines of unconditional election and irresistible grace.)
 2. Basic meaning of pleroma (Arndt-Gingrich Lexicon)
 1. that which fills
 2. that which is full of something
 3. that which is brought to fulness or completion
 4. fulfilling, fulfillment
 5. the state of being full, fulness of TIME
 3. The FULNESS OF ISRAEL—Ro 11:12 = Israel's realization of her promise in the messianic kingdom.
 1. starts with the millenium-comp. Dan 9:24, etal.
 2. Gen 12:1-3; Ex 19:5,6; Isa 9:6,7; Isa 2:1-3; 60:1-3
 3. not fulness of number but fulness of purpose.
 4. Their receiving—Ro 11:15
 1. When God again deals through Israel (includes TRIBULATION).
 2. Results in life from dead (= kingdom)
 1. Her fall results in reconciliation.
 5. Blindness ends—Ro 11:25
 1. at or before the tribulation
 2. results in kingdom—Ro 11:26-27
 6. Fulness of Gentiles (Ro 11:25) = our life in the heavenlies
 1. not fulness of number but fulness of purpose
 2. We realize our hope in the heavenlies
 3. Starts with the rapture
 4. Therefore, rapture before tribulation.
 2. We receive our fulness in the rapture before God resumes the program through Israel—Ro 11:25
 1. Our fulness—our eternal hope
 1. Body above angels—Ep 3:10; 1Co 6:1,2
 2. Body rules the world—1Co 6:1-3
 3. Angels over Israel
 1. Teach—Gal 3:19; At 7:53; Jdg 6:12, 20-22
 2. Rule—Mt 1:24; At 7:53; Gen 19:1,15; Ex 23:20,21
 3. Law through angels—At 7:53; Gal 3:19
 4. Israel over Gentiles—Isa 2:1-4
 3. The LAST DAYS—2Ti 3:1-9
 1. ≠ last days of prophecy
 2. Fulfilled in our day
 1. 2Ti 3:1-4—neo-evangelicalism
 2. 2Ti 3:5-8—neo-penticostalism
 1. Moses' opponents of old—miracle workers
 2. seduce doctrinally (both do this)
- e. Note: There are three kinds of prophecies
 - i. Those dated during the tribulation or later
 1. Can't be fulfilled now
 2. Can be prepared now
 - ii. Those about Israel but not dated
 1. Can be fulfilled now
 2. Need not be fulfilled now
 - iii. Those about the Body/present age—e.g. 1Ti 4; 2Ti 3
 1. Must be fulfilled before rapture
- f. End of National Spiritual Blindness—Israel again in view in the tribulation
 - i. Ro 11:26,27 quote Isa 59:20,21; 27:9; Jer 31:34
 - ii. All saved are saved under the new covenant but Israel nationally will be accepted under the terms of the new covenant
- g. A summary of events in the future

- i. Currently—the Dispensation of the Grace of God—Body of Christ is the only elect church—comp Eph 3:1-6
 - ii. Rapture
 - 1. We go to meet the Lord—Ti 2:11-15; 1Th 4:13-18
 - 2. Hope in the heavenlies—Phil 3:20
 - 3. (Rom 16:20; etc.)
 - 4. Completes the parenthesis in At 2:16-21
 - iii. The Tribulation
 - 1. Israel in view
 - 2. Closes with a battle and a resurrection
 - iv. The millenium
 - 1. Closes with a battle and a resurrection
 - v. Great White Throne Judgment
 - vi. The eternal kingdom
 - 1. Heavenlies—the Body
 - 2. Starry heavens—angels
 - 3. earth—Israel and the Gentiles
4. All Israel shall be saved—11:26-27
- a. Compare Ro 9:6
 - b. Mt 1:21; At 3:26 and many other verses show God's covenant toward Israel
- F. Mercy Upon All—Ro 11:28-32
- 1. Israel's present position—11:28
 - a. Relative to the gospel—enemies for your sake—11:28a
 - i. "Gospel" in scripture



- 1. The everlasting Gospel—Rev 14:6,7
 - 1. Deals with the nature of God as God
 - 2. Creation and sovereignty
 - 3. We also preach this—At 17:24-27
 - 4. Indeed, there is no preaching that ignores men's attitude toward these vital truths.
- 2. The Foundation of Grace—Jesus Christ—1 Cor. 3:11
 - 1. Deals with the work of Christ—comp. At 17:30-31; 1Pt 3:18,19; 1Co 15:3,4
 - 1. His death (redemption [implies particular redemption])—Ro 8:28-39
 - 2. His resurrection—seals redemption and judgment
 - 2. Names
 - 1. Gospel of Jesus Christ
 - 2. Gospel of God—e.g. Ro 1:1
 - 3. Gospel of His Son—Ro 1:9
 - 4. Gospel of Christ—e.g. Ro 1:16
 - 3. Messages peculiar to the earthly program
 - 1. Gospel of the Kingdom—Mt 4:23; 9:35; etal.
 - 1. The good news of the earthly kingdom—2Sa 7:4-17; Isa 9:6,7, etc.
 - 2. Gospel of the circumcision—Gal 2:7
 - 1. Message—In the kingdom, circumcision profits.
 - 4. Messages peculiar to the heavenly program
 - 1. The heavenly ministry

1. Message—threefold as found in Eph 3:1-9
 2. Names—
 1. Gospel of the Grace of God—At 20:24
 2. Glorious gospel of the great God—1Ti 1:11 (comp. v. 10)
 2. Reconciliation
 1. Message—saved as equals
 2. Names
 1. My Gospel—Ro 16:25
 2. Message of reconciliation—2Co 5:18,19
 3. Gospel of uncircumcision—Gal 2:7
 4. Gospel of your salvation—Eph 1:13
 5. Gospel of Peace—Eph 6:15
 6. Gospel of our Lord Jesus Christ—2Th 1:8-10
 3. Glorification
 1. Message—our glorious inheritance
 2. Names
 1. Our gospel—2Co 4:3
 2. Gospel of the glory of Christ—2Co 4:4
 - ii. The gospel then is that of the uncircumcision
 - b. Relative to election—beloved for the fathers' sakes—11:28b
 - i. Recall—this is Israel nationally
 - ii. 'Beloved'== 'agapeto' from 'agapetos'
 1. NEVER (when loved of God) used of the nonelect. In fact, their election is already manifested.
 2. Used often in gospels of Christ—Mt 3:17, etal.
 3. Used often in epistles of those who are not only elect but who are saved (some elect are to be saved in the future)—Ro 1:7; 12:19; 16:5, 8, 9, 12; 1Co 4:14, etal.
 4. Therefore, could never mean individuals who are currently enemies of God. It is used of the nation who is still in its lo-ammi stage as foretold in Hos 1:9 and other such passages.
 5. The uses of this word absolutely guarantee the truth of the doctrine of limited redemption.
 - iii. Israel (nationally) TODAY is thus in the position of individuals mentioned in Ro 5:10a.
 1. These people were

loved—Ro 5:8
purchased by Christ—Ro 5:8
justified—Ro 5:9
still enemies—Ro 5:10
reconciled—Ro 5:10
 2. These people will be saved—Ro 5:9,10
 3. So it is with Israel

They are now enemies
They are now elect and loved
They will be saved (for sure)
2. A basic doctrinal principle—11:29
 - a. Related to the 'immutability of God'—Ja 1:17
 - i. God is immutable in his essence—Mal 3:6; Ex 3:14
 - ii. In His counsel—(comp Ps 50:21; Isa 55:8,9)
 1. Ro 11:29; Ps 33:11; Heb 6:17; Job 23:13
 2. ¿Gen 6:6?—God does not repent (Nu 23:19; 1Sam 15:29) but does accommodate his language to our limitations (eyes, ears, hands). God changes his stated purpose in dealing with men.
 - b. 'gifts and calling'
 - i. implies Calvinism—God's CHOICE of Israel is immutable
 - ii. implies Dispensationalism—God's choice OF ISRAEL is immutable
 - c. application
 - i. implies God's sovereignty in our salvation
 - ii. implies the unchangableness of our position in the heavenlies
3. Israel's disobedience has brought mercy to the once disobedient gentiles—11:30
4. Israel's disobedience now has resulted in their obtaining mercy as a result of God's mercy to you—11:31 (individual salvation in view)
 - a. Israel accounted as disobedient
 - b. Individual salvation (primarily) through Gentiles
5. All men accounted as disobedient (alike) that God may have mercy to all (alike)—11:32
 - a. Comp 1Co 2:1-7—The mystery at THIS TIME was not known throughout the Body.
 - b. Compare this with Col 1:24-25

c. These verses foreshadow Eph 2 & 3

III. Epilogue—Ro 11:33-36

A. Context

1. God's mercy—BASIS for Salvation—Ro 11:32
 - a. The fall of Israel—Ro 11:11,15; 2Co 5:18-19
 - b. Israel's restoration—Ro 11:25-32
2. God's mercy—BASIS for Service—Ro 12:1,2

B. The FULLNESS of God—11:33,34

1. Introduction

- a. depth—'bathos'=depth; adjective form used in Jn 4:11 of a well.
- b. 'kai --- kai'
 - i. The passage has, 'depth of the riches — of the wisdom — of the knowledge'.
 - ii. BOTH - AND: AV, ASV, WMNT, NASB, JBPNT, NIV(omits first and/both)
 - iii. AND - AND: RSV, NEB, BV, ASV(footnote), NIV(footnote)
 - iv. Both ways are allowed by the grammars.
 - v. There are three attributes here—riches, wisdom, and knowledge. Therefore, we adopt the reading AND-AND.
- c. Both the word 'Oh' and 'How' introduce exclamations.

2. O the depth of the riches of God

- a. 'riches' =(Arndt-Gingrich) riches, wealth, abundance both materially and spiritually
- b. Materially—Ps 19:1
- c. Spiritually
 - i. The law—Ps 19:7
 - ii. Goodness, etal.—Ro 2:4
 - iii. Glory—Ro 9:23; Ep 3:16
 - iv. Grace—Ep 1:7; 2:7; Ph 4:19
 - v. Glory of mystery—Col 1:27

3. O the depth of the wisdom of God.

- a. 'sophia'—(Arndt-Gingrich)—wisdom, ability to unveil secrets
- b. In English, the word 'wisdom' has the meaning of the 'power of judging rightly and following the soundest course of action.'
- c. so much better than men
 - i. salvation message—1Co 1:18-25
 - ii. our method in preaching—1Co 2:1-6
 - iii. mystery—1Co 2:7 comp Col 1:25-26
- d. So much better than that of angels—Ep 3:10

4. O the depth of the knowledge of God

- a. God is omniscient—Dan 2:22; Ps 139:2-4,6; Heb 4:13
- b. All that is in our mind—Ezk 11:5; Isa 65:24; Dan 2:28; Isa 48:3-8
- c. What the wicked think
 - i. note:Ro 8:7
 - ii. The forget that he knows—Hos 7:2; Ps 90:8
- d. Connected to His purpose
 - i. His counsel stands—Dan 4:35; Prov 19:21
 - ii. His works KNOWN—At 15:18; Ja 1:17
 - iii. His decree is 'causative', his knowledge is a consequence
- e. God knows all of the future—At 15:18
 - i. Infinite in understanding—Ps 147:5
 - ii. Declares all things—Isa 46:10; 65:24
 - iii. Ps 139:2-6; At 2:23
 - iv. Sin—Ep 1:4; 1Pt 1:18-20
 - v. Sin of Gentiles—Mt 25:34
- f. This is comfort to the believer
 - i. Job—Job 23:10
 - ii. He knows our weaknesses—Ps 103:14; 139:23,24
 - iii. He knows our love—Jn 21:17
 - iv. Our prayer—Isa 65:24

5. How unsearchable are his judgments

- a. 'unsearchable'
 - i. (AGL)—unfathomable, literally unsearchable
 - ii. (VDGL)—unexaminable
- b. 'judgments (AGL)—decisions, decrees, judgments
- c. Nobody has known the mind of the Lord—11:34a
 - i. Vine (VDGL) says that this question refers to, "How ... judgments."

- ii. Isa 55:8a—His thoughts are not our thoughts
 - iii. Apart from the Spirit, we can't comprehend—1Co 2:11
 - iv. Even to believe—his love—Ep 3:19
6. How unscrutable His ways
- a. 'unscrutable'
 - i. (AGL)—incomprehensible, literally 'not to be tracked out'
 - ii. (VDGL)—(negative of) to trace out from word for footprint.
 - iii. therefore, there is no way to find a footprint of ...
 - b. 'ways'—(AGL) way of life, (VDGL) course of conduct
 - c. Who has been his counselor—11:34b
 - i. connect this with his ways
 - ii. Isa 55:8b—His ways are not our ways
 - iii. Man can never find his PLANS or PURPOSES apart from revelation (His word)—2Ti 2:15; Col 1:25
 - d. Another use of 'not to be tracked out'
 - i. Eph 3:8 (1-9)
 - ii. Hidden from man before Paul
 - 1. Ro 16:25 comp At 3:19-21
 - 2. Hidden—Col 1:26
 - iii. Needs to be known—2Ti 2:15; Ro 16:25
 - iv. Must be proclaimed—2Ti 2:2; Ep 3:9; Titus 2:1
 - v. It will cost—ARE YOU WILLING?
- C. The ALLNESS of God—11:35-36
- 1. Everything belongs to God—11:35
 - a. (RSV)—Who has given a gift to him that he might be repaid
 - b. Man is nothing—Jn 3:27
 - i. Materially—1Ti 6:7
 - ii. Spiritually (total depravity)—Jn 9:31; Ro 3:10-23; Ep 2:1-3
 - iii. Mind—1Co 2:6
 - c. Man doesn't want to admit this—Ro 1:21, 23, 25, 28
 - d. God's provision for the elect—Ep 2:1-6
 - 2. God is the SOURCE of all that is (NEB)—Ro 11:36a
 - a. Materially—Creator—not Director of Evolution
 - b. Spiritually—Jn 15:5; Heb 12:2; Gal 2:20
 - c. Politically—Ro 13:1-2; Prov 8:15-16; Dan 2:21; Jn 19:11
 - d. Dispensationally—Ro 11:29
 - 3. God is the GUIDE of all that is (NEB)—11:36a
 - a. Our guide to death—Ps 48:14
 - b. Truth—Jn 16:13 comp 2Ti 2:15
 - c. God guided Israel—comp Ps 37:23
 - i. on every side—2Chr 32:22
 - ii. by his strength to Holy Abode—Ex 15:13
 - iii. in the wilderness—Ps 78:52
 - iv. in his skilfulness—Ps 78:72
 - v. with his counsel—Ps 73:24
 - 4. God is the GOAL of all that is (NEB)—11:36a
 - a. First place in our lives—Col 1:18; Ro 12:1-2
 - b. Christ exalted—Eph 1:20-23
 - c. His purpose in saving us (individually)—Ep 2:6-7
 - d. His purpose in saving us (corporately)—Ep 3:9-10
 - e. Goal of preaching—2Co 4:5
 - 5. To him be GLORY forever—11:36b
 - a. 'To him' in Greek NOT 'To whom'
 - b. When?
 - i. Now and ever—2Pt 3:18; Jude 25
 - ii. For ever and ever—Gal 1:5; Ph 4:20
 - c. Why?
 - i. His wisdom—Ro 16:27; 1Ti 1:17
 - ii. He is worthy—Rev 5:12, 17
 - iii. His creation—Rev 4:10-11
 - iv. His name—Ps 29:1-2; 96:7-8
 - v. He is unapproachable—1Ti 6:16; Jn 14:6
 - vi. His mercy—Ps 115:1
 - vii. His deliverance—2Ti 4:8

- d. By whom?
 - i. Angels at Christ's birth—Lk 2:14
 - ii. Those at triumphal entry—Lk 19:38
 - iii. In TODAY's church—Ep 3:21
 - iv. The 24 elders—Rev 4:10-11
 - v. Much people in heaven—Rev 19:1
 - vi. A great multitude—Rev 19:6-7
 - vii. Every tongue (rational being)—Ph 2:9-11
- 6. AMEN
 - a. meaning—truly; verily; so be it
 - b. SO BE IT**