

- Through his amplifying the mercy going to Gentiles – he hopes to make the Jews all the more jealous, and so (thereby) to see many of them saved (as he surely has seen some).
- V. 15 he reiterates again that the rejection of Israel brought reconciliation for the world (parallel with Gentiles). And he shares more of what he sees will happen when this spills back onto the Jews – when they are reaccepted by God.
 - This will bring “life from the dead”
 - This could refer literally to the resurrection (most of the time “from the dead” is literally about the resurrection)
 - But it can also be seen as a metaphor for new spiritual life, or a fullness of life (in an Ezekiel’s valley of dry bones sense) – in fact, the one time “from the dead” is not literal, is in Rom. 6:13b where new life in Christ is “present yourselves to God as those who have been brought from death to life”.
- Both ideas could be in view, as the timing of Israel’s final “reacceptance” and “fullness/full inclusion” could be at Christ’s return. There we have life from the dead – spiritually & physically.
 - Yet in the passage so far, nothing has yet been stated about this being a future different era than the present.
 - So far, this principle of Gentile conversion spurring Jews to jealousy and their own embrace of Christ – this is happening in Paul’s day, and ours, as a continual principle.
- Does chapter 11 tell us more than just this – *is there an even greater future in store for Israel?*

Schedule:

- Next week: Rom. 11:16-36

Previous Handouts

- Online: www.theheightschurchmn.org/adult-sunday-school

Credits:

Main sources for outline and shared quotes are:

- *Epistle to The Romans (NICNT)* by Douglas Moo [Eerdmans, 1996]
- *Romans (IVPNTC)* by Grant Osborne [IVP, 2004]
- *Teaching Romans, Volume Two: Unlocking Romans 9-16 for the Bible Teacher* by Christopher Ash [Christian Focus, 2009]

IV. The Defense of the Gospel: The Problem of Israel (9:1-11:36)

D. Summary: Israel, The “Elect,” and the “Hardened” (11:1-10)

1. **Focusing the question: Has God rejected His people? (11:1-2a)**
 - Slightly different question than 9:6a, not did God’s word fail, but based on Israel’s defective quest for righteousness and rejection of the Gospel – *Has God now finally rejected them as a people?*
 - Paul says **no** – God hasn’t rejected His People, and exhibit A is Paul himself – an Israelite who is not rejected. – a believer in God.
 - “God did not reject his people” alludes to two OT texts:
 - 1 Sam. 12:22 “For the LORD will not forsake his people, for his great name’s sake, because it has pleased the LORD to make you a people for himself.”
 - Ps. 94:14 “For the LORD will not forsake his people; he will not abandon his heritage;”
 - God has not rejected them due to his foreknowledge / his election or choosing of them. (See also vv. 5-6 and 9:6.)
2. **God has preserved a Remnant. (11:2b-6)**
 - Paul points to the Bible’s teaching on “remnant” again (not the first time in this section: 9:27-29).
 - There it was used negatively, “*only* a remnant will be saved”
 - Here the idea is used positively: “there *is* a remnant, a pledge of God’s continuing faithfulness to Israel and the promises he has made to her.”
 - Paul quotes 1 Kings 19:18 (re: Elijah) and rewords it slightly:
 - He highlights that God “himself” (adding the Greek “ego” for emphasis) reserved the remnant for himself.
 - The stress is on God’s action – which Elijah couldn’t see, but God assured him there was a remnant.
 - Paul says, just as in Elijah’s day, so too in His day.

“Like Elijah, Paul was standing firm and presenting the gospel to an apostate nation, yet finding hope in God’s preservation of a remnant.” – Osborne

- But the greater point is that now “at the present time” there is still a remnant – chosen by grace.

- God is the one choosing (9:11, 11:7). – *election* is the noun to the verb *chosen*
- **Application:** We should not give up on evangelism to hardened people – we don't have to be discouraged when it seems as if we are the only ones standing up for Christ. God has a remnant, God is at work, and God will always be at work preserving a people for himself, and for the sake of his name – to keep his promises.
- **Theological extra** (from Paul): Since the election is by grace – it cannot be of works. Works being anything we do (including the keeping of law/torah) to earn a righteous status. That cannot be God's basis of selecting a remnant. (See Rom. 4:3-5.)

“As [Paul] emphasizes the sovereign grace of God he sows in our minds the thought that this sovereign grace just might be bigger than our defensive or discouraged thinking. It looks to us as though grace is on the point of defeat ('I am the only one left'); in fact it is the nature of grace that it is always waiting to burst out with a great overflow of wonderful surprise ('seven thousand').” ~ Christopher Ash

3. Yet God has hardened the Remainder. (11:7-10)

- In verse 7, Paul recaps what he has just been teaching – and indeed much of chapters 9-11.
 - What they were seeking was righteousness – establishing their own and not submitting to Christ – 9:31-10:4.
 - The larger part – the remainder (the left overs), did not obtain this, but the elect did.
 - Rather than obtaining it, they were hardened. (See chapter 9).
- Paul proves this with quotations taken from 3 passages (sourced in the Law, Prophets, and Writings)
 - God actively gave them a “spirit of stupor” (Isaiah 29:10) and eyes/ears that don't see/hear (Deut. 29:4).
 - Both of these texts bring to mind Isaiah 6:9-10 which was often used to “explain the spiritual [stubbornness] of the Jews”
 - Finally he quotes David in Ps. 69 – another text often applied to Jesus Christ – and his enemies. Likely the point Paul is getting at in that passage again is the darkening of the eyes.
 - God has turned the majority of Israel over to a darkened sight, a hardened heart, and a deaf ear.

“What David prayed would happen to his persecutors, Paul suggests, God has brought upon those Jews who have resisted the gospel.” ~ Douglas Moo

E. Defining the Promise (2): The Future of Israel (11:11-32)

- With this negative conclusion, Paul turns back to his question again- so is this the final word for Israel? Is the majority to be left as hardened and hopeless? Is this stumbling destined to lead to a falling away (that is final) – ***Is that the point?***
- The structure sets verses 11-15 and 25-31 in parallel, both emphasizing that Jewish unbelief is not the end of the story (more Jews will be saved). In between, are verses 16-24 which are a warning for Gentiles to not be arrogant about their place in salvation history.
- There is also a repeated pattern in this section:
 - (11-12) Israel's trespass → salvation for Gentiles → Israel's full inclusion [fullness]
 - (15) Israel's rejection → reconciliation of world → Israel's acceptance
 - (17-23) natural branches broken off → wild shoots grafted in → natural branches grafted back in
 - (25-26) Israel's hardening → fullness of Gentiles → all Israel... saved
 - (30-31) Israel's disobedience → mercy for Gentiles → mercy for Israel
(adapted from Douglas Moo)

“[1] Israel is hardened. Mercy is offered to Israel but rejected by (most of) them. [2] Gentiles are brought in. Mercy overflows into the rest of the world. [3] Israel is brought in. Israel is made envious/jealous and some of them are softened to receive the offered grace.” Christopher Ash

1. God's Purpose in Israel's Rejection (11:11-15)

- The purpose in rejecting Israel is to turn to the Gentiles.
- Paul in his own missionary trips, went to the synagogues first and turned to the Gentiles when the Jews rejected him.
- Paul has previously quoted Dt. 32:21 in Rom. 10:19.
- The rejection of Israel brought riches to the world – and even greater is in store if Israel is accepted – *what could Paul mean?*
- Fullness or “full inclusion” could mean *fulfillment* or *full number* (see also v. 25 – fullness/full number of Gentiles)
- V. 13 – he points out his primary audience – Gentiles.
 - This indicates majority of the Roman church are Gentiles.
 - He guards against a misunderstanding of his role: yes, he is not ashamed to be the apostle to Gentiles; but that doesn't mean his ministry is done with a disregard for Israel. He sees his ministry as interconnected with the salvation of his fellow Jews.