

- Against my view would be Rev. 20 and it's seeming teaching of a millennium (only passage to teach 1,000 years). And a possible parallel with "the times of the Gentiles" in Luke 21:24.
- a) Paul offers Scriptural support for the mystery.
 - Quotes from Isaiah 59:20-21 and 27:9 – in light of Israel's deep depravity, God promises to send a deliverer *for or to* Zion. - Paul adapts that and changes it to "*from* Zion".
 - God promises to remove their sins through a *covenant*.
 - This quote can support either main position:
 - Refers to Christ's second coming and Israel's renewal where she finally repents & enjoys Christ's sin-cleansing work.
 - Refers to Christ's first coming & the inauguration of the new covenant when Christ gives forgiveness of sin - *Jer. 31:31-34*.
- b) Restating the mystery.
 - Israel are enemies to the Gospel now but beloved because of their salvation-historical importance (the forefathers, *ch. 4*).
 - God's gifts and call are irrevocable (literally "without regret") – and therefore not to be revoked.
 - Gentiles were disobedient, but *now* have mercy because Israel was disobedient.
 - Israel *now* can have that mercy by seeing the mercy to the Gentiles – and again this is "*now*".
 - God consigned all to disobedience so he may have mercy on all.
 - This is ultimately mysterious – God turns the disobedience of both Jews & Gentiles around in his efforts to bring mercy to all.
 - This leads right to Paul's concluding doxology – vv. 33-36.

Schedule:

- Next week: finish chapter 11 & start chapter 12

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]
- *Paul's Letter to the Romans (Pillar NTC)* by Colin Kruse [Eerdmans, 2012]
- *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)

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

"It is a miracle when outsiders receive grace... even more wonderful miracle when hardened religious insiders are opened to that same grace." ~ C. Ash

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

- The purpose in rejecting Israel is to turn to the Gentiles.
- 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 – Paul's primary audience are Gentiles.
 - He guards against a misunderstanding of his role: with his amplifying the mercy to Gentiles – he hopes to make the Jews all the more jealous, and thereby see many of them saved.
- V. 15 Israel's rejection brought reconciliation for the world and an even greater blessing will come upon their reacceptance.
 - This will bring "life from the dead"
 - This could refer literally to the resurrection or as a metaphor for new spiritual life, or a fullness of life (cf. Ezek. 37; Rom. 6:13)
- Does chapter 11 tell us more than just this – *is there an even greater future in store for Israel?*

2. God's Future Place for Jews and Gentiles: A Warning to Gentile Believers (11: 16-24)

- a) Two metaphors
 - (1) Part of the Dough → Whole Batch
 - From Numb. 15:8-21 – giving the firstfruit of grain offering
 - (2) Root → Branches
 - Jews are the natural olive branches - *broken off due to unbelief*.
 - Gentiles are wild olive shoots - *grafted in due to their faith*.
 - Paul stretches the metaphor to make his points - *wild shoots are not grafted into cultivated trees, nor broken off branches re-grafted..*

b) Three lessons

- (1) Do not consider yourself superior to natural branches. – v. 18
- (2) Do not think that Gentiles have replaced the Jews. – v. 19

- Unbelief led to their removal; faith brought your inclusion.
- (3) Do not be arrogant but tremble – v. 20
- God won't spare Gentiles who have an insincere faith either.

c) **Two of God's attributes**

- (1) Kindness – *see also Rom. 2:4, Eph. 2:6-7, and Titus 3:3-5.*
- (2) Severity
- Mercy/Compassion is closer to God's heart – Jer. 32:41 – than Severity/Judgment – Lam. 3:33.
- He desires all men to be saved – 1 Tim. 2:3-4; and is not wishing that any should perish – 2 Pet. 3:9.
- **Warning:**
 - God's kindness is for those who have genuine faith – who continue in his kindness – *see also Col. 1:23.*

3. **The Salvation of "All Israel" (11:25-32)**

c) The mystery to be revealed

- (1) The meaning of "mystery" usually in Paul.
 - The gospel message itself (Rom. 16:25-26)
 - The inclusion of the Gentiles (Eph. 3:6)
 - Things hard to understand/mysterious (1 Cor. 15:51, Eph. 5:32)
- (2) Purpose behind Paul's disclosing of the mystery.
 - That the Gentiles would not be "wise in [their] own sight"
 - This teaching reinforces the points in the previous section – that they should not be proud that they have "replaced" the Jews.

d) The content of the mystery – 3 parts

- (1) **A partial hardening.**
 - Hardening looks back to 11:7, and earlier, 9:18.
 - It is "in part" – which can mean "partially" or "for a while" – *15:15 "some points" and 15:24 "for a while" – are same phrase as "in part" in 11:25.*
- (2) **Until the full number of the Gentiles.**
 - "full number" or "fullness" of the Gentiles is taken by most to refer to the number of God's elect, chosen from the Gentiles (cf. Rom. 9:24). – *Possible parallel to Rev. 6:10-11.*
 - It is parallel to v. 12 the "full inclusion" or again, literally "fulness" of the Jews.
 - "Until" –
 - May imply hardening lasts until the number is reached, after which a new stage begins of God's dealing with the Jews.

- May rather, indicate an end has been reached – a conclusion not a new beginning: examples 1 Cor. 11:26, 1 Cor. 15:25

(3) **In this way all Israel will be saved.**

- "and in this way" –
 - Likely indicates manner or mode (thus, in this way), or a logical sense (it follows from the preceding).
 - Possible meaning (rare) would be "at that time", "then".
 - "all Israel" –
 - Various meanings given, but some require a "special way of salvation" for the Jews. This should be rejected.
 - Possible meaning (rare) would be "at that time", "then".
- e) Different understandings of the mystery.
- Two main evangelical views:
 - Mass conversion of the Jews at the end of the age.
 - **Postmillennial**, after their conversion Christ returns.
 - **Premillennial**, after Christ returns they convert.
 - Not necessarily all Jews alive at the time, but a large number. And not through a special way of salvation, but could be through a special revelation they receive.
 - All the elect (Jews) throughout history.
 - **Amillennial**, throughout the present age God is saving the Jews in this mysterious, jealousy-driven way.
 - Some see this referring to Gentiles and Jews together as the "true Israel", (Rom. 2:29, Phil. 3:3, Rom. 4; Gal. 3; Rom. 9:6-9; Gal. 6:16.)
 - Likely better to see the context indicating both the full number of Gentiles and Jews being completed in this age through this mutual interdependent mission – but with "all Israel" referring to the Jewish believers, in context.

"These things would occur concurrently and in the present time, so that by the time the full number of the gentiles had been brought in, it would be discovered that all the elect of Israel would also have been gathered into the people of God, and in this manner all Israel will be saved." ~ Colin Kruse

- I lean toward this approach to Rom. 11 since:
 - No explicit teaching of Jewish mass conversion outside this passage.
 - Matt. 21:43 says Jews would lose their place in the kingdom.
 - Gospels use restoration (millennial) prophetic passages (i.e., new exodus motif), and see them fulfilled in Christ's first coming and with the church. *See also Amos 9:11-12 quoted in Acts 15:14-18.*