

# ROMANS: The Gospel of God

## Chapter 11

### Introduction:

1. If you appreciate faith, scripture, truth, church, gospel, the ministry, the Spirit, this chapter is like honey!
2. Here are details of God's transfer of gospel and kingdom privileges from Israel to Gentiles, as prophesied.
3. The great mystery of godliness was thus finished (I Tim 3:16) – preached to Gentiles, believed in the world.
4. Paul began and continued Romans 9-11 with great care and desire for his elect countrymen (9:1-5; 10:1-4).
5. Solid understanding of what has been taught in 9-10 (and 1-8) will certainly help your comprehension here.
6. Romans 11 is a difficult chapter e.g. Jewish restoration fables, election and blinding, branches broken off and grafted in again, difficult definitions and timing, phases of salvation, various uses of same words, etc.
7. It is hard to find teachers that agree in all the details of this chapter. Many teachers avoid it if at all possible.
8. Gentiles should learn respect (11:16), humility (11:18,25), fear (11:20-22), thankfulness (11:22), and evangelistic zeal (11:14,30-32) by this lesson of God's mercy toward the elect remnant of the Jewish nation.
9. It glorifies the inscrutable wisdom and mercy of God as Paul closes it with exclamatory praise and worship.
10. This chapter will finish Paul's teaching of God's mercies, leading to your living sacrifice (Rom 12:1-2) and miscellaneous practical duties in the rest of the epistle typical of Paul's division of doctrine and practice.

### Simple Summary:

God elected only some of national Israel to be His people, and He cast away the rest, leaving them in perpetual and total darkness. In providential wisdom, He also blinded some of elect Israel to further assist redirecting the gospel to the Gentiles during this key reformational and transitional generation. Gentiles were to respect these blind but elect Jews, be humbled by the exchange, fear their own gospel standing, desire Jewish conversions, and be thankful. When this transfer of gospel and kingdom privileges from Israel to Gentiles was complete, the blind part of elect Israel would convert. Who could conceive such dealings without revelation? All glory to God!

### Simple Outline:

- 1-6 God had an elect remnant in Paul's day like in Elijah's day.
- 7-10 God had completely and permanently blinded reprobate Israel.
- 11-15 Elect Israel stumbled at the gospel for the Gentiles and jealousy.
- 16-24 Gentiles to be appreciative and humble; Israel may be recovered.
- 25-29 Some elect Israelites were blinded to the gospel for Gentiles.
- 30-32 God brought about mercy to elect Gentiles and to elect Israel.
- 33-36 God's electing grace and wisdom are worthy of great adoration.

### Principles Necessary to Guide the Interpretation of this Chapter.

1. There is an obvious election within the nation of Israel that is identified as God's true children (9:6,24), etc.
  - a. There is no further benefit for being an Israelite in 9-11, as God's children are distinct from the nation.
  - b. The election in Israel must be kept in mind to rightly identify "Israel" as national Israel or elect Israel.
  - c. There is a part of Israel that is absolutely not saved (9:24; 11:7; Matt 23:33; Rev 2:9; 3:9; Gal 4:21-31).
2. Scripture has no private interpretations, so only doctrine taught elsewhere in the Bible should be found here.
  - a. This first rule of study forbids any new, individual, unique, or separate interpretation (II Peter 1:20-21).
  - b. We require two or three witnesses as a minor rule of Bible interpretation before teaching any doctrine.
  - c. Many are the wild notions about a latter day conversion of national Israel that are created from this text.
3. The Jews do not have anything held out for them in this chapter that is not held out for them in other places.
  - a. Gentiles are in the olive tree now, so grafting Jews in again or their fullness is not a millennial kingdom.
  - b. We will not put up a middle wall of partition in any way to restore Jewish privilege that Jesus destroyed.
  - c. We will defend the finished work of the cross that Jews and Gentiles are one (Gal 3:28-29; Ep 2:14-22).
  - d. The true Israel is a spiritual seed and more than Ashkenazi Jews ... [www.letgodbetrue.com/pdf/true-israel.pdf](http://www.letgodbetrue.com/pdf/true-israel.pdf).

- e. The real seed of Abraham is not natural Jews ... <http://www.letgodbetrue.com/bible/prophecy/seed-of-abraham.php>.
- f. The millennial kingdom is now ... <http://www.letgodbetrue.com/sermons/prophecy/gospel-millennium/sermon.php>.
- 4. Paul rejected Jewish fables as contrary to the gospel and to be opposed by great ministerial zeal (Tit 1:9-16).
  - a. The warning is clear enough and the apostolic history clear enough that there were heresies circulating.
  - b. Any idea of restoration to the land, earthly Jerusalem, a third temple, or Jewish preeminence is heresy.
  - c. There is no New Testament support for earthly revival, restoration, or anything remarkable for them.
  - d. Follow the Lord Jesus and Paul regarding them (Matt 23:33; Heb 12:22-24; Rev 2:9; 3:9; Gal 4:21-31).
  - e. There is no future regathering, salvation, revival, or program of any kind for biological or national Jews.
  - f. God blinded that rebellious biological and national people with an extraordinary blindness to the gospel.
  - g. God's elect of both Jews and Gentiles comprise one new kingdom, nation, body, or church in Christ.
  - h. The tabernacle of David, or another term for the olive tree, was being built currently (Acts 15:13-18).
  - i. Any present or future kingdom must be spiritual and described elsewhere (Heb 12:22-24,28-29; 13:14).
  - j. The real seed of Abraham and heirs of the promises are Christ's by faith and baptism (Gal 3:16,26-29).
- 5. Rightly dividing scripture for the sense is key, as several terms are used differently (Neh 8:8; II Tim 2:15).
  - a. Consider 11:1-2 with 11:15, where they absolutely were not cast away, but they in fact were cast away!
  - b. Consider 11:11-12, where they absolutely did not fall, but did fall, and their fall produced great things!
  - c. Is it national or elect Israel? Which one of the two Israels found in 9:6 is to be understood in 11:1-11?
- 6. Proportion will avoid extreme views of one generation of believing Jews trumping 2000 years of enmity.
  - a. Jewish blindness has not contributed to any Gentile conversion you know personally outside scripture.
  - b. Jealousy does not run under the surface for 2000 years and then result in a generation loving Christ.
  - b. One future generation of converted Jews does not match 70 generations since Paul that hated Christ!
- 7. In these chapters, Israel = Jews, Gentiles = non-Jews, and the two are never combined as "Israel" (Gal 6:16).
- 8. The key verse is 11:11, as you must identify an antecedent for the pronouns and stick with it in the chapter.
  - a. This antecedent had fallen, but had not fallen, and their fall was for the benefit of the Gentiles and Jews.
  - b. This antecedent had fallen, but there was still potential for them to be saved by Paul's labors (11:14-15).
  - c. No matter how you interpret 11:1-10, you must apply 11:11 to one or the other half of Israel in 11:1-10.
  - d. No matter how you interpret 11:1-10, you must see 11:11 as a description of elect but blinded Jews.
  - e. If 11:1-10 describes converted and blinded parts of elect Israel, "they" of 11:11 must be the blinded rest.
  - f. If 11:1-10 describes elect and reprobate parts of national Israel, "they" of 11:11 must be the election.
- 9. Prophetic perspective identifies and separates future tense verbs of quoted verses from the current writing.
  - a. For example, the future tense of Acts 2:17 was future only to Joel, not to Peter who limited it to then.
  - b. For example, the future tense of Acts 15:16 was future only to Amos, not James who limited it to then.
  - c. For example, the future tense of Heb 8:8-12 was future only to Jeremiah, not Paul who limited it to then.
  - d. For example, the future tense of Heb 12:26 was future only to Haggai, not Paul who limited it to then.
  - e. For example, the future tense of Mat 17:11 was future only to Malachi, not Jesus, who limited it to then.
  - f. For example, the future tense of Rom 11:26-27 was future only to Isaiah, not Paul who limited it to then.
- 10. Eternal life and gospel salvation must be understood based on the rest of scripture and preceding chapters.
  - a. Eternal life is an unconditional gift of God, and gospel faith is not its condition, instrument, or means.
  - b. Salvation is bestowed in five phases, and they are to be kept distinct, especially the fourth from others.
  - c. Paul has already taught these facts regarding salvation in 5:12-19 and 8:28-39 and 9:6-24 and 10:5-17.
  - d. The only salvation that was a mere possibility and Paul could bring about himself is gospel salvation.
  - e. Gospel salvation is that found in I Timothy 4:16 and I Corinthians 15:2 and James 5:19-20, etc., etc.
  - f. The salvation Paul has been pursuing (10:1) has been gospel conversion only for elect Israelites only.
  - g. For a foundation of salvation ... <http://www.letgodbetrue.com/sermons/salvation/unconditional-salvation/sermon.php>.
  - h. For a foundation of salvation ... <http://www.letgodbetrue.com/sermons/salvation/five-phases-of-salvation/sermon.php>.
- 11. By cheating ahead, we see a blinded, elect portion of Israel that was a "mystery" requiring explanation that truly explains the whole chapter, since Paul "might" save "some" of these. Blinded national Jews were no mystery at all, because they are described throughout the scriptures and in this epistle as early as chapter 2.
- 12. Do not let Luke 21:24 cause confusion. The times of the Gentiles are this and the last dispensation on earth.
  - a. There is no reason to equate "times of the Gentiles be fulfilled" and "fullness of the Gentiles come in."
  - b. Nothing has changed in 65 years since 1948 (state of Israel in Middle East); do not presume a change.
  - c. The majority of Jews live in other nations; the Arabs have a major presence there; see Ashkenazi Jews.

13. Antecedents for pronouns are identified by doctrine and context more than close proximity to one another.
  - a. In Psalm 105:36, what is the antecedent of “their”? It is Egypt and Ham from way back in 23 and 27.
  - b. In Psalm 105:37, what is the antecedent of “them”? It is Israel from 23. How about “they” in 105:28?
14. Exceptions do not make rules – though we shall find some unconverted elect – do not presume on it at all.
  - a. You have no more right to presume yourself an unconverted elect than the thief on the cross (Pr 27:1).
  - b. You have no more right to presume unbelievers are saved than to say believers are not (II Thess 1:7-10).
  - c. Primitive Baptists tend to be doctrinal or practical fatalists by seeing unconverted elect everywhere, even to the extreme degree of holding to universalism either formally or informally.
15. Some verses are more key than others in opening the passage for properly understanding its overall lessons.
  - a. The pronoun “they” in 11:11 is most key, as a division between 11:1-10 and 11:11-32 must occur.
  - b. The olive tree needs to be correctly identified and not simply assumed or overlooked as obvious.
  - c. There is a “mystery” in 11:25, and a number of facts about the Jews was no mystery at all. Find one.
  - d. The fullness of the Gentiles should be more closely connected to 11:12 than Luke 21:24 by a long shot.
  - e. All Israel being saved in 11:26 should be identified by the Israel in context and the salvation prophesied.
  - f. There are unconverted elect in this passage (11:28-29), and their case and precedent is quite important.
16. The timing issues of the chapter are fascinating, since the majority of expositors rush to distant futurism.
  - a. The tabernacle of David, or another term for the olive tree, was being built currently (Acts 15:13-18).
  - b. Note Paul’s use of the present in 11:1,5,11,14,17,22-24,25,28,30-32. There is nothing of distant future.
  - c. Jewish blindness then or for the last 2000 years does not assist our conversion or theirs in the future.
  - d. The transitional generation between John and Jerusalem’s destruction is important throughout the N.T.

***1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.***

*I say then.*

- A. This is a variation on Paul’s method of raising conclusions or questions his audience might ask.
  1. Six times before in this epistle he used, “What shall we say then?” (4:1; 6:1; 7:7; 9:14,19,30).
  2. In this chapter he used, “I say then,” both here and in verse 11, in the singular with no question.
  3. Here he also used, “What then?” in verse 7, without identifying himself or any others asking.
  4. Here he also used, “Thou wilt say then,” in verse 19, in the second person with no question.
- B. Drawing a conclusion from the previous chapters, *I say then*, Paul presupposes a likely question.
  1. The doctrine already presented would naturally evoke a question, so Paul asked it himself.
  2. Due to Israel’s near universal rejection of the gospel, had God cast away the entire nation?
  3. Consider the negative nature of 9:1-5; 9:27-29; 9:30-33; 10:1-4; 10:5-13; and 10:16-21.
  4. The immediately preceding verse (10:21) is a pitiful picture of Israel. It easily raised questions.
  5. Are there any elect among the nation of Israel? Are there any Israelite believers in Jesus Christ?
  6. We assume Paul had been praying for Israel that is truly Israel – the chosen (Rom 9:1-5; 10:1).
- C. The seriousness of the matter at hand for Jews justifies Paul’s great care to get questions answered.
  1. He had quoted two passages of the Old Testament showing God’s shift to Gentiles (10:19-21).
  2. He had identified Isaiah’s prophecy as being very bold in comparison to Moses’ earlier (10:20).
  3. It is this bold declaration of a nearly sacrilegious proposition (to Jews) that Paul would explain.
  4. If God’s promises through Moses and Isaiah were being fulfilled, was God finished with Israel?

*Hath God cast away his people.*

- A. The nearly obvious conclusion, especially to a Jew, would be God’s total rejection of all Israelites.
  1. To nationalistic Jews, the nation was either saved or rejected; a partial nation made little sense, for they assumed that they were all the saved children of God by their natural pedigree.
  2. God had cast away many of His people in previous judgments on the wicked nation, as both Israel’s dispersion by Assyria and Judah’s by Babylon were considered both quite extensive.

3. The sense of the question here must refer to ALL Israel, since Paul used himself as an example.
  4. Recall that Paul supposed such an object as early as 9:6 after his very sad introduction (9:1-5).
- B. We conclude, or rightly divide, that *his people* here are all the Israelites that formed national Israel.
1. We make this choice by the language following of an election of grace without works (11:5-6).
  2. We make this choice to avoid an election of the elect in order to believe the gospel (11:7-11).
  3. We make this choice to be consistent with the election later that is without the gospel (11:28).
  4. Though it seems redundant with previous mentions of an election within Israel (9:6,24), consider the seriousness of the matter to understand Paul's inspired slow development of it.
- C. They were His people through Abraham, Isaac, and Jacob and by adoption as His children on earth.
1. He had chosen Abraham and his seed as His people to possess His land and bring His blessings.
  2. He had adopted them, though they were the smallest of nations, to be His people (Deut 7:6-8).
- D. What does Paul intend by the Spirit in the words *cast away*? We believe he meant eternal salvation.
1. Based on the fact that *foreknew*, or foreknowledge, is involved (11:2 cp 8:29-30; I Pet 1:2).
  2. Based on the fact that he declares God has not cast away His elect, then it is eternal salvation.
  3. Based on the fact he will make an issue of the election of grace, we assume eternal salvation.
  4. Based on the fact that the gospel of eternal life is in context, we assume eternal salvation.
  5. Based on the fact God's gifts and calling are without repentance, we assume eternal salvation.

*God forbid.*

- A. This is the strongest rebuttal possible against the supposition that God had rejected all Israelites.
- B. Paul had already established that some Israelites were elect and still the people of God (9:6,24-29).
- C. No matter how dire the circumstances or situation, God has had His elect people in the world.
  1. Consider the Flood, when we read, "But Noah found grace in the eyes of the LORD" (Gen 6:8).
  2. Paul had already quoted four scriptures to support a similar earlier proposition (9:25-29).
  3. The destruction of Jerusalem revealed a reprobate generation, but there were elect (Matt 24:22).
  4. Though the beast would prevail, yet some Gentiles remained faithful (Dan 7:21-22; Rev 12:17).

*For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.*

- A. He answers his own rhetorical question by giving himself as an example of a converted Israelite.
  1. He appeals to his own identity as an Israelite, a descendant of Abraham, and a tribal Jew.
  2. The exception of himself answers the objection – some elect Jews had been saved – like Paul.
  3. God had saved Paul with a gracious purpose before the world began to minister (II Tim 1:9).
  4. God had also revealed the gospel to Paul while a rebel to preach it to heathens (Gal 1:15-16).
- B. Paul's use of himself is the first of many indications in this chapter of a current, present situation.
- C. The limits in election were seen before in the covenant God made with David (II Samuel 23:1-7).
  1. There does not have to be very many at all for God to have an elected remnant out of the earth.
  2. David knew God's covenant was with him but did not include all the sons that he had fathered.
- D. Consider how your conversion proves your regeneration proves your election. Give God the glory!
  1. One lesson Gentile converts should take away from this chapter is gratefulness for God's grace.
  2. Election is not of nations or continents, but individuals like Paul and you, Elijah and the 7,000.
  3. Consider how Paul wrote Philippians about certain individuals with names in the book of life.
- E. How thankful are you for God's individual, personal, and specific electing grace in your life?
  1. There is a text you must not forget – II Thess 2:13 – that demands your constant thanksgiving.
  2. Paul gave thanks to God always for the Thessalonians' evidence of election (I Thess 1:2-4).
- F. Why did Paul use *also*? Because he asked the question mostly for concerned Israelites like himself.

## ***2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,***

*God hath not cast away his people which he foreknew.*

- A. God's foreknown people are His chosen, elect people, which Paul had taught earlier (Ro 8:28-33).
  - 1. This is not and cannot be foreknowledge of sinful man obeying, but of God's electing purpose.
  - 2. God foreknew *whom* in Romans 8:29, not *what* those people might do under certain conditions.
  - 3. Yet Jesus will profess to many calling on His name that He never knew them (Matt 7:21-23).
  - 4. Peter also wrote of God's electing grace in Christ Jesus according to foreknowledge (I Pet 1:2).
  - 5. God's purpose is the basis for His foreknowledge, not foreknowledge the basis for His purpose.
  - 6. Men ordained to eternal life believe, not men who believe are ordained to salvation (Ac 13:48).
  - 7. All a person must do is read ahead to learn that those reserved were by God's election (11:5).
  - 8. All a person must do is read ahead to learn that any works are not involved in grace (11:6).
  - 9. The death of Jesus Christ did not depend upon men but rather God's purpose (Acts 2:23; 4:28).
  - 10. God's foreknowledge here depends on His eternal decrees (Luke 22:22; John 6:64; etc.).
  - 11. So extensive is God's knowledge of you that your very hairs are numbered (Matthew 10:30).
  - 12. God said He was better than a new mother with their names on His palms (Isaiah 49:15-16).
  - 13. God knows all His elect in a personal way, and this foundation standeth sure (II Timothy 2:19).
  - 14. For more about foreknowledge, see the commentary earlier in this series for Romans 8:28-29.
  - 15. For more, see "God's Dominion" ... <http://www.letgodbetrue.com/sermons/god/dominion-of-god/sermon.php>.
- B. Paul restated the proposition that he declared in 9:6; they are not all Israel, which are of Israel.
  - 1. Though God had rejected and cast away much of His people, He yet had an elect remnant.
  - 2. Paul by the Spirit took some time to gently progress in this doctrine that he now opens further.
- C. God had not cast away the entire nation from eternal life, for He would still save His elect Israel.

*Wot ye not what the scripture saith of Elias.*

- A. If you do not learn the Bible well, confusion and heresy will result from such imperfect knowledge.
  - 1. Do you know the identity of Elias in Mal 4:5-6? Do you know why John denied it (John 1:21)?
  - 2. Jesus condemned even preachers for Bible ignorance (Matt 12:3,5,7; 19:4,13; 21:42; 22:29,31).
  - 3. Here, you should know the examples of God preserving an elect remnant in a lost generation.
- B. The Bible describes another generation and situation where there might not be any or many elect.
  - 1. Poor Elijah was so depressed after his performance that he forgot Obadiah, prophets, etc., etc.
  - 2. He was certain he was the only one left that truly feared God and hated the religion of Baal.

*How he maketh intercession to God against Israel, saying.*

- A. Sometimes God's ministers, for they have similar passions, may not see the good for all the evil.
- B. Elijah was sick of Israel and all the compromise and outright wickedness by rulers and people.
- C. Paul used the example of Elijah's generation as being comparable to his generation and the gospel.
- A. The quotation Paul used from the Old Testament of Elijah's intercession is in I Kings 19:10,14.

## ***3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.***

*Lord, they have killed thy prophets.*

- A. The quotation Paul used from the Old Testament of Elijah's intercession is in I Kings 19:10,14.
- B. Elijah did not complain of the murder of all prophets from Abel on, but those done by his Israel.

- C. The context of Elijah's statement indicates Jezebel had tried to wipe out the prophets (I Kgs 18:4).
- D. Jehoshaphat asked Ahab for a prophet of God; only Micaiah was left .. in prison (I Kgs 22:7-27).
- E. Why did God's people kill God's prophets (Neh 9:26)? Why not just enjoy their pagan religion?

*And digged down thine altars.*

- A. The quotation Paul used from the Old Testament of Elijah's intercession is in I Kings 19:10,14.
- B. The altar Elijah used for his showdown with Baal's prophets had been broken down (I Kgs 18:30).

*And I am left alone.*

- A. Sometimes it gets lonely following and serving God, but you must remember you are not alone.
- B. Melancholy temperaments like Elijah, which the Bible identifies as like passions, can feel alone.
  1. Poor Elijah was so depressed after his performance that he forgot Obadiah, prophets, etc., etc.
  2. He was certain he was the only one left that truly feared God and hated the religion of Baal.
  3. Sometimes God's ministers, with their similar passions, may not see the good for all the evil.

*And they seek my life.*

- A. When Jezebel heard of Elijah's victory, she promised to kill him within 24 hours (I Kings 19:1-2).
- B. Because of this man's temperament, the news moved him to ask God to take his life (I Kings 19:4).
- C. This testimony of Elijah fits Paul's argument well as a rather hopeless situation viewing Israel.

***4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.***

*But what saith the answer of God unto him.*

- A. God answered Elijah in I Kings 19:18, when He revealed He had an elect remnant of faithful men.
- B. After telling Elijah how he would participate purging the land, God described to him the remnant.
- C. This is part of the conversation God had with Elijah with the still small voice (I Kings 19:12-13).

*I have reserved to myself.*

- A. Election is God's reservation of men to Himself, not at all their placing of reservations with Him.
- B. By nature we would all rush with unmitigated zeal after sin, wickedness, and death without grace.
- C. Israel had shown its true character of wickedness many times; only God could save any of them.
- D. God had elected a remnant of Israelites in other generations that had already been noted (9:25-29).
- E. God makes the election or reservation of some for Himself, not for them, their need, or request.

*Seven thousand men.*

- A. No women or children are mentioned, though they were likely included in this many families.
- B. A round number of Biblical significance of a small remnant in a nation of maybe a million or more.

*Who have not bowed the knee to the image of Baal.*

- A. Though the national religion and there would have been great pressure and persecution to do so.
- B. God's words to Elijah included, "And every mouth which hath not kissed him" (I Kings 19:18).
- C. Consider during the Dark Ages of Europe the remnant God preserved of His elect (Rev 12:12-17).

## ***5 Even so then at this present time also there is a remnant according to the election of grace.***

*Even so then at this present time also.*

- A. Just as God had reserved a group of Israelites in Elijah's day, He had done the same in Paul's day.
- B. The combination of "even so" and "also" indicates that God had done what He had done earlier.
- C. The identity of that generation's election of grace is important lest we run wild after Jewish fables.
- D. This is the second (after Paul's use of himself in 11:1) indication against any future Jewish revival.

*There is a remnant.*

- A. A remnant is a small leftover portion of a larger whole e.g. curtain or carpet remnants (Ex 26:12).
- B. Paul had appealed to the scriptures earlier for examples of remnant election in Israel (9:25-29).
- C. God's answer to Sennacherib and Assyria involved His blessing of a remnant (II Kings 19:30-31).
- D. Will you grasp the incredible blessing to be chosen and loved by God as a remnant (II Thess 2:13)!
- E. What a glorious remnant stood for 1260 years against the Whore of Rome and death (Rev 12:17)!

*According to the election of grace.*

- A. God reserving men to Himself can only be by grace, for the choice is His without any human merit.
- B. God's election of men to salvation in Christ is for the praise of the glory of His grace (Eph 1:3-6).
- C. Whether one or many, as with Noah (Gen 6:7), God's choice to show mercy is all of grace (9:15).

## ***6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.***

*And if by grace.*

- A. It is by grace, demerited favor, but the apostle wisely chose to proceed in a definitional argument.
- B. Their salvation, and our salvation, is by grace, but it is helpful to define and analyze grace in detail.

*Then is it no more of works.*

- A. If it is by grace, then works cannot at all be involved, for the definition of grace is unmerited favor.
- B. Paul had taught earlier in this section about Israel that God's mercy was by His will only (9:15-16).

*Otherwise grace is no more grace.*

- A. If works were involved, then it could not be by grace, for the definition of grace excludes works.
- B. If you think the language here to be tautology or trite, you do not appreciate grace against works.

*But if it be of works.*

- A. It is not by works, earned wages, but Paul simply chose to proceed in his definitional argument.
- B. Their salvation, and our salvation, is not by works, but it is helpful to define and reject works.

*Then is it no more grace.*

- A. If it is by works, then grace cannot be involved, for the definition of work is to earn by debt.
- B. Works and grace are completely and entirely antithetical, as Paul had earlier taught (4:4).

*Otherwise work is no more work.*

- A. If grace were involved, then it could not be by works, for the definition of works excludes grace.
- B. Thus the apostle gives us one of the clearest examples of grace and works to found anywhere.

## ***7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded***

*What then.*

- A. A conclusion needed to be drawn from what Paul has stated about Israel and a remnant by election.
- B. Since Paul had proven God had not cast away all His people Israel, what was the actual situation?
- C. Since there were so few that believed the gospel of Jesus Christ, how was there an elect remnant?

*Israel hath not obtained.*

- A. National Israel, or the totality of the Jews, is under consideration here by the division next stated.
- B. The distinction between national and elect Israel had been made similarly in 9:6,24 and 11:1-2.
- C. Something important to the Jews had been missed by the nation at large, but obtained by the elect.

*That which he seeketh for.*

- A. Here the whole nation of Israel is reduced to a singular, male collective pronoun for all the Jews.
- B. What did Israel seek for? They sought for righteous acceptance and standing before God Jehovah.
  - 1. Paul had declared this fact several times and ways (Romans 2:17-25; 4:6-8; 9:31; 10:2-3).
  - 2. They sought for eternal life, but they sought for it through Moses' Law rather than Christ.

*But the election hath obtained it.*

- A. God chose His people to be accepted in the Beloved with full forgiveness (8:28-39; Eph 1:3-6).
- B. Paul had established God's justification of both Jews and Gentiles (1:16-17; 3:19-31; 5:12-21; 8:1).
- C. Eternal redemption before God was without animal blood (Hebrews 9:11-14; 10:1-14; 13:9-14).
- D. The elect within the nation of Israel obtained righteousness before God by grace, not race (11:5-6)!

*And the rest were blinded.*

- A. Though there is natural, inherent blindness that keeps a man from seeing Christ, there is more here.
- B. The Bible speaks often of Jewish blindness (Is 6:9-13; Matt 13:10-15; Jn 12:37-41; Ac 28:23-29).
- C. The judgment on those that reject truth is great; compare Luke 8:18 and II Thessalonians 2:9-12, where in the latter passage the severe judgment is for not receiving the love of the truth.
- D. These are vessels of dishonor and wrath (9:21-24), which God has chosen to further harden (9:18).

## ***8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.***

*According as it is written.*

- A. When dealing with Jews, Paul knew the importance of substantiating his doctrine by the scriptures.
  - 1. It is now true for Gentiles to demand the same substantiation, as men of Berea did (Acts 17:11).
  - 2. When you present the truth to anyone, remember to prove all from the Bible (Prov 22:17-21).



- B. This prophecy is from Isaiah 29:10, where some elements of Isaiah 6:9-10 might also be included.
- C. The next prophecy is from Psalm 69:22-23, a Messianic psalm about Jesus Christ (69:8-9,20-21).

*God hath given them the spirit of slumber.*

- A. God keeps men from sleep (Dan 6:18), puts men to sleep, and teaches them in sleep (Job 33:15)!
- B. Moses told the second generation before they took Canaan that God must give ability (Deut 29:4).
- C. Here the sleep is spiritual, for He had so dulled their senses to miss their own prophesied Messiah.
- D. This righteous judgment upon Israel was for their religious hypocrisy and rebellion (Is 29:9-16).
- E. Paul wrote that Jews of His generation had a vail blinding their minds from Christ (II Cor 3:12-15).

*Eyes that they should not see.*

- A. This clause describes blindness and ignorance, by God withholding sight and light to understand.
  1. Jesus told His generation they knew weather by the sun but not His presence (Matthew 16:1-4).
  2. Consider how He spoke to the Pharisees of His generation in their arrogant scorn (Jn 9:39-41).
- B. God blinded their eyes so they could not see, which was righteous judgment for neglecting truth.
  1. This is comparable and similar to Ps 69:23 below about God not letting their eyes see (11:10).
  2. Jesus explained His use of parables by shutting their eyes from seeing truth (Matt 13:13-15), which terrible passage of Isaiah 6:9-10 is quoted often (Mark 4:12; Luke 8:10; Acts 28:26-27).
  3. If you see, it is by God's grace, for which you should pray (Ps 119:18; Ep 1:17-18; Mat 13:16).

*And ears that they should not hear.*

- A. This clause describes deafness and ignorance, by God withhold hearing to grasp and be converted.
- B. The hearing ear, and the seeing eye, the LORD hath made even both of them (Proverbs 20:12).
- C. If you hear, it is by God's grace (Matthew 11:15; 13:9,16,43; Revelation 2:7,11,17,29; 3:6,13,22).

*Unto this day.*

- A. This phrase is not inside the parentheses, meaning that it is the end of Paul's own words from 11:7.
- B. There are phrases or words throughout this chapter indicating that Paul's generation, the final generation of the Jewish state and Moses' economy, was of great concern (Ro 11:5,8,14,25,30,31).
- C. Those that killed Jesus were greatly judged (Heb 2:1-4; 6:4-8; 10:26-31; 12:25-29; I Thes 2:14-16).

***9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:***

*And David saith.*

- A. When dealing with Jews, Paul knew the importance of substantiating his doctrine by the scriptures.
  1. It is now true for Gentiles to demand the same substantiation, as men of Berea did (Acts 17:11).
  2. When you present the truth to anyone, remember to prove all from the Bible (Prov 22:17-21).
- B. This prophecy is from Psalm 69:22-23, which is a Messianic psalm about Jesus (Ps 69:8-9,20-21).
  1. David's words were, "*Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.*"
  2. Consider how the prophecy continues with great ferocity against Jesus' enemies (Ps 69:24-29).
- C. The previous prophecy was from Isaiah 29:10, where elements of Is 6:9-10 might also be included.
- D. Scripture may reference the Author (God) or the writer (David) when referring to its own words.

### *Let their table.*

- A. When we find this word table used of the Jews, we have a couple options for its right application.
  - 1. A table can refer by metonymy to luxurious fare of a table (Job 36:16; Ps 23:5; 78:19; Pr 9:2).
  - 2. Viewed this way, the judgment is God turning them over to obsession with luxurious living, which had also afflicted them many years earlier (Deut 32:15; Luke 16:14; Matt 22:5).
- B. A table can refer by metonymy to banking tables of merchandising, currency exchange, or finance.
  - 1. Viewed this way, the judgment is turning them over to obsession with banking and finance, which is easy to confirm from history as being a rather Jewish occupation and preoccupation.
  - 2. Jesus twice drove moneychangers with tables from the temple (John 2:13-16; Mark 11:15-18).
  - 3. Note the connection of temple zeal to moneychangers and the prophecy of table (Ps 69:9,22).
  - 4. God had told Israel to be lenders and get rich off Gentiles in godliness (Deut 8:10-18; 15:6)!
  - 5. God condemned Israel for false business and finance practices (Hosea 12:7-8; Amos 8:4-7).
  - 6. They obsessed about the gold of the temple and sacrifices rather than its God (Matt 23:16-17).
  - 7. They had a financial maneuver to retain assets rather than support their parents (Mark 7:10-13).
  - 8. Merchandising and finance should have been for their benefit, but it became their destruction.

### *Be made a snare, and a trap, and a stumblingblock.*

- A. David stated this recompense as what should have been for their welfare instead ensnaring them.
- B. The desire or pursuit of riches is very destructive to the souls of men with God (I Timothy 6:6-10).
- C. Consider the example of a rich young ruler and his priority of money to Christ (Matt 19:16-26).

### *And a recompense unto them.*

- A. The holy God of the Bible brings appropriate punishment on men for sins that is a true recompense.
  - 1. He wants to be known by His judgment, bringing designs back on men (Ps 9:15-16; Pr 26:27).
  - 2. Remember the folly of Israel and the ten spies, "Would to God we had died in the wilderness"!
  - 3. Recall the judgment of sodomy perversions as a recompense for ungodliness (Rom 1:26-27).
- B. David stated this recompense as what should have been for their welfare instead ensnaring them.
- C. No punishment could be too severe on the generation that cursed and crucified Jesus of Nazareth.
  - 1. John and Jesus severely warned that generation (Mal 4:1-6; Matt 3:7-12; 21:40-45; 22:1-7).
  - 2. See Paul describe vengeance on rebellious Hebrews (Heb 2:1-4; 6:4-8; 10:26-31; 12:25-29).

## ***10 Let their eyes be darkened, that they may not see, and bow down their back alway.***

### *Let their eyes be darkened, that they may not see.*

- A. This clause describes confusion and ignorance, by God withholding sight and light to understand.
  - 1. Jesus told His generation they knew weather by the sun but not His presence (Matthew 16:1-4).
  - 2. Consider how He spoke to the Pharisees of His generation in their arrogant scorn (Jn 9:39-41).
- B. David's version is thus: "*Let their eyes be darkened, that they see not,*" which is confirmed throughout the New Testament as a judgment upon the Jews of that wicked generation.
- C. When eyes are darkened, which is a passive voice verb, it means God has done the darkening.
  - 1. This is comparable and similar Isaiah 29:10 earlier about God not letting their eyes see (11:8).
  - 2. Jesus explained His use of parables by shutting their eyes from seeing truth (Matt 13:13-15), which terrible passage of Isaiah 6:9-10 is quoted often (Mark 4:12; Luke 8:10; Acts 28:26-27).
  - 3. If you see, it is by God's grace, for which you should pray (Ps 119:18; Ep 1:17-18; Mat 13:16).

*And bow down their back alway.*

- A. This phrase describes bondage and servitude, which Israel was under to Moses, fables, wealth, etc.
- B. David's version is thus: "*And make their loins continually to shake,*" which describes great fear, and it is a true fact of history that the Jews have had to live in fear no matter where they lived.
- C. The Holy Spirit chose by Paul to use *alway* to describe the duration and extent of this blindness.
  - 1. These non-elect or reprobate Jews will never be saved, as there is no allowance by this word.
  - 2. David's prophecy goes on to indicate further and stronger a perpetual rejection (Ps 69:24-28).
  - 3. This is a reason why we see 11:1-10 about national Israel with eternal salvation at stake, rather than a division within elect Israel into a seeing and a blinded portion to gospel conversion.

***11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.***

*I say then.*

- A. Paul inserted another rhetorical conclusion/question here based on what he had written in 11:1-10.
  - 1. Having divided Israel between elect and reprobates, what was the situation with elect Israelites?
  - 2. Having divided Israel between elect and reprobates, he now would divide elect Israel as well.
  - 3. What was the case with elect Israel, since so few of Israel compared to the total were believers?
- B. He had used these words when prophecies by Moses and Isaiah might provoke false ideas (11:1).
- C. This verse is key, for the rest of the chapter is elect Israelites (11:28-29) that can be converted.

*Have they stumbled.*

- A. The key is to identify the antecedent of the four pronouns with care to keep the chapter's integrity.
  - 1. There is no reason to distinguish or divide the four pronouns – they all apply to one antecedent.
  - 2. Gentiles are not under consideration, due to large context (chapters 9-11) and small (11:7-10).
  - 3. A simple answer is *they* from 11:10, but it cannot be the non-elect "rest" of Israel of 11:7.
    - a. Reprobates cannot be saved, and Paul wrote of saving these stumblers (11:14,23,26,28,30).
    - b. The antecedent should be in Paul's words in 11:7, not quoted material of others (11:8-10).
    - c. Paul's, "I say then," redirects us to another consideration or intermediate conclusion.
    - d. "They" here must fall, but not really fall, be provoked to jealousy, and be fullness again?
  - 4. It is clearly Jews that had stumbled, which was true of nonelect (11:9) and elect (9:33; 10:1-3).
  - 5. These Israelites had fallen, had not fallen, and their fall was for benefit of Gentiles (11:11,28).
  - 6. These Israelites had fallen, but through jealousy they could be converted by Paul (11:14-15).
  - 7. They are holy branches that can be grafted back into gospel/kingdom privileges (11:16).
  - 8. No matter how you interpret 11:1-10, you must apply 11:11 to elect Israelites, due to Paul's intent to save some (11:12,14-15,23) and later reference to their contextual election (11:28).
  - 9. If you apply 11:11 to the rest, and they can be saved, even to their fullness (11:12,26), where are nonelect, reprobate Israelites, as indicated by 9:6 and 9:21-24?
  - 10. No matter how you interpret 11:1-10, you must apply 11:11 to either elect or the rest (11:1-10).
  - 11. If 11:1-10 teaches elect and reprobate parts of national Israel, *they* is the "election" of 11:7.
  - 12. If 11:1-10 teaches converted and blinded parts of elect Israel, *they* here is "the rest" of 11:7.
- B. We apply 11:1-10 to election and reprobation of national Israel to eternal life for these reasons:
  - 1. The election is to eternal life, not conversion, by *foreknew* (11:2 cp 8:29-30; I Peter 1:2) and by the language following consistent with Bible election to eternal life (8:31-39; Eph 1:3-12; etc.).

2. Elect Israel of 11:7 is seen again in 11:28, where they are elect, but blinded; “the election” (11:28) must be eternal life in context (11:7), not election from blinding, for they were blind!
  3. Final and permanent blinding by “always” in 11:9-10 denies their election or potential salvation, and this “always” is further confirmed by the rest of David’s prophecy of them (Ps 69:24-28).
  4. To avoid confusing Israel elect to heaven (11:6) being elected again (11:7), so interpretationally we would have to say in 11:7, “Elect Israel hath not obtained ... but the election hath.”
  5. There is a “mystery” in 11:25 that must be beyond reprobate Israel being blinded, for (a) that is no mystery but taught throughout the N.T and (b) reprobate Israel can never be saved.
  6. No matter the interpretation of 11:1-10, all correction interpretations must have elect in 11:11.
- C. We could apply 11:1-10 to gospel election or gospel blinding of elect Israel for lesser reasons:
1. To avoid the distant antecedent for *they* in 11:11 of elect Israel in 11:7 rather than the rest in 11:7,10 (though the distance of this antecedent is only caused by three verses of quotations).
  2. To avoid applying stumble and fall from 11:11-12 to the elect, unblinded Israelites in 11:7.
  3. To avoid the casting away of 11:15 to those not cast away in 11:2, requiring further dividing.
  4. No matter the interpretation of 11:1-10, all correction interpretations must have elect in 11:11.
- D. Examples exist of distance between pronoun and antecedent or pronouns requiring careful study.
1. In Psalm 105:36, what is the antecedent of “their”? It is Egypt and Ham way back in 23 and 27!
  2. In Psalm 105:37, what is the antecedent of “them”? It is Israel from 23, confusing next to 36!
  3. Antecedents are identified by doctrine, context, or history more than proximity to one another.
  4. In II Peter 2:18-22 there are two classes to be kept separate – (a) false teachers and (b) God’s saved children corrupted by their false lifestyles and doctrine. Rightly divide (II Tim 2:15)!
- E. We made a similar division and identification of Israel in Romans 10:1-4, where it is elect Israel.
- F. Elect Israel did stumble over Christ, as Paul himself had in unbelief, one of God’s elect within that nation (9:32-33; 10:1-4; 11:9; Luke 2:34; Acts 26:9; I Cor 1:23; I Tim 1:12-13; I Pet 2:8).
1. Such blindness had been prophesied (Isaiah 6:9-13; 8:14-15; 29:9-14; Matt 21:40-44; 22:1-7).
  2. It was declared fulfilled in the generation of Jesus and Paul (John 12:37-41; Acts 28:25-29).

*That they should fall.*

- A. Here is where we divide the sense of a word from its usage elsewhere, even in this same passage.
- B. There are differences between the stumbling blindness on the reprobate rest (11:7) and falling here.
1. Paul’s immediate answer is the strongest negative that they indeed had not fallen in some sense.
  2. However, he admits in the following clause, in the next verse, and in 11:22 that they had fallen.
  3. Therefore, the falling Paul denies here must be a damning fall comparable to that of reprobates.
  4. Though blind and stumbling enemies of the gospel, they were saved elect in Christ (11:25-29).
  5. They had not fallen from God’s grace as to lose their eternal life in God’s purpose and grace.
  6. Elect Israel had not fallen merely by God’s judgment upon them for opposition to the gospel.
  7. They had fallen in a way that they could still be provoked by jealousy to gospel conversion.
  8. Their falling was not merely judicial punishment of God, but also a means of Gentile inclusion.
  9. And even further, these blinded Jews would be provoked to jealousy and eventually converted.
- C. Those who think that a converted generation after 2000 years of total blindness is a good definition of not falling are themselves proportionately blind, unless there is Bible proof for such revival.

### *God forbid.*

- A. This is Paul's absolute and dogmatic rejection of the hopeless idea that elect Israel was rejected.
- B. Here is one of many places in the Bible requiring rightly dividing of terms (Neh 8:8; II Tim 2:15).

### *But rather through their fall.*

- A. These elect Israelites had fallen, but they had not fallen from God's grace or purpose in eternal life.
- B. Instead of being merely judged for any reason, they had gospel light withheld for larger reasons.
- C. God ordained and allowed Jewish gospel blindness to accelerate preaching to the Gentiles. Glory!
  - 1. Therefore, the falling Paul denies here must be a damning fall comparable to that of reprobates.
  - 2. Though blind and stumbling enemies of the gospel, they were saved elect in Christ (11:25-29).
  - 3. They had not fallen from God's grace as to lose their eternal life in God's purpose and grace.
  - 4. Elect Israel had not fallen merely by God's judgment upon them for opposition to the Christ.
  - 5. They had fallen in a way that they could still be provoked by jealousy to gospel conversion.
  - 6. Their falling was not merely judicial punishment, but rather a wise means of Gentile inclusion.

### *Salvation is come unto the Gentiles.*

- A. This salvation is gospel salvation, which is based entirely on faith, and may be gained and/or lost.
- B. This is the practical phase or conversion, which requires the faithfulness of ministers and hearers.
  - 1. Eternal life is not the issue here, for men do not gain eternal life by others stumbling to hell.
  - 2. This is the gospel salvation Paul desired and prayed for elect Israel previously studied (10:1-4).
  - 3. This is salvation dependent on Paul, which makes it gospel obedience by the elect (II Ti 2:10).
  - 4. For those underestimating this salvation, see I Cor 15:2,19; I Tim 4:16; Jas 5:19-20; Rom 10:1-4; II Thess 2:13; Acts 13:47; 26:17-18; I Cor 1:21; James 1:21-25; II Cor 7:10; Acts 2:40; etc.
  - 5. This mystery of the gospel, of conversion and church inclusion for Gentiles, was very great, given the nationalism of the O.T. (I Tim 3:16; Rom 16:25-27; Eph 3:1-12; Col 1:21-29)!
  - 6. Though the salvation described here went to the Gentiles, the Jews could also be saved (11:14).
  - 7. For the phases of salvation ... <http://www.letgodbetruer.com/sermons/salvation/five-phases-of-salvation/sermon.php>.
- C. In what sense did gospel salvation go to the Gentiles, how extensive was it, and when did it go?
  - 1. It had not been preached until Jews rejected and persecuted the apostles and others (Acts 8:1).
  - 2. How many of the Gentiles? God's elect remnant among them, maybe 1-3%, or something like.
  - 3. The main idea is that now the gospel, for gospel conversion, would be preached to the heathen.
  - 4. Jesus and James plainly foretold the kingdom going to Gentiles (Matt 21:40-44; Ac 15:14-18).
  - 5. Without gospel preachers, there can be no gospel salvation, as Paul had described (10:14-17).
  - 6. Paul told Titus that the salvation message of God's grace had been taught to all men (Tit 2:11).
- D. This transitional generation and its attendant persecution moved the gospel out from Jerusalem into Judea and Samaria and far beyond the Jews to the Gentiles (Matt 21:40-44; 22:1-10; Acts 1:8; 8:1; 11:18-23; 13:38-52; 14:27; 15:14-18; 18:1-6; 22:17-22; 26:15-18; 28:17-29; Rom 15:8-21,25-28).
  - 1. The gospel message went to Israel first by God's order (Matt 10:5-7; Acts 13:26; Rom 1:16).
  - 2. The Jew first and then the Gentile in gospel benefits was generational for that time only.
- E. Listen to Paul describe the true circumcision and Jews (Gal 3:26-29; 5:6; 6:12-16; Phil 3:1-3).
- F. Listen to the Lord Jesus Christ of glory describe the ultimate comeuppance to Jews (Rev 2:9; 3:9).

### *For to provoke them to jealousy.*

- A. Glory! God blinded Jews for Gentile conversions first and then their own conversions (11:30-32)!
- B. The haughtiness of Israel had no limit, as they assumed they only were God's children by birth, presuming even against Christ's preaching that they were Abraham's children and sure for heaven.

- C. Paul's first reference to jealousy is connected to anger (10:19), but this to salvation (11:14), which can only have God's elect as the object, those that had not been blinded or fallen in a damning way.
- D. Positive jealousy can only be provoked in a child of God, for no human means or emotions can move the unregenerate or reprobates at all (Luke 16:31; I Cor 1:22-24; 2:14).
- E. The book of Acts describes Jewish jealousy among all kinds of Jews (Acts 13:42-45; 14:1-2,19; 15:1,5; 17:1-5,13; 18:4-6,12; 21:19-20; 22:21-23; Gal 2:3-5).
- F. Paul would in another place mention the possible conversion of elect Israelites (II Cor 3:12-16).
- G. Listen to Paul describe the true circumcision and Jews (Gal 3:26-29; 5:6; 6:12-16; Phil 3:1-3).
- H. Listen to the Lord Jesus Christ of glory describe the ultimate comeuppance to Jews (Rev 2:9; 3:9).
- I. Are the Jews jealous yet? If yes, when and where and how? If not, when and where and how?
- J. This fabulous transaction by God is a generational matter of Paul's time only, not 2150 A.D.!

## ***12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?***

### *Now if the fall of them.*

- A. These elect Israelites had fallen from recognizing and believing the gospel concerning Jesus Christ, as Paul had been one such Israelite, and he prayed and labored for others like himself (10:1-4).
- B. They had not fallen from eternal life or God's electing love, as the context states (11:1-7,25-28).
- C. Paul pursued Gentile mercy and affection for these Israelites, thus the "if" conditional description, for it was in God's wisdom to blind some elect Jews for the benefit of gospel salvation to Gentiles, and it was also in God's wisdom for the later conversion of these Jews after the Gentiles!
- D. We see lessons of humility (18,25), fear (20-22), and evangelistic zeal (14,30-32) in this passage.

### *Be the riches of the world.*

- A. What a glorious thought here! The gospel kingdom of Jesus Christ is indeed riches for believers.
  1. The gospel is the unsearchable riches of Christ, and Paul preached it to Gentiles (Eph 3:8-11).
  2. Knowing and proving election is to know the riches of God's glory (9:23; Eph 1:7,18; 2:7).
  3. Assurance and understanding of God's purpose for Gentiles in Christ is riches (Co 1:27; 2:1-3).
  4. What Jesus Christ is for Gentiles and what He has in store are fabulous riches (I Cor 1:30; 2:9).
  5. Moses by faith knew the riches of Jesus Christ easily trumped Egypt's treasures (Heb 11:26).
  6. See the Lord Jesus Christ expostulate with the church at Laodicea of true riches (Rev 3:17-22).
  7. By this transfer of the gospel kingdom to Gentiles, they became the possessors and guardians of faith, the scriptures, truth, evangelism, the church, the gospel, the ministry, the Holy Spirit, etc.
  8. Consider the great mystery of godliness ... [www.letgodbetrue.com/pdf/mystery-of-godliness.pdf](http://www.letgodbetrue.com/pdf/mystery-of-godliness.pdf).
  9. Consider the value of the church ... <http://www.letgodbetrue.com/bible/church/what-is-a-church-av/sermon.php>.
- B. What a definition of *world* here! The Holy Spirit uses it very clearly for Gentiles, excluding Jews.
  1. Grasp the parallelism here: Jews and world in the first clause; Jews and Gentiles in the second!
  2. Paul repeated this parallelism by contrasting Israel and Gentiles with the word world (11:15).
  3. This is how we understand *whosoever* and *world* John 3:14-16, as Jesus spoke to Nicodemus.
  4. This is how we understand the *whole world* in I John 2:2, as the Jewish apostle wrote to Jews.

### *And the diminishing of them.*

- A. Grasp the parallelism here: fall of elect Jews in first clause; diminishing of them in second clause.
- B. Losing gospel and kingdom benefits is to be diminished, impoverished, and reduced in real value.
- C. Your blessing and riches in life are in proportion to your standing and knowledge in the kingdom.
- D. We should glorify and praise the word of the Lord as did the first Gentile converts (Acts 13:48)!

E. Faith is a precious gift that makes the elect rich and reduces riches to nothing (James 2:5; 1:9-11).

### *The riches of the Gentiles.*

- A. See the points and cross-references for the “riches of the world” above. Thank God (II Thes 2:13)!
- B. Blinding of some elect Israelites sent gospel riches to the Gentiles. Consider the debt (15:25-27).
- C. You received great gospel riches by the efforts of others; what are you in turn doing for yet others?

### *How much more their fulness.*

- A. If some elect Jews lost gospel privileges for Gentile salvation, their recovery would be glorious!
  - 1. These elect Israelites had fallen, but it was not a complete or final fall (11:11). There was hope!
  - 2. Paul, as apostle to Gentiles, provoked the Gentiles here to seek the welfare of these blind Jews.
  - 3. What a glorious privilege for Gentiles to see some of the Jews finally convert to follow Christ!
  - 4. The apostolic history indicates that the Gentiles provided care for the Jewish church (15:25-27).
- B. The fulness of Israel must be a future change when elect Jews blind to the gospel were converted.
  - 1. Paul described a limited possibility of saving (converting) some of them by his labors (11:14).
  - 2. Paul described such an event of receiving them to gospel faith as life from the dead (11:15).
  - 3. Paul described these blinded Jews as being grafted back into their own olive tree (11:23-24).
  - 4. Paul described the mercy of the converted Gentiles providing similar mercy to them (11:30-32).
  - 5. Paul wrote in another place that blind Jews would turn to Christ and be saved (II Cor 3:12-16).
  - 6. We take “fulness” here as both quantity and quality – more elect Jews would convert to Christ.
- C. We reject any time value as in the phrase “fulness of time” or “fulness of times” found elsewhere.
  - 1. There is a fulness that is not related to time but rather to extent or completion (John 1:16; Rom 15:29; I Cor 10:26,28; Eph 1:23; 3:19; 4:13; Col 1:19; 2:9).
  - 2. There is a fulness related to time (Gal 4:4; Eph 1:10), but the use here is not to time (11:12,25).
- D. The timing of this “fulness” is dictated by the rest of the chapter that indicates Paul’s perspective.
  - 1. The timing issues of the chapter are fascinating, since most expositors rush to distant futurism.
  - 2. We understand Paul’s words here to be primarily generational of the great time of reformation.
  - 3. This is no future pie-in-the-sky Jewish fable, for Paul said he himself could save some (11:14)!
  - 4. Futuristic speculations of a last day Jewish revival would not have moved Roman saints, thus these Pauline repetitions here were to Gentile believers of that generation to expect the change.
  - 5. The implication seems to be the benefit of Jewish conversions is to the generation addressed!
  - 6. The “fulness” of Gentiles (11:25) is not about time but redirection of the gospel; it is not the “time of the Gentiles be fulfilled” (Luke 21:24) but the fulness of the Gentiles “be come in”!
  - 7. “The time of the Gentiles be fulfilled” is just that – a period of time with an end, during which time earthly Jerusalem would remain under the boots of Gentile domination (Luke 21:24).
  - 8. After the gospel was redirected, which took place by 70 A.D., there was no further need of Jewish blindness, explained in this chapter as God’s sovereign design for Gentile evangelism.
  - 9. The destruction of Jerusalem completely finished the redirection of the gospel and provided an incredible witness to the lordship of Jesus Christ to both Gentiles and Jews (Matt 24:14).
  - 10. Paul only thought he could save some of these Jews, much like our Lord’s words (Matt 16:28).
  - 11. How could Jews converting 2000 years later fulfill this recovery of Jews blind in Paul’s day?
  - 12. How did Jewish blindness help conversion of Gentiles other than that transitional generation, for after 70 A.D. the kingdom was nearly all Gentile and has remained so for near 2000 years?
  - 13. Or in other words, how could or did Jewish blindness assist your conversion to Christ in 1985?
  - 14. How did Gentile conversions cause Jewish jealousy that did not take effect for 2000+ years?
  - 15. Or in other words, how many Jews were affected, and how affected, by your belief in 1985?
  - 16. How could one generation of elect Jews converting 2000 years later be called fulness after 70+ generations of countless Jews left blind and unconverted without gospel/kingdom privileges?

- 17. Paul indicates the present in 11:1,5,11,14,22-24,25,28,30-32. There is nothing of distant future.
- 18. The tabernacle of David, a term for the olive tree, was being built currently (Acts 15:13-18).
- 19. The transitional generation between John and Jerusalem's end is important throughout the N.T.
- 20. For more about the witness of 70 A.D. ... <http://www.letgodbetrue.com/sermons/prophecy/70ad/sermon.php>.
- E. Therefore, we do not see unconverted elect from this passage beyond the transitional generation.
  - 1. While we believe God has unconverted elect, this passage cannot teach 2000 years of them.
  - 2. For more unconverted elect ... <http://www.letgodbetrue.com/sermons/salvation/unconditional-salvation/sermon.php>.

### ***13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:***

*For I speak to you Gentiles.*

- A. Paul's preaching ministry was primary to Gentiles, which he affirmed here (Acts 9:15; Gal 2:9).
- B. Paul was bold to Gentiles, because God had graciously given him that office (Rom 15:15-16).
- C. Though he was here writing about Jews, he addressed Gentiles to give them a righteous perspective about elect Israel and to assist him in his desire and ministry for converting some of them (11:14).
- D. The Gentiles should learn three things by the instruction: (1) humility, (2) fear, and (3) evangelism.
- E. Paul magnified his office and fulfilled his calling by directing the Gentiles to rightly think of Jews.

*Inasmuch as I am the apostle of the Gentiles.*

- A. God specifically chose Paul to be His minister to reveal the gospel to Gentiles (Galatians 1:15-16).
- B. The rest of the apostles understood his unique role and agreed with it (Gal 2:9; Rom 1:5; Eph 3:8).
- C. It is the apostle Paul that we Gentiles converts are to follow in the Christian religion (I Cor 11:1).
- D. For more about ministries of Jesus and Paul ... <http://www.letgodbetrue.com/bible/scripture/jesus-or-paul.php>.

*I magnify mine office.*

- A. It is not wrong to magnify a God-given office; it is not arrogance, presumption, pride, or any sin.
- B. Since God gave the office and its duties, magnifying the office properly magnifies God (I Cor 4:7).
- C. When Paul did have to magnify his office, it put any other man or men to shame (II Cor 12:11-12).
- D. Paul declared and defended his peculiar office to the Gentiles to provoke Israelites to consider God's choice (13:46; 18:5-6; 22:21-22; 26:15-18; 28:25-29; Rom 15:8-21,25-28).
- E. There is a huge difference between magnifying yourself and magnifying your office. Consider it.
  - 1. Every husband at times should magnify his office, when he needs to for the benefit of his wife.
  - 2. Every parent should magnify their office, when they need to for the benefit of their children.
  - 3. God and Moses magnified his office but never his person. Men paid dearly for questioning it.

### ***14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.***

*If by any means.*

- A. When Paul is made all things or uses any means, it is gospel salvation (II Tim 2:10; I Cor 9:19-22).
- B. It is the same salvation that he taught and exhorted Timothy to seek for hearers (I Tim 4:13-16).

*I may provoke to emulation.*

- A. Paul's first reference to jealousy is connected to anger (10:19), but this to salvation (11:12), which can only have God's elect as the object, those that had not been blinded or fallen in a final way.



- B. Positive jealousy can only be provoked in a child of God, for no human means or emotions can move the unregenerate or reprobates (Luke 16:31; I Cor 1:22-24; 2:14).
- C. The book of Acts describes Jewish jealousy among all kinds of Jews (Acts 13:45; 15:1; 21:19-20).
- D. **Emulation.** The endeavour to equal or surpass others in any achievement or quality; also, the desire or ambition to equal or excel. Ambitious rivalry for power or honours; contention or ill-will between rivals. emulation. [OED].
- E. Seeing God's blessings on Paul and the Gentiles might cause elect/regenerate Jews to desire it also.
- F. Gentile churches exploding with converts to Jehovah, the scriptures, the Messiah, and showing great affection and care for Jews would have been a hard thing for elect Jews to take (15:25-27)!

*Them which are my flesh.*

- A. It is Jews under consideration here, not a mixture of elect Jews and Gentiles, as before (9:3; 11:1).
- B. If any man was an Israelite in the flesh, it was the apostle Paul (Phil 3:4-5; II Co 11:22; Acts 22:3).
- C. These elect Jews were very dear to Paul by election and nation, as he had stated (9:1-5; 10:1-4).

*And might save some of them.*

- A. This proves it is the elect under consideration, for they only can be saved by conversion to Christ.
  1. Only those ordained to eternal life by electing grace can or will believe (Ac 13:48; Ep 1:3-14).
  2. This proves it is the elect under consideration, for Paul was only laboring for them (II Ti 2:10).
  3. It is hope in God's election that Christians seek to save their spouses (I Cor 7:16; I Pet 3:1-2).
  4. These cannot be the "cast away" of 11:1-6 and "the rest" of 11:7-10 under perpetual blindness.
  5. There is a section of Israel that is absolutely not saved (Matt 23:33; Rev 2:9; 3:9; Gal 4:21-31).
- B. His hope was only to save some of them, for the blinding of them would keep it from the majority.
  1. Here is the same desire and prayer that he had expressed clearly for elect conversion in 10:1.
  2. Consider the nature of death taking some of them to heaven in unbelief before any conversion.
  3. Remember how Jesus used similar language in referring to some being yet alive (Matt 16:28).
- C. The salvation under consideration here is gospel salvation, not eternal life, yet it is truly a blessing.
  1. He had already taught in preceding verses his great desire for their conversion (9:1-5; 10:1-4).
  2. He taught elsewhere about blindness to Israel and the possibility of conversion (II Co 3:12-16).
  3. For those underestimating this salvation, see I Cor 15:2,19; I Tim 4:16; Jas 5:19-20; Rom 10:1-4; II Thess 2:13; Acts 13:47; 26:17-18; I Cor 1:21; James 1:21-25; II Cor 7:10; Acts 2:40; etc.
- D. Note carefully and never forget – if Paul sought to save them, the issue is not some future salvation of the whole nation and millennial fables for Jewish preeminence in an earthly Jerusalem temple!

***15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?***

*For if the casting away of them.*

- A. As 11:11 indicated and required a dividing in the sense of "fallen," the same is true of "cast away."
- B. God's elect, those foreknown, are never cast away from eternal life (11:1-2; 8:28-39; II Tim 2:19).
- C. However, there is a practical casting away from gospel and kingdom privileges of some elect Jews.
- D. This casting away is nothing less or more than the breaking off a branches to be soon described.
- E. Paul pursued Gentile mercy and affection for these Israelites, thus the "if" conditional description, for it was in God's wisdom to blind some elect Jews for the benefit of gospel salvation to Gentiles.
- F. Jesus had prophesied this event for mistreating Him and the apostles (Matthew 21:40-44; 22:1-10).
- G. The Jews lost sole possession of the kingdom of God under David and his sons (Acts 15:14-18).

*Be the reconciling of the world.*

- A. The doctrine of reconciliation to be appreciated must be understood in legal and practical senses.
  - 1. Our legal reconciliation is the death of Jesus Christ to reconcile enemy sinners to a holy and just God (Dan 9:24; Ro 5:9-10; Col 1:20-22; II Cor 5:18-21; Ep 2:14-18; I Tim 2:5; Hag 2:6-9).
  - 2. But this reconciliation is legal – a transaction between God and Christ for His people, which is not related to casting away of elect Israelites; Gentiles are reconciled legally by Christ alone.
- B. Our practical reconciliation is the news from God by His ambassadors with the gospel that He is at peace with us and we should in turn be at peace with Him (II Cor 5:18-21; Isaiah 52:7).
  - 1. What is the role of the minister? He brings the good news of reconciliation (II Timothy 1:9-10).
  - 2. God's ministers teach elect and reconciled saints what to believe and how to act (Eph 4:8-14).
  - 3. They needed to know about this acceptance and forgiveness, as did Cornelius (Acts 10:34-35).
  - 4. What good is an acquittal or pardon, unless a man is told of it? He will think he is condemned.
  - 5. What good is the end of war, if soldiers are not told? They think the war is still on, as some Japanese soldiers continued to hold out years after WWII ... <http://www.wanpela.com/holdouts/list.html>.
  - 6. They needed to lay hold on eternal life by believing and obeying (I Tim 6:17-19; II Pet 1:5-11).
  - 7. For rightly dividing reconciliation to God ... [www.letgodbetrue.com/pdf/reconciled-to-god.pdf](http://www.letgodbetrue.com/pdf/reconciled-to-god.pdf).
  - 8. For the phases of salvation ... <http://www.letgodbetrue.com/sermons/salvation/five-phases-of-salvation/sermon.php>.
- C. If God had not sent the gospel by Paul to the Gentiles, they could not be reconciled practically.
  - 1. As above in 11:11, where Gentile salvation is practical conversion only, it is the same here.
  - 2. Some elect Israelites were cast away from gospel privileges for the Gentiles to have the benefit.
  - 3. Reconciliation included Christ's peace for Gentile citizenship (Eph 2:11-22; Acts 15:14-18)!
  - 4. Gentiles should be absolutely exhilarated to be citizens in the dynasty of David-Jesus! Glory!
- D. What a definition of *world* here! The Holy Spirit uses it quite clearly for Gentiles, excluding Jews.
  - 1. Recall parallelism: Jews and world in the first clause; Jews and Gentiles in the second (11:12).
  - 2. Paul repeated this parallelism by contrasting Israel and Gentiles with the word world (11:15).
  - 3. This is how we understand *whosoever* and *world* John 3:14-16, as Jesus spoke to Nicodemus.
  - 4. This is how we understand the *whole world* in I John 2:2, as the Jewish apostle wrote to Jews.

*What shall the receiving of them be.*

- A. Whatever the casting away of elect Israel means, it can be undone with a receiving of them again!
- B. Therefore, we know the casting away to be practical from gospel and church/kingdom privileges.
- C. Therefore, we know the receiving to be practical salvation of conversion (11:14,23; II Cor 3:16).
- D. What a thrill it should have been for Gentile converts to see elect Jews turning to Jesus Christ!

*But life from the dead.*

- A. Gospel conversion from error to truth is life from death (Jas 5:19-20; I Ti 5:6; Pr 21:16; Col 3:1-4).
- B. Gospel conversion from separation to fellowship is life from the dead (Luke 15:24,32; Rev 3:1).
- C. The apostle sought to move Gentile converts to his level of desire to save Israel (9:1-5; 10:1-4).
- D. These cannot be the "cast away" of 11:1-6 and "the rest" of 11:7-10, for there is no hope or recovery of those outside the election of grace and those under perpetual blindness.
- E. Part of Israel would absolutely not be saved (9:24; Matt 23:33; Rev 2:9; 3:9; Gal 4:21-31; etc.).

***16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.***

*For if the firstfruit be holy.*

- A. Paul here began an explanation for Gentile readers that these elect Jews belonged in the kingdom.
  - 1. He assigned a fall (11) and casting away (15), but he sought to save and recover some of them.
  - 2. Have they fallen to be lost? God forbid! Can they be saved? Indeed! Should they be? Indeed!
- B. Before making application, grasp the simple lesson that a first part of anything matches in nature.
  - 1. Understand the metaphor before you worry about interpreting or applying its symbolism.
  - 2. Since Paul used firstfruit of a *lump* here, we should think dough for bread (I Cor 5:6-7; Ga 5:9).
  - 3. We reject a *lump* of clay used in 9:21 and *lump* of figs put on Hezekiah (II Kgs 20:7; Is 38:21).
  - 4. How is firstfruit and *lump* of bread dough related? See Number 15:17-21 for firstfruit of dough!
  - 5. Offering this first fruit of dough sanctified and made holy the rest of grain harvest and bread.
  - 6. Because the first dough offered was sanctified and holy ceremonially, all the dough was holy.
  - 7. The elect and true Israel in this clause is compared to the dough resulting from a grain harvest.
- C. The *firstfruit* of the elect and true Jewish church confirms the holy nature of these fallen Israelites.
  - 1. What is the firstfruit of the Jewish church that sanctified and perpetuated God's true religion?
  - 2. What small beginning had a sanctifying (holy) effect on the rest of the true Jewish church?
  - 3. It was the patriarchs – the fathers – Abraham, Isaac, and Jacob that were the holy firstfruit.
  - 4. Paul already made appeal to fathers when he opened this section of Romans, chaps 9-11 (9:5).
  - 5. He traced the true children of God through Abraham (9:6-9), Isaac (9:7-12), Jacob (9:10-13).
  - 6. He will conclude this discussion about these Jews with references to the fathers again (11:28).
  - 7. This is consistent with the Lord Jesus connecting Gentiles to the patriarchs (Matthew 8:11-12).
- D. While there were many Jewish conversions at Pentecost and following, we avoid this application.
  - 1. The term firstfruits may correctly and easily be applied to first converts (Ro 16:5; I Cor 16:15).
  - 2. There had been a great conversion of Jews under John and Jesus (Matt 3:5-6; Jn 3:26; 4:1-3).
  - 3. These early conversions included the mighty apostles and the seventy (Luke 6:13; 10:1-20).
  - 4. There was a great initial conversion of Jews to the gospel in Jerusalem (Acts 2:41; 4:4; 6:1,7).
  - 5. The Bible calls Jewish converts of the apostolic age firstfruits (James 1:18; Revelation 14:1-4).
  - 6. Appealing to these Jews would not have impressed the Roman Gentiles Paul addressed (11:13).
  - 7. Appealing to these Jews is not consistent with the rest of scripture's emphasis on the patriarchs.

*The lump is also holy.*

- A. Since the firstfruit of the elect Jewish church, the patriarchs, was holy, so is the rest of this church.
- B. See the comments on the previous phrase for a full explanation and application of these words.
- C. The Gentile audience at Rome (and you, the reader, as well) should appreciate these blinded Jews.
  - 1. They were holy in the sense that they were God's legal and vital church by election and nature.
  - 2. They were elect, born again, justified, and glorified Israelites, though blinded to the gospel.
- D. Paul declares them *holy*, which only applies to elect, for those outside the election (11:7) are not.
  - 1. This holiness is eternal, legal, vital, and final phases (8:28-30), not the practical of conversion.
  - 2. For the apostle will shortly describe them being broken off, which cannot apply to four phases.
  - 3. If they were broken off, they were broken off a tree practical only, the fourth of five phases.
  - 4. They were broken off from gospel privileges in the church/kingdom of the Lord Jesus Christ.
  - 5. Though they were holy by the election of grace, they were enemies of the gospel (11:5-6,28).
  - 6. Not only were they holy like the fathers, they were holy because of the fathers' sakes (11:28).
  - 7. An elect, born again Jew could only be broken off and grafted in again to practical benefits.

*And if the root be holy.*

- A. This is simply a restatement of the verse's first half, moving metaphorically from dough to a tree.
- B. The character or nature of a root determines the very same character of any branches or offshoots.
- C. We understand the root to be the patriarchs primarily. See the extensive lump comments above.

*So are the branches.*

- A. Since the root of this olive tree that Paul will introduce is holy, then the branches are holy as well.
- B. The olive tree is the elect, obedient Israel; those broken off are the elect disobedient to the gospel.
- C. The Gentile audience at Rome (and you, the reader, as well) should appreciate these blinded Jews.
  - 1. They were holy in the sense that they were God's sanctified church by election and nature.
  - 2. They were elect, born again, justified, and glorified Israelites, though blinded to the gospel.

***17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;***

*And if some of the branches be broken off.*

- A. The branches broken off are the elect Jews blind to gospel privileges from 11:11-15 and 11:23-29.
- B. The conclusion of this clause's reasoning is in 11:18; Gentiles should not boast against these Jews.
- C. Notice the perfect tense verb, *be broken off*. This is surely not a prophecy of any future generation.
- D. They had been in the church in all phases, but in this transitional generation, they did not believe.
  - 1. In order to be broken off from the tree, they had to have been a branch in the tree previously.
  - 2. These Israelites had not believed on Jesus Christ earlier and later turned to reject His gospel.
  - 3. These Israelites had not been in the reformed, or New Testament church, and then broken off.
  - 4. Therefore, they had been in the olive tree by virtue of their obedience to the Law of Moses.
  - 5. These Israelites had been sincere and zealous toward Moses' Law, blinded to Christ (10:1-3).
  - 6. Due to the reformation of this church, they did not pass the conversion test to continue in it.
- E. We may use kingdom and church nearly as synonyms to describe the congregation of the Lord.
  - 1. We clearly see the practical, external, earthly privileges of practical salvation in Jesus Christ.
  - 2. It is much more than just national or natural privileges of Israel, for who was cut off from that?
- F. This is a metaphor or parable, and we do not want to get too worked up over details, or we will end up admiring a tree and missing the forest, or stressing the wrong features of the Good Samaritan!

*And thou, being a wild olive tree.*

- A. While possessing the nature of an olive tree, the Gentiles were *wild* ones, not domesticated Jews!
- B. They were holy by election, justification, regeneration, and glorification as a Gentile olive tree.
- C. God had elected and converted these Gentiles, but they were not part of the covenant people at all.
- D. *Wild* cannot mean not elect, not justified, not born again, or not glorified; it means not Jewish.
- E. The contrast here is the same as that in Ephesians 2:11-22 of gospel/church/kingdom benefits.

*Wert grafted in among them.*

- A. Jesus Christ did the legal work of removing the covenant partition between them (Eph 2:11-22).
- B. Paul did the practical work of converting them from ignorant superstition to Christ (Eph 3:1-13).
- C. They fulfilled the building up the Jewish church called the tabernacle of David (Acts 15:12-18).
- D. This church, reformed by John, Jesus, and apostles, is a reformed kingdom under Jesus Christ.
- E. These elect Gentiles believed on the Son of David and joined it; some elect Jews fell from it.

*And with them partakest of the root and fatness of the olive tree.*

- A. This is a metaphor or parable, and we do not want to get too worked up over details, or we will end up admiring a tree and missing the forest, or stressing the wrong features of the Good Samaritan!
  - 1. If we go beyond the Spirit's intent here in spiritualizing zeal, we can easily pervert the sense.
  - 2. The words *root* and *fatness* develop the metaphor; do not look to assign specific values to them.
  - 3. The *root* comes first and supports branches; the *fatness* or nutrients are supplied up the trunk to support and feed branches; if you go further, what of photosynthesis and pollination in reverse?
  - 4. Do not apply some spiritual meaning of vital salvation to *fatness* to risk the passage's integrity.
  - 5. There is no benefit from Jews to Gentiles for eternal, legal, vital, or final salvation to glory.
- B. Foolish Gentiles elected, saved, and converted join the glorious heritage of Abraham and David!
  - 1. The Spirit describes this (Mat 8:10-12; Ac 15:12-18; Gal 4:21-31; Eph 2:11-19; Heb 12:22-24)!
  - 2. Paul wrote that God's gracious salvation producing faith makes us Abraham's children (4:16).
  - 3. So far from despising believing or unbelieving Jews, instructed Gentiles would fully love them.
- C. Partaking of the Jewish olive tree is not directly equated to spiritually feeding off Christ and Spirit.
  - 1. The temptation is to energize this tree more than intended into a living union with Jesus Christ.
  - 2. Abiding in the vine Christ Jesus is something one in the church may or may not do (Jn 15:1-8).
  - 3. The Gentiles of Eph 2:11-22 were in the olive tree before all the fullness of God of Ep 3:14-19.
  - 4. There was no daily benefit accruing to Gentiles from O.T. Jews as there was from Jesus Christ.
  - 5. The issue at stake is more the foundation, structure, doctrine, scriptures, and worship of God.
- D. Foolish Gentiles elected, saved, and converted partake of Israel's spiritual and Spirit benefits also.
  - 1. From scripture to the presence of the Holy Spirit, Gentiles now partake of kingdom privileges.
  - 2. The powerful moving of the Holy Spirit on ancient Jewish fathers is now a Gentile privilege.
  - 3. God loved and chose the patriarchs for His kingdom, and now He adds Gentiles the same way.
  - 4. Yet the fullness of walking in the Spirit with Christ may be done or not done while in the tree.
- E. Converted Gentiles are the true seed of Abraham, as much so as any Jew ever dreamed of being.
  - 1. The promises made to Abraham and His Seed are most perfectly fulfilled in Christ (Gal 3:16).
  - 2. If a Gentile believes on Christ and is baptized, he is heir of Abraham's promises (Gal 3:26-29).
  - 3. Abraham was declared righteous by faith, and Gentiles with faith are just like him (Gal 3:6-9).
  - 4. Gentiles are going to heaven, or Paradise, called Abraham's bosom (Luke 16:22; Heb 11:8-16).

***18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.***

*Boast not against the branches.*

- A. This is an apostolic command. Gentiles should not boast of any importance by their conversion.
- B. They should be thankful, exceedingly thankful, but not boastful (II Thess 2:13; Romans 15:8-12).
- C. It took considerable work to keep peace in the early church between Jews and Gentiles (Acts 6:1; 15:1-31; 16:1-3; 21:19-22; Rom 14:1-23; I Cor 8:1-13; 10:14-33; Gal 1:1-14; Phil 3:1-3; etc.).

*But if thou boast.*

- A. It is terrible that the apostle gives an inspired command and then makes judgments for its violation.
- B. This is similar to a wife sinfully divorcing her husband, but Paul ruled if she did (I Cor 7:10-11).
- C. This is like God creating one wife for each man, but structuring its violation (Ex 21:10; De 21:15).

*Thou bearest not the root.*

- A. How much do branches support tree branches? For this metaphor, none! The root supports them!
- B. The rich nutrients and moisture flow up from the ground through the roots to the branch system.
- C. The branch system is held up in the air for direct sunlight and away from predators by root/trunk.
- D. Do not go too far assigning meanings to a metaphor, for what of photosynthesis, pollination, etc.?
- E. The Jewish church had no benefit from Gentiles converts (yet), though they did have persecution!
- F. The history and benefits of God's worship began with the Jews, which Gentiles now partook of.
- G. The Gentiles had not contributed anything to the benefit of the Jewish church and its rich history.

*But the root thee.*

- A. It was the Jewish church/kingdom and the patriarchs that had provided so much for the Gentiles.
- B. These are present tense considerations of what existed then in the apostolic, transitional generation.
- C. Consider just scripture, which was huge to the Jews (3:1-2; Ps 147:19-20), now Gentiles had it all!
- D. Consider examples and lessons learned by Jews that the N.T. could observe (15:4; I Cor 10:6-11).
- E. Consider the prophets and their foretelling of Christ and the apostles and their service from Christ!
- F. Consider the influence Moses' Law and the history of Israel had in the Gentile world without faith!

***19 Thou wilt say then, The branches were broken off, that I might be grafted in.***

*Thou wilt say then.*

- A. Consider the apostle's obvious line of reasoning – the Gentiles would be tempted to despise Israel.
- B. Paul headed off an objection rising from proud Gentiles that did not appreciate a Jewish heritage.

*The branches were broken off.*

- A. Yes, the branches were broken off. But you should circumspectly consider the whole reason for it.
- B. Though they were broken off for Gentile conversion to the gospel (11:11), it was a matter of faith.

*That I might be grafted in.*

- A. Yes, some Jewish elect branches were broken off so that the gospel was redirected to the Gentiles.
- B. Such boastful and foolish thinking should consider grafting by faith, and fear losing faith instead.

***20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:***

*Well; because of unbelief they were broken off.*

- A. Paul granted the correctness of the Gentile conclusion, but he added the conditional nature of it.
- B. God's blinding of some Jews was not only for the Gentiles but also to chasten Jews for unbelief.

*And thou standest by faith.*

- A. A position in the church/kingdom/gospel viewed in this chapter is a matter of faith, not election.
- B. Gentiles had a position in the kingdom by faith, and they could lose it like the Jews for unbelief.

*Be not highminded, but fear.*

- A. Reject highminded thoughts – the natural response to a despised people making way for Gentiles.

C. Instead of over confidence by Jews being displaced for you, tremble lest you lose your own place!

***21 For if God spared not the natural branches, take heed lest he also spare not thee.***

*For if God spared not the natural branches.*

- A. If any people on earth deserved the church/kingdom/gospel, it was the elect sons of Abraham.
- B. Natural branches were those people with the right lineage and right religion compared to Gentiles.
- C. For God to not spare those attached to the fathers, promises, and worship, why not cut off Gentiles!

*Take heed lest he also spare not thee.*

- A. How much chance was there that Gentiles as a race would not be spared and destroyed like Jews?
- B. Here is further evidence of only this apostolic, transitional generation being under consideration.
- C. They could lose gospel/kingdom privileges on an individual and church basis by unbelief (11:20).

***22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.***

*Behold therefore the goodness and severity of God.*

- A. Behold! Look at the whole matter and derive every benefit and response appropriate for Gentiles.
- B. In the great transaction of making room for Gentile converts by Jewish unbelief, see both sides.
- C. God was very good to Gentiles, so they owe Him abundant praise and thanksgiving (II Thess 2:13).
- D. God was very severe to Israel, so the Gentiles should be very humble, zealous, and evangelistic.

*On them which fell, severity.*

- A. Here again we see elect Jews that fell from gospel privileges, though not from God's grace (11:11).
- B. This is not difference of vessels of honour and dishonour (9:21-24), but rather gospel privileges.
- C. Gospel privileges are much greater in value than many think, justifying the Spirit's use of severity.
- D. Ask the generation in the wilderness if losing gospel privileges was severe or not (Heb 3:7 – 4:11).

*But toward thee, goodness.*

- A. Gospel conversion and kingdom inclusion is a great benefit, as Paul ordered thanks (II Thess 2:13).
- B. The eunuch, Cornelius, Lydia, jailor show joy of conversion (Acts 8:40; 10:33,48; 16:14-15,34).
- C. For those underestimating gospel/kingdom privileges, see I Cor 15:2,19; I Tim 4:16; Jas 5:19-20; Rom 10:1-4; II Thes 2:13; Acts 13:47; 26:17-18; I Cor 1:21; Jas 1:21-25; II Cor 7:10; Ac 2:40; etc.

*If thou continue in his goodness.*

- A. This goodness is not election, justification, regeneration, or glorification. God guarantees them.
  - 1. If God is for a man in these matters of sovereignty, no one can hinder or rescind (Ro 8:28-37).
  - 2. No one Christ died for can be lost; no one God loves can be separated (Jn 6:39; Rom 8:38-39).
- B. This is goodness that can be lost, for gospel and church/kingdom privileges depend on faithfulness.
  - 1. See the church in the wilderness that missed Canaan by unbelief (I Cor 10:1-5; Heb 3:7 – 4:11).
  - 2. Consider the Corinthians that were weak, sick, or dead due to not continuing (I Cor 11:30-32).
  - 3. Even Paul's favorite minister could lose his and hearers' salvation by two things (I Tim 4:16).

- C. Continuing in the truth is necessary to preserve God's gracious goodness in gospel and kingdom.
  - 1. We believe eternal life is unconditional, but we declare that gospel salvation is conditional.
  - 2. Jesus taught that true discipleship is continuing in His word, which Jews did not (Jn 8:30-32).
  - 3. Paul applied the generation in the wilderness pointedly to his own generation (Heb 3:7 – 4:11).
  - 4. No wonder the Lord Christ addressed the seven churches of Asia about being overcomers!

*Otherwise thou also shalt be cut off.*

- A. Gentiles themselves could be cut off from gospel privileges as easily or more easily than Jews.
- B. It is important to wisely consider how many, how, and from what could Gentiles also be cut off.
  - 1. Gospel privileges from conversion to hope to candlestick (I Tim 4:16; I Cor 15:2,19; Rev 2:5).
  - 2. This cannot in any way be seen as losing election, justification, regeneration, or glorification.
  - 3. Neglecting the love of the truth brought great judgment on many Gentiles (II Thess 2:9-15).
  - 4. A neglect of truth or falling into heresy would take away practical and spiritual gospel benefits.
  - 5. This is not a threat to all Gentiles, for Jesus had committed Himself to their time (Luke 21:24).
  - 6. However, individual Gentiles in any generation, especially that one of beginnings, were at risk.

***23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.***

*And they also, if they abide not still in unbelief.*

- A. Just as individual or church Gentile faults could cost them their gift, the Jews could get it back.
- B. Paul made mention of this possibility elsewhere of faith lifting Jewish blindness (II Cor 3:12-16).
- C. There is no reason to defer this potential event over 2000 years and 70 generations to the very end.
  - 1. Paul has already clearly stated that he himself hoped to pull off saving some of them (11:14).
  - 2. Once the gospel had been redirected to the Gentiles, one large reason for blindness was gone.
  - 3. The language throughout this chapter is one of the present tense not some great future revival.

*Shall be grafted in.*

- A. Some elect Israelites had been broken off due to unbelief (like Saul), but they could be converted.
- B. They could take their place in the kingdom of God with gospel privileges by believing on Christ.
- C. This potential recovery of some elect Jews has been driving Paul throughout (9:1-3; 10:1-4; 11:14).

*For God is able to graff them in again.*

- A. Nothing in God's counsel or the limitation of their blindness could finally, fully keep them away.
- B. Due to this possibility, Paul's repeated encouragement of that generation makes sense (11:11-15).
- C. He was already committed to saving some of them, and the Gentiles should desire the same.

***24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?***

*For if thou wert cut out of the olive tree which is wild by nature.*

- A. Gentiles had the great heritage of having been full-fledged members in the kingdoms of this world.
- B. They were in a tree alright – a tree with roots in Cain and the Canaanites, enemies of the patriarchs.



C. Consider how Paul addressed the churches of Galatia about past idolatry to non-gods (Gal 4:8)!

*And wert grafted contrary to nature into a good olive tree.*

- A. God totally changed the nature of many Gentiles and grafted them into the olive tree of the saints!
- B. It did not make sense that pagan idolaters with nothing going for them at all should be so attached!
- C. Gentiles did not have any thing going for them consistent with the kingdom of God (Eph 2:11-13).

*How much more shall these, which be the natural branches.*

- A. If operations of God's grace and providence could convert pagan Gentiles, He surely could Jews.
- B. It would be much easier to imagine and see elect Jews convert than pagan, idolatrous Gentiles.
- C. There was no full or final blindness that could keep it from happening, as Paul wrote (11:11-15).

*Be grafted into their own olive tree.*

- A. After all, it was their olive tree, for the root and trunk was almost entirely Jewish for 2000 years.
- B. This is a metaphor or parable, and we do not want to get too worked up over details, or we will end up admiring a tree and missing the forest, or seeing the wrong features of the Good Samaritan!
  - 1. Jews naturally by lineage, history, religion, and other features fit the tree better than Gentiles.
  - 2. By God's choice, His church had been Jewish, and it would be easy to add elect Jews to it.

***25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.***

*For I would not, brethren, that ye should be ignorant of this mystery.*

- A. Paul here restated the Jewish situation, summarizing points covered thus far, from 11:11 to 11:24.
- B. He started with a summary very similar to this one in 11:11 ... the fact, for Gentiles, then for Jews.
- C. What is a mystery? Without God's revelation, it cannot be known by natural observation or reason.
- D. Paul started back in 9:1-5 with a burden for Israel, pursued it (10:1-4), and then explained it here.
- E. If it is a mystery, then it cannot be observed or known by natural ability, inferring blind elect here!
- F. The salvation of Israel described in the next verses (11:25-29) answers the question posed in 11:11.
- G. The mystery is Gentiles benefitting by Israel blindness! Read 11:25-32 and follow the reasoning.

*Lest ye should be wise in your own conceits.*

- A. Paul's concern is not that Gentiles were ignorant of a future Jewish revival or restored national preeminence, for he does not say anything toward that Jewish fable whatsoever in the context.
- B. One of the reasons for Paul disclosing this secret will of God was to teach humility to the Gentiles.
  - 1. So his earlier explanation that elect Jews were blind for Gentiles to get the gospel (11:11-15).
  - 2. So his earlier explanation that the firstfruit and lump were holy, sanctified by God (11:16-18).
  - 2. So his earlier explanation that the Gentiles should not boast about Jewish unbelief (11:19-21).
  - 3. So his earlier explanation about God's sovereign judgment and Jewish recovery (11:22-24).
- C. Without this news, Gentiles would have despised the Jews for unbelief and gloried in themselves.
- D. Three reasons against conceit: they are elect; they are blind for the Gentiles; they will be recovered.

*That blindness in part is happened to Israel.*

- A. This is not blindness of reprobation in national Israel caused by the election of grace (11:1-10), for the apostle has been pursuing since then the very different matter of blind elect Jews (11:11-24).

- B. The overall blindness of the nation is not much of a mystery – it was visible and typical of Jews.
- C. There was blindness in part that was atypical, not observable, and intended for Gentile benefits!
- D. These special Jews were blind to Christ but elected through grace by patriarchal covenant (11:28).
- E. Only part of elect Israel was blind to Christ, for there were Paul and thousands of Jewish converts.
- F. The blindness in part to Israel here is the same as “some of the branches” broken off in 11:17.
- G. The purpose for blinding of elect Israelites was for the gospel to go to the Gentiles (11:11); once the gospel was received by Gentiles, there was no further need for Jewish blindness (11:30-32).

*Until the fulness of the Gentiles be come in.*

- A. Two questions must be answered: What is the *fulness of the Gentiles*? When would it occur?
- B. The *fulness of the Gentiles* was the transfer of the gospel and kingdom privileges to the Gentiles.
  1. This was the great Israel-Gentile kingdom event of Paul’s generation and ministry (Matt 8:11-12; 10:5-6; 21:40-43; 22:1-10; John 10:16; 11:49-52; Acts 1:8; 10:45; 11:18; 13:42-49; 15:12-14; 28:23-29; Rom 15:8-12; Gal 3:28-29; 4:21-31; Eph 2:11-22; 3:1-13; Heb 9:10; 13:14).
  2. The issue here is Jewish blindness to redirect the gospel to Gentiles, which is 2000 years past, for the context shows that Gentile goal the reason for Israel’s blindness (11:11-12,17,19,28,30).
  3. Paul already used *fulness* of Israel in context, and it has to do with conversion, not time (11:12), which is Spirit guidance to avoid distant Luke 21:24 and its different phraseology and sense.
  4. Grasp the predominately qualitative sense of *fulness* from 11:12 by contrast to Israel’s fall and diminishing e.g. riches, salvation, conversion, gospel and kingdom privileges, etc.
  5. Paul’s idea of *fulness* of converting blind Jews from the dead was then – by his efforts (11:14), and keep in mind that Israel’s fulness could only occur after Gentile fulness had been realized.
  6. Paul’s appeal to Gentiles was for their enthusiasm toward such a recovery of Israel (11:11-15), which requires a preceding and producing fulness of the Gentiles for such evangelistic efforts.
  7. The *fulness of the Gentiles* is the gospel being redirected to them with rich worldwide results.
  8. *Fulness be come in* by its choice of words is the first stage of fulness rather than its final stage.
  9. There is no reason for this to be when all Gentiles have been converted at the end of the world, for the phrase does not require that and such an interpretation has insurmountable difficulties.
  10. The dual purpose – Gentile conversions and Jewish jealousy – has not occurred in 2000 years.
  11. Not a single Gentile benefit has occurred for 2000 years as a result of blindness to elect Israel.
  12. Not a single known Jewish benefit has occurred for 2000 years as a result of Gentile fulness.
- C. The timing of *the fulness of the Gentiles* must be limited by its context of Paul’s overall argument.
  1. Paul’s idea of *fulness* of converting blind Jews was then – by his efforts (11:12-14), and keep in mind that Israel’s fulness could only occur after Gentile fulness had been realized.
  2. Paul’s appeal to Gentiles was for their enthusiasm toward such a recovery of Israel (11:11-15), which requires a preceding and producing fulness of the Gentiles for such evangelistic efforts.
  3. From provoking to jealousy (11:11) to showing them mercy (11:31), the time was then present.
  4. Paul began with the present generation of Jews way back in his introductory remarks (9:1-8).
  5. Paul continued with the present generation of Jews as he moved to gospel preaching (10:1-4).
  6. When answering Israel’s casting away, Paul responded with himself (11:1), not a future revival.
  7. As he progressed, he compared Elijah’s generation to the present time of his generation (11:5).
  8. The partial blindness of elect Jews was a thing Paul himself could alter in his life (11:11-15).
  9. If God is able to graff them in *again* (11:23), then they were the very ones cut off (11:11-15).
  10. Paul will conclude with contemporary and present tense phraseology e.g. *are enemies* (11:28), *are beloved* (11:28), *are without repentance* (11:29), *now obtained mercy* (11:30), *now not believed* (11:31), and *your mercy they also may obtain mercy* (11:31).
  11. *Fulness be come in* by its choice of words is the first stage of fulness rather than its final stage.

12. There is no reason for this to be when all Gentiles have been converted at the end of the world, for the phrase does not require that and such an interpretation has insurmountable difficulties.
  13. The dual purpose – Gentile conversions and Jewish jealousy – has not occurred in 2000 years.
  14. Not a single Gentile benefit has occurred for 2000 years as a result of blindness to elect Israel.
  15. Not a single known Jewish jealousy has occurred for 2000 years as a result of Gentile fulness.
  16. The purpose for blinding of elect Israelites was for the gospel to go to Gentiles (11:11); once the gospel was received by Gentiles, there was no further need for Jewish blindness (11:30-32).
- D. The timing of this chapter and this verse must be limited by the testimony of scripture (II Pet 1:20).
1. This was the great Israel-Gentile kingdom event of Paul's generation and ministry (Matt 8:11-12; 10:5-6; 21:40-43; 22:1-10; John 10:16; 11:49-52; Acts 1:8; 10:45; 11:18; 13:42-49; 15:12-14; 28:23-29; Rom 15:8-12; Gal 3:28-29; 4:21-31; Eph 2:11-22; 3:1-13; Heb 9:10; 13:14).
  2. When was the gospel preached to Gentiles and believed by them to the transfer of kingdom riches? Jesus prophesied Paul's generation before Jerusalem's end (Matt 24:14; Mark 16:19-20; Acts 1:8; 17:6; 21:28; 24:5; 26:26; Rom 1:8; 10:18; 16:19,26; Col 1:5-6,23; I Tim 3:16)!
  3. God's answer to Isaiah about Israel's blindness is clearly related to 70 A.D. (Isaiah 6:9-13).
  4. The destruction of Jerusalem formally showed the Gentiles as main citizens of God's kingdom.
  5. This fulfilled prophecies, especially two parables (Matthew 8:5-13; **21:33-46**; **22:1-10**; 23:38).
  6. The fulfillment is in Acts – the transitional, reformation generation (Acts 13:42-49; Heb 9:10).
  7. Jesus had specifically identified this event of transfer to the Gentiles (Matt 21:33-46; 22:1-10).
  8. The tabernacle of David was now mainly Gentiles fulfilling David's kingdom (Acts 15:12-18).
  9. Abraham's seed was now predominantly Gentiles with a heavenly Jerusalem (Gal 3:1 – 4:31).
  10. The new covenant with Israel, the last covenant, was fulfilled in Christ already (Heb 8:1-13).
  11. There is no prophecy of a future anything for Israel, as so many say with their Jewish fables.
- E. There is no reason to force this inspired expression to equal another expression made by Luke.
1. Jesus dated a prophecy this way, "*Until the times of the Gentiles be fulfilled*" (Luke 21:24).
  2. Only unlearned thinking sees *Gentiles* and an *f-word* and equates Luke 21:24 to Romans 11:25.
  3. The city of Jerusalem would be under Gentile dominion for the duration of Gentile dealings.
  4. There is nothing in the Lord's prophecy to require or suggest a change in the city of Jerusalem.
  5. Though a Jewish state was established in 1948, nothing has happened in 65 years (as of 2013).
  6. Whatever is thought of the 1948 event, God's dealing with Jews and Gentiles has not changed.
  7. The time of the Gentiles, which is the last time by Bible evidence, continues to Christ's return.
  8. Earthly Jerusalem is over (Gal 4:21-31; Heb 11:8-16; 12:22-24; 13:13-14; Rev 3:12; 21:1-27).
- F. For opponents forcing this expression to be a future, end-time prophecy, there are some difficulties.
1. Many, by making Luke 21:24 and Rom 11:25 equivalent expressions, presume in the unknown future a conversion of all elect Israelites after the last Gentile conversion is obtained; they presume that *the fulness of the Gentiles be come in* means the final and last Gentile convert.
  2. If this is true, will God suspend all means of grace to the Gentiles in order for the conversion of all blind elect Israelites? For even one more Gentile convert during Israel's conversion would mean that the *fulness of the Gentiles* had not fully come in! This could be a horrific event!
  3. What will be the nature of this rapid and startling conversion of many Jews while Jesus waits in the clouds to return? A momentary confession of faith? Or participation in kingdom privileges?
  4. Where in the Bible is this end-time miracle for one generation of Israelites identified and dated, while explaining the fact that 70+ generations of Israel since Paul were ignored to oblivion?

5. This futuristic scheme for Israel is merely another Jewish fable and simply results by (1) ignorance of the transitional generation of Paul and (2) not grasping *fulfulness* in 11:11-15.

***26 And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:***

*And so all Israel.*

- A. Paul drew a conclusion to all that went before regarding elect Israel and their eternal life (1-25).
- B. God had not cast away His chosen people (11:22), and they had not fallen from His grace (11:11).
- C. Who will be so bold as to define *all Israel* as all the Jews of that generation in light of 11:1-10 and other passages (Isaiah 6:9-13; Matt 23:33; Acts 2:40; Gal 4:21-31; Rev 2:9; 3:9)?
- D. Who will be so bold as to define *all Israel* as all the Jews since that generation in light of 11:1-10 and other passages (Rom 9:24; Rev 2:9; 3:9)?
- E. Who will be so bold as to define *all Israel* as the Jews of some very future single generation, since there is no basis for it in either testament, and such a leap would violate this continuing context?
- F. Who will be so bold as to define *all Israel* as all elect Jews and Gentiles, though the two classes have been and are kept separate in this chapter, both before and after this text (11:11,25,28-31)?
- G. We have a very clear answer in 11:28 that we are dealing with elect Israelites rejecting the gospel.
- H. The blindness in part of Israel of 11:25 must refer to part of elect Israel, thus here is all elect Israel.
- I. Only the generation out of Egypt or the next might have been all elect (I Cor 10:1-5; Deut 7:1-11).
- J. *All foreknown Israel* that is God's elect by grace that Paul began the chapter with back in 11:2.

*Shall be saved.*

- A. Three questions must be answered: What Israel is considered here? What salvation? When saved?
- B. We believe *all Israel* here to be all elect Israel including the part blinded at that time (see above).
- C. We believe *the salvation* here to be eternal life through the death of Jesus Christ due to election.
  - 1. The Deliverer coming out of Zion is Jesus Christ, and He turned away ungodliness from Jacob.
  - 2. God made a covenant with elect Israel in Jesus Christ to take away their sins by His cross.
  - 3. The salvation is connected to election by its summary statement after Paul's quotations (11:28).
  - 4. The gifts and calling of God that are without repentance are unconditional eternal life by grace.
- D. We believe the *future tense* does not alter at all the object here of Jesus Christ's death on the cross.
  - 1. Paul knew the phases of salvation and saw the future, final phase by Christ's death (John 5:24).
  - 2. Paul knew he would quote O.T. prophecies of the legal phase at the cross using the future tense.
  - 3. In the Day of Judgment, when salvation is formally declared, all elect Israel would be saved.
- E. For reasons established above, the Israel saved here is elect Israelites of that transitional generation.
- F. The "so" before is related to the "as" next for the "so ... as" legal salvation described in context.

*As it is written.*

- A. The "so" earlier is related to the "as" here for the "so ... as" legal salvation described in context.
- B. It is important to recognize that Paul then used two O.T. quotations of salvation by the Messiah.
- C. Recall prophetic perspective introduced in the rules of interpretation – the future tense of the O.T. prophet is not future tense to the N.T. writer, as in Acts 2:16-21; 15:14-18; Heb 8:6-13; 12:26-27.
- D. The first quotation is from Isaiah 59:20-21 for Rom 11:26-27a and Isaiah 27:9 for Rom 11:27b.

*There shall come out of Zion the Deliverer.*

- A. Taken from Isaiah 59:20, this prophecy is of Jesus Christ the Deliver coming to Jerusalem to save.
- B. Recall prophetic perspective introduced in the rules of interpretation – the future tense of the O.T. prophet is not future tense to the N.T. writer, as in Acts 2:16-21; 15:14-18; Heb 8:6-13; 12:26-27.
- C. This cannot be any other salvation than that which elect Israel needed – the Christ's death (11:28).
- D. Paul alters the quotation and the sense somewhat while intending the same event of legal salvation.
- E. Jesus came from and to Zion (Jerusalem), for He was a son of David the king, for eternal salvation.
- F. The Deliverer clearly came out of Zion and came to Zion around 30 A.D. to solve the sin problem.

*And shall turn away ungodliness from Jacob.*

- A. Taken from Isaiah 59:20, this prophecy is of Jesus Christ turning away ungodliness from the Jews.
- B. Recall prophetic perspective introduced in the rules of interpretation – the future tense of the O.T. prophet is not future tense to the N.T. writer, as in Acts 2:16-21; 15:14-18; Heb 8:6-13; 12:26-27.
- C. This cannot be any other salvation than that which elect Israel needed – the Christ's death (11:28).
- D. Paul alters the quotation and the sense somewhat while intending the same event of legal salvation.
- E. Jesus came to those turned from transgression and turned the transgressions away by His ministry.
- F. Jesus turned away ungodliness from His people Israel long ago (Luke 2:54-55,68-75; Acts 3:26).
- G. Firstfruits of Jews in Revelation 14 should be the first Jewish converts with apostles and Pentecost.

***27 For this is my covenant unto them, when I shall take away their sins.***

*For this is my covenant unto them.*

- A. God most certainly had a covenant with Israel to take away the sins of the elect within the nation.
- B. This first clause is taken from Isaiah 59:21 and the second clause with a quotation from Isaiah 27:9.
- C. But the covenant ideas of most interpreters, seeing only a carnal future of natural and national Israel on earth, ignore God's actual covenant of great spiritual benefits secure by Jesus Christ.
  - 1. Jewish fables have no esteem or even place for the covenant of Jesus Christ's death for their sins at His first coming (Mal 3:1; Matt 26:28; Luke 1:72; Gal 3:17; Heb 10:29; 12:24; 3:20).
  - 2. They much prefer a covenant for the sandy land in Palestine with national preeminence again!
  - 3. They will exalt Acts 15:16 in ignorance and rebellion against its fulfillment in Gentiles (15:17)!
  - 4. They abuse Heb 8:8-12 from Jer 31:31, ignoring its completion (Heb 8:6,13; 9:1-10; 10:12-18)!
  - 5. They will go so far as to pervert Christ's covenant in Daniel 9:27 to be with Antichrist instead!
- D. Jesus Christ most definitely had a covenant/testament with Israel for their sins at His first coming.
  - 1. How often must it be written about His blood (Mat 26:28; Mar 14:24; Luk 12:20; I Cor 11:25)!
  - 2. This is the only covenant that takes away sins, and it was what they expected (Luke 1:72; 2:38).

*When I shall take away their sins.*

- A. Recall prophetic perspective introduced in the rules of interpretation – the future tense of the O.T. prophet is not future tense to the N.T. writer, as in Acts 2:16-21; 15:14-18; Heb 8:6-13; 12:26-27.
- B. The first clause is taken from Isaiah 59:21 and this second clause with a quotation from Isaiah 27:9.
- C. This happened once at the cross of Calvary for all of God elect, both Jews and Gentiles. Amen.

## ***28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.***

### *As concerning the gospel.*

- A. This all-important verse is the key to the chapter; it ties things together and shows Paul's purpose.
- B. They had been blinded to the gospel to redirect it to the Gentiles for their own jealousy (11:11).
- C. The election here is the election that was identified and described earlier in the chapter (11:5-7).
  - 1. With no other modifiers, Paul simply mentioned "the election," for he had already identified it.
  - 2. This is the same election Paul identified in chapter 8 (8:28-39) and 9 (9:11-24) and elsewhere.

### *They are enemies for your sakes.*

- A. These elect Jews were enemies of the gospel of Christ by God's providential choice for Gentiles.
  - 1. Paul has described a falling away and casting away of them for Gentiles earlier (11:11-15).
  - 2. He had also summarized their blindness for Gentiles earlier in this immediate context (11:25).
  - 3. Why did Gentiles rejoice in Acts 13:48? Because Paul turned from the Jews to them (13:47)!
- B. There was a clear benefit to Gentiles by Jewish blindness in that generation and not since then.
  - 1. God's choice was Jewish blindness for a few years to redirect the gospel in one generation.
  - 2. You cannot read of a single Gentile conversion caused by Jewish obstinance after 70 A.D.
  - 3. How much effect has Jewish hatred of the gospel had on your conversion by the gospel?
  - 4. It was for Gentile benefits then, not 2000 years duration, and not a 2000-year end point.

### *But as touching the election.*

- A. This election is the same election that was identified and described earlier in the chapter (11:5-7).
  - 1. With no other modifiers, Paul simply mentioned "the election," for he had already identified it.
  - 2. This is the same election Paul identified in chapter 8 (8:28-39) and 9 (9:11-24) and elsewhere.
- B. This election was of a special generation of Jews that had been blinded for a while to the gospel.
  - 1. How can this be events 2000 years in the future, and then only a ridiculous national election?
  - 2. What of the nearly countless generations of Jews that have lived between Paul and the future?
  - 3. See the present tense verb construction ... *are* enemies ... *are* beloved. It was a situation then!
- C. The difficulty Paul used this chapter to explain is that some elect then had fallen in a sense (11:11).

### *They are beloved for the fathers' sakes.*

- A. These Jews were elect in Christ Jesus though they were enemies of the gospel of Jesus Christ.
  - 1. They were beloved as loved children of God like other elect persons (II Thess 2:13; Rom 9:13).
  - 2. This election is not natural or national, which was denied (11:1-10), but spiritual and eternal.
- B. Since Paul is in three chapters about Israel, he connects their election to the three patriarchs here.
  - 1. He had carefully stressed their relationship to the patriarchs when he began this section (9:1-5).
  - 2. This may not be intuitive to you, but God does direct electing grace toward family members.
  - 3. God had promised a seed to the patriarchs (Ps 105:6-11; Heb 11:9-10,13-16; Luke 1:67-78).
  - 4. The true seed of Abraham is Jesus Christ and those in Him by electing grace (Gal 3:16,29).
  - 5. Even Gentile converts reflected God's promises to Abraham, let alone Israelites (Gal 3:7-9).
  - 6. We do not believe in covenant salvation by infant baptism but by electing grace (Acts 2:38).
  - 7. There are promises for the seed of the righteous (Num 25:10-13; Ps 112:1-10; Ezek 37:25).
- F. It is here we see the little known doctrine of unconverted elect ... justified men rejecting the gospel.
  - 1. This makes logical sense to those grasping unconditional eternal life by God's grace in Christ.
  - 2. Converted later, John the Baptist leaped for joy by the Holy Ghost in the womb (Luke 1:15,44).
  - 3. Converted later, Cornelius was regenerated and accepted before the gospel (Acts 10:1-4,34-35).
  - 4. Converted barely, Lot was just and righteous in spite of his horrible compromise (II Pet 2:7-9).

5. Unconverted, the rich young ruler chose his riches over Christ, Who loved him (Mk 10:17-27).
6. Unconverted, the Jews of the Exodus did not believe the gospel (I Cor 10:1-5; Heb 3:7 – 4:2).
7. Unconverted, elect infants and idiots are saved by God's grace (II Cor 12:23; Rom 5:12-14).
8. Unconverted, the elect include every kindred, tongue, people, and nation (Revelation 5:9; 7:9).
9. We do not speculate (De 29:29), but we see unconverted elect logical, possible, and identified.
10. It is an error to draw from these examples the proposition that most men are unconverted elect.

## ***29 For the gifts and calling of God are without repentance.***

*For the gifts and calling of God.*

- A. Eternal life is a gift of God, as this epistle to the Romans has clearly declared (Rom 5:15-18; 6:23).
- B. The call to eternal life is predicated only on the purpose of God in predestination (Rom 8:28-33).
- C. The gift of eternal life is as secure as it can be, depending on the integrity of God and nothing else.

*Are without repentance.*

- A. God's mercy in the gift and call of eternal life is an eternal, irreversible, infallible choice of grace.
- B. God does not change His mind about the covenant of grace, though He may of practical benefits.
- C. Once God purposes to save and commits His own Son, He gives everything else (Rom 8:28,32).
- D. He abides faithful in all unconditional promises, for He cannot deny Himself (II Timothy 2:10-13).
- E. "For what if some did not believe? shall their unbelief make the faith of God without effect?" (3:3).

## ***30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:***

*For as ye in times past have not believed God.*

- A. As you analyze this section of the chapter (11:30-32), you must identify the parties and time frame.
  1. Did these Gentiles not believe for 4000 years of world history or for 2000 of Jewish history?
  2. Or is this the Gentile generation living then that obtained mercy through Jewish unbelief then?
  3. How did Gentiles from Adam to Christ find mercy by Jewish unbelief in Paul's generation?
  4. Why no mention by Paul of fathers or descendants, which can be done (I Cor 10:1; Acts 2:39).
- B. This is generational for both Gentiles and Jews by the mercy obtained and the particular unbelief.
- C. Gentiles were the wild olive branches outside the kingdom and worship of God (11:17,21,24).
- D. Gentiles were excluded from the privileges of God's true worship (Ps 147:19-20; Eph 2:11-19).

*Yet have now obtained mercy through their unbelief.*

- A. Paul's generation of Gentiles heard the gospel by Jewish unbelief (11:11-12,15,17,19,22,24-25,28).
- B. It was Paul's generation of Gentiles that he saved by their conversion (Acts 13:42-49; 15:12-18).
- C. It was the 70 A.D. generation that received the kingdom from Israel (Matthew 21:40-46; 22:1-10).
- D. They had obtained the mercy – it was not future for anyone – through the present Jewish unbelief.
- E. This is not Jewish unbelief of the church in the wilderness or any other, but of Paul's generation.
- F. The "as ... even so" argument should be identified and followed from this verse to the next verse.

### ***31 Even so have these also now not believed, that through your mercy they also may obtain mercy.***

*Even so have these also now not believed.*

- A. The “as ... even so” argument must be identified and followed from the previous verse to this one.
  - 1. As the Gentiles obtained conversion mercy by Jewish unbelief, now the Jews could get some.
  - 2. Gentiles had been unbelievers but converted by Jewish unbelief, and it deserved another turn!
  - 3. As unbelieving Jews were the means of Gentile conversions, so Gentiles could now help Jews.
- B. Paul dealt so specifically in the present without future reference that it condemns all Jewish fables.
  - 1. Most interpret this chapter with “then” and “future,” but the Spirit’s chosen word is “now”!
  - 2. There is no reason at all to leap to a future generation unstated and not part of Paul’s “now.”
  - 3. The previous verse specifically addressed Gentiles then living in light of the Jews then living.
  - 4. This verse uses “these” and “now,” demanding a then present situation, not a future prophecy.
  - 5. How can the second person “ye” of 11:30 and “your” of 11:31 be unknown future Gentiles?
  - 6. How can third person “their” of 11:30 and “these” and “they” of 11:31 be Jews in 2150 A.D.?
  - 7. We should protect the generational context here of Paul’s generation of both Gentiles and Jews.

*That through your mercy they also may obtain mercy.*

- A. The “as ... even so” argument must be identified and followed from the previous verse to this one.
- B. A more or less passive form of Gentile mercy was that their believing caused Jewish jealousy (11:11), which Paul indicated was God’s intention to lead them to conversion (11:12,14-15,23-25).
- C. An active form of Gentile mercy was to join Paul in efforts for these elect Jews to be saved (11:14).
  - 1. We see this to be a substantial part of Paul’s argument in 11:11-14 of appealing to the Gentiles.
  - 2. Paul will teach shortly that there existed a debt by Gentiles to assist the Jews (Rom 15:25-27).
  - 3. Recall a centurion that built a synagogue and Cornelius’s reputation (Luke 7:1-10; Ac 10:22).
  - 4. Imagine this multiplied a thousand times with Gentiles worshiping Jehovah by O.T. scriptures!
- D. There is no reason to alter the “mercy” from being generational conversion to kingdom privileges.
- E. There is nothing to even hint of some future Jewish benefit 2000 years and 70 generations later!
- F. Therefore, we assume for these and earlier reasons that blindness was lifted around/after 70 A.D.

### ***32 For God hath concluded them all in unbelief, that he might have mercy upon all.***

*For God hath concluded them all in unbelief.*

- A. The great God that elected some to eternal life for the fathers blinded this portion of elect Israel.
- B. This verse, the last pertaining to Israel in the three chapters, summarizes elect, unbelieving Jews.
- C. God’s concluding of these elect Israelites cannot and does not mean they could not be converted.
  - 1. **Conclude.** To shut up, enclose, include. To include, comprehend, comprise, sum up. To shut up or comprehend within definite limits; to restrict, confine. To confine, or shut up *to*. 3. To shut up *from* a course of action, etc.; to preclude, debar, restrain, ‘estop’. To shut up *to* a course of action, etc.; to bind, oblige. [OED].
  - 2. Paul indicated earlier that his ambition and desire was to convert some of these Jews himself.
  - 3. He further stated the possibility of their conversion by being grafted in again (11:23-24).
  - 4. Thus, we know God to have shut up, enclosed, or included all under consideration in unbelief.



- D. There is no reason to alter the third person “them” to be anyone but the elect, unbelieving Jews.
  1. These are the same elect and beloved, unbelieving Israelites as the “they” and “they” of 11:28.
  2. These are the same elect and beloved, unbelieving Israelites as the “their” pronoun of 11:30.
  3. These are the same elect and beloved, unbelieving Israelites as the “these” and “they” of 11:31.

*That he might have mercy upon all.*

- A. God’s intent by blinding some elect Jews was to first mercifully convert Gentiles and second Jews!
  1. Without the third person “them” that limits the first clause, both Gentiles and Jews are in “all.”
  2. The argument here is the same as 11:11, the blindness of Jews was for Gentiles and also Jews!
  3. God blinded some Jews to redirect preaching to Gentiles to make Jews jealous to conversion!
- B. The “mercy” in 11:30-31 has been conversion mercy, so do not leap to eternal life without cause.

### ***33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!***

*O the depth of the riches.*

- A. Here the apostle begins one of his exclamatory interjections of praise that runs on for four verses.
  1. Paul is known for wonderful exclamations of praise while writing (I Timothy 1:17; 6:15-16)!
  2. Paul may formally close doctrinal sections before starting the practical (Eph 3:21; Heb 10:18).
  3. Note the exclamation marks, indicating passionate zeal in praising God for His glorious grace.
  4. While the unbelief and belief of both Gentiles and Jews is the immediate context, there is more.
  5. Apply his intent one-third to the immediate context, one-third to chapter 9-11, one-third to 1-8.
  6. While applying it to the larger context, the immediate is glorious (Eph 3:1-12; Col 1:26-27).
- B. He wonderfully combined two terms to describe the greatness of God’s wisdom and knowledge.
  1. *Depth* describes the penetration, profundity, and sagacity of the divine intellect in His thoughts.
  2. *Riches* describe great abundance, value, worth, magnificence, and superiority of His thoughts.
  3. The combination of the terms – depth of the riches – gloriously exalts God’s infinite wisdom.

*Both of the wisdom and knowledge of God.*

- A. The wonderful combination of *depth* and *riches* above is applied to God’s wisdom and knowledge.
- B. Regarding God’s wisdom or understanding, His independent genius to identify creative and perfect solutions and the means, the Bible uses superlatives (Ps 147:5; Is 40:28; Pr 3:19; Jer 10:12; 51:15).
- C. Regarding God’s knowledge, or the intimate and complete comprehension of matters in breadth and depth for perfect perception, the Bible uses superlatives (Job 37:16; Ps 40:5; 92:5; 139:1-6).
- D. The gospel of salvation by Jesus Christ displays the wisdom of God (I Cor 1:24,30; Eph 1:8; 3:10).
- E. Without imposed limits, we could continue forever considering His great wisdom and knowledge.

*How unsearchable are his judgments.*

- A. We cannot search God out and comprehend His judgments (Job 5:9; Ps 145:3; Eccl 11:5; Is 40:28).
- B. How could God greatly honor Phinehas for killing an adulterer and yet love David the adulterer!
- C. It is this fact of inscrutability that causes many to resent God’s sovereignty in personal election.
  1. They recoil in anger or fear to hear that God might blind some Israelites from their olive tree.
  2. They recoil in anger or fear at the thought God chose between Jacob and Esau in the womb.
  3. They recoil in anger or fear to hear God is the Potter and makes vessels of honor and dishonor.
  4. They recoil in anger or fear at the thought God made Adam and Jesus to represent many others.
- D. God revealed all we need to know for obedience, the rest is His secret (Deut 29:29; I John 5:20).

*And his ways past finding out.*

- A. God's ways are past our discovery, analysis, or understanding (Job 9:10; 26:14; 37:23; Ps 71:15).
- B. God has so arranged our lives and perception that His ways remain above and beyond us (Ec 3:11).
- C. That He chose to create and save some but not all men is His way, and you cannot fully explain it.
  - 1. Jesus Himself answered it on one occasion this way: "It seemed good in thy sight" (Mat 11:26).
  - 2. Does it bother you or make you mad that He does what He will with His own (Matt 20:15)?
  - 3. Who in the world can figure out the why and the when of gospel blindness and then great sight?
  - 4. Does it bother you or make you mad He can hold men accountable He hardens (Rom 9:19-20)?
- D. God revealed all we need to know for obedience, the rest is His secret (Deut 29:29; I John 5:20).
- E. For more about the dominion of God ... <http://www.letgodbetrue.com/sermons/god/dominion-of-god/sermon.php>.

### ***34 For who hath known the mind of the Lord? or who hath been his counsellor?***

*For who hath known the mind of the Lord.*

- A. He is unsearchable and past finding out for two reasons: our innate inability, His sovereign choice.
- B. Jehovah, the only living and true God, who is named I AM THAT I AM, is totally independent.
- C. God is beyond our ability to know; unless He reveals Himself, closed to inspection (Job 33:13).
- D. Eliphaz ridiculed Job's self-righteous confidence by asking if he knew God's secret (Job 15:8).
- E. God's infinite wisdom previously praised cannot be explored by man, for none have known Him.
- F. The mystery of salvation detailed for eleven chapters is above any and all men and their thoughts.

*Or who hath been his counsellor.*

- A. To further ridicule the idea of knowing or understanding God's ways, what man has taught Him?
- B. Paul used Isaiah's like ridicule to praise God in Isaiah 40:13, where He exalted Jehovah to Israel.
- C. Paul also used this line of reasoning to exalt the gospel revealed by the Holy Spirit (I Cor 2:16).
- D. God's infinite wisdom is apart from any help or instruction from man, who cannot know or teach.
- E. The mystery of salvation detailed for eleven chapters originated in God without help from man.

### ***35 Or who hath first given to him, and it shall be recompensed unto him again?***

*Or who hath first given to him.*

- A. God is not in debt to any man, for he has not contributed to His wisdom or power in the least way.
- B. God is the origin and source of all things, including any aspect of salvation, so He is not rewarding.
- C. The salvation detailed for eleven chapters is by the initiation and gift of God in sovereign mercy.

*And it shall be recompensed unto him again.*

- A. What man can say he initially gave to God to deserve or receive a response or reward from Him?
- B. God is the origin and source of all things, including any aspect of salvation, so He is not rewarding.
- C. The salvation detailed for eleven chapters is by the initiation and gift of God in sovereign mercy.
- D. God first gave to us, and we owe recompense to Him (I Chr 29:10-14; Ps 50:10-12; II Chr 32:25)!

### ***36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.***

#### *For of him.*

- A. Jehovah is First Cause of all things by the creative work of the Word of God (Gen 1:1; John 1:1-3).
- B. All things, whether in heaven or earth, whether visible or invisible, were created by Him (Co 1:16).
- C. It is true understanding to acknowledge and appeal to His extensive creation (Ex 20:11; Ac 4:24).
- D. Totally unlike all pagan gods, the LORD Jehovah is *the former of all things* (Jeremiah 10:10-16).
- E. God is so different from idols by being First Cause that no temple rightly suits Him (Ac 17:24-25).
- F. Everything you can imagine, but especially salvation, originated with Almighty God Himself.

#### *And through him.*

- A. Jehovah is Maintainer and Preserver of all things through the Word of God (Heb 1:3; I Tim 4:10).
- B. All things, whether in heaven or earth, whether visible or invisible, consist by Him (Col 1:16-17).
- C. God created all things and owns them, and He changes and gives them by His will (I Ch 29:11-12).
- D. He does not need anything from us, for it is He that gives to all what they need (Acts 17:24-28).
- E. You have to love our brother Paul for his glorious statements describing God (I Cor 8:6; Eph 4:6).
- F. Everything you can imagine, but especially salvation, is kept by Him (Jn 15:5; I Pet 1:5; Jude 1:1).

#### *And to him.*

- A. Jehovah is the End, Object, and Purpose of all things by the Word of God (Heb 1:2; Re 4:11; 21:6).
- B. All things, whether in heaven or earth, whether visible or invisible, are for Him (Col 1:16-17).
- C. All things, even wicked men for their final judgment, are for God Himself as their end (Pr 16:4).
- D. Pharaoh was conceived, preserved, and prospered for one end – God’s name (Ex 9:16; Rom 9:17).
- E. He has property rights over His creation and can give or withhold as He pleases (Matt 20:15-16).
- F. Everything you can imagine, but especially salvation, is for His glory (Rom 9:21-24; Eph 1:3-6).

#### *Are all things.*

- A. There are no exceptions to this three-fold description of sovereign power over all (Col 1:16-17).
- B. Whether Satan or his devils, they had to beg and be given permission to touch Job or swine!
- C. For more about God’s sovereign purpose ... [http://www.letgodbetrue.com/proverbs/commentaries/16\\_04.php](http://www.letgodbetrue.com/proverbs/commentaries/16_04.php).

#### *To whom be glory for ever.*

- A. There is absolutely no basis, no logic, no room for arguing or resisting (Job 33:13; Rom 9:19-21).
- B. There is absolutely no basis, no logic, no room for any glory to man in salvation (I Cor 1:26-31).
- C. What effect should knowing the mystery of salvation have on us? Give God glory (Jude 1:24-25)!
- D. What shall we do throughout eternity for His work of salvation? Give God glory (Eph 2:7; 3:21)!
- E. We are bound to give thanks alway for His choice to save us and to damn others (II Thess 2:9-14)!

#### *Amen.*

- A. Paul is known for closing doctrinal sections before starting the practical (Eph 3:21; Heb 10:18).
- B. This formal separation of doctrinal from practical holds wisdom for understanding and preaching.
  - 1. It helps our comprehension to learn what God has done for us to motivate us to live for Him.
  - 2. Preaching should build a foundation of Almighty God with the edifice being our obedience.
- C. Romans 12:1-2 makes direct appeal to the mercies of God presented throughout the 11 chapters.

**For Further Study:**

1. For more about unconverted elect ... <http://www.letgodbetrue.com/sermons/salvation/unconditional-salvation/sermon.php>.
2. For separation of conversion ... <http://www.letgodbetrue.com/sermons/salvation/five-phases-of-salvation/sermon.php>.
3. For the total sovereignty of God ... <http://www.letgodbetrue.com/sermons/god/dominion-of-god/sermon.php>.
4. For the purpose of gospel preaching ... [www.letgodbetrue.com/pdf/why-preach-the-gospel.pdf](http://www.letgodbetrue.com/pdf/why-preach-the-gospel.pdf).
5. For the true seed of Abraham ... <http://www.letgodbetrue.com/bible/prophecy/seed-of-abraham.php>.
6. For the land of Canaan for Israel ... <http://www.letgodbetrue.com/bible/heresies/dispensationalism.php>.
7. For Gentiles making up David's kingdom ... [www.letgodbetrue.com/pdf/dispensationalists-best-verse.pdf](http://www.letgodbetrue.com/pdf/dispensationalists-best-verse.pdf).
8. For two key parables of Jesus ... <http://www.letgodbetrue.com/sermons/exposition/two-parables-explained/sermon.php>.
9. For the destruction of Jerusalem ... <http://www.letgodbetrue.com/sermons/prophecy/70ad/sermon.php>.
10. For the true millennium of God ... <http://www.letgodbetrue.com/sermons/prophecy/gospel-millennium/sermon.php>.