

Introduction

The thought of this chapter is that God has not totally and finally rejected Israel. He has set them aside for a time so that there would be ministry to the Gentiles. Would it not have been possible for God to minister to both at the same time? No doubt He could have. In fact, I think that is what He wanted. Israel was supposed to be the evangelists, but somehow they could not get it all together. So God had to use the Gentiles to bring judgment on Israel. Soon, however, the fulness of the Gentiles will be accomplished. In that time, the whole nation of Israel will begin to follow the Lord. What a blessing that will be!

Exposition

Verse 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.*

Paul faces the question; "Has God cast away His people?" The confident answer was , "God forbid!"

Matthew 21:43 *Therefore say I unto you*, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*

Then Paul gives as a proof that Israel has not been cast away, his own salvation.

Verse 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,*

Then Paul brings into the discussion the foreknowledge of God. Without a great deal of explaining, simply, God has life planned all the way into the Kingdom Age. Paul now brings Elijah on the scene. Elijah is saying he is the only true follower of God left and Ahab was looking for him.

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

All of this history lesson was to show that God has not forgotten Israel. God not only foreknew the nation, but protected them in their rebellion. However, the nation did not realize God was looking after them. As in Elijah's time, so now in Paul's time there was a remnant that was faithful to God.

Verse 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.*

Notice in this verse: "*I have reserved to myself seven thousand men who have not bowed the knee to Baal*" This must have surprised Elijah. This is God bringing to pass his foreknowledge. The word here is telling us that this is a divine communication to them and to us. What a victory this is that 7000 men would not be made fearful, nor would they run. Paul had some of those in his day. We do also.

Verse 5

A remnant according to the election of Grace. So the rebellion in Israel was not as bad as some thought, neither in Elijahs' time or Paul's time..and the same today. It is called an election of Grace. God is looking after Israel, because He loves them and has plans for them. Election means a selection or choosing. We like to say it this way: God knows exactly what He is doing and how to get it done. This election means that some of Israel is being saved and some of Gentiles are being saved.

Verse 6

This is a tremendous verse. It is saying that there are no shades of grey. It is one or the other, grace or works. There were those of Paul's day that thought they could be justified by obedience to the law. He was reminding them that in Elijah's time, it was God who reserved those 7000. This doctrine of self merit is just

as prevalent today as in Paul's day, and just as wrong. God's doctrine of election and salvation by simple grace could not be more explicitly stated than they are in this verse.

Verse 7

What is the proper conclusion from this verse? Israel has not obtained that which they sought. They were seeking the favor of God by their own merit. That is an impossible effort. Therefore, they failed. The result of this plan is not only failure but rejection and hardening of heart. However, the election has obtained what the Jews could not achieve by their merit: The rest were hardened. God hardened their hearts because they rejected God's plan for their lives. The same as with Pharaoh of Moses Time.

Mark 6:52 *For they considered not the miracle of the loaves: for their heart was hardened.*

Mark 8:17 *And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?*

Verse 8

We must realize that the hardness Paul was seeing was in accordance with the written scripture. This fact was in agreement with the Old Testament declaration.

Isaiah 29:10 *For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.*

When our verse says: "According as "...this means upon the same principle as in the Old Testament. The Spirit of slumber: Any emotion or influence that numbs the senses and makes them unable to react to the Spirit of God. The church is full of this insensibility today. It flows from one person to another. Families suffer from this slumber. Conviction cannot do its work when we are this insensible. It is a result of disobedience and rebellion.

Verse 9

We need only to look back to verse nine of our chapter to see why Paul is quoting from Psalm 69:22: David prayed that their table be made a snare and a trap, even a stumbling block to them. David's prayer was that his enemies would not be able to enjoy even the blessing given of God. The table was an indication of God's blessings to Israel. Because of the attitude of rejection and persecuting of David by his enemies, this prayer was made. To show the acceptance by God of this prayer, it was classified as a Messianic Psalm which expressed the inner feelings of Christ as He looked forward to the cross. Therefore to have Paul quote this Psalm at this time is very significant. This is showing the difference in the nation of Israel and the election. However, this is where our Calvinistic friends make such a serious mistake. We must understand that in this chapter 11 of Romans, Paul is clearly showing it was more than simply the sovereign act of God involved here. God was justly judging those who rejected and rebelled against His great love and mercy.

Verse 10

This verse is a continuation of the principles established in Verse 9 of our comments. Note also "bow down their back alway." This has been a continual sorrow to Israel for many generations. It began around 600 BC and has continued to this day. It is worthy of comment that Israel is prospering as a nation for the first time since 600 years before Christ. The sad part of this blessing on Israel is that this very blessing of God will be a recompense to them because the judgment of Ezekiel 38-39 will come upon them soon. The

armies of Russia, Turkey and Iran will attack and Saudi Arabia will ask "are you coming to take a plunder? " God will destroy all but 1/6 of that great army.

Verse 11

"Have they stumbled that they should fall?" This fall is temporary and this is why Paul said, "God forbid." God takes this fall, setting aside, and makes something good out of it. The salvation of the Gentiles. This stumbling does not mean a falling to the ground or to fall and not recover, but it means to strike the foot against an obstacle. It means to sin, to be in danger. Therefore this fall was only for a time, then Israel will see Him whom they pierced, and will turn to God.

Zechariah 12:10 *And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*

Verse 12

God in His amazing grace and mercy takes such a serious thing as the centuries long disobedience of a nation and turns it to the riches of the world. I think the world little realizes the vast, even immeasurable wealth that has come to the Gentiles as a result of God turning to them for a time. "How much more their fulness." Their fulness is showing that God will restore Israel to favor with God, and that restoration will become an eternal blessing to the Gentiles. God has said to all Jew and Gentile, "come unto me all you who are heavy laden and I will give you rest." This is eternal blessing

Verse 13

After Saul's experience on the road to Damascus, there were three days of serious thought and meditation by Saul. During this experience is when Saul became a new man. All of this experience was a sovereign work of God, so it is not surprising that God would at this time set in motion the calling and ministry of this man.

Acts 9:15-16 *But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16 For I will shew him how great things he must suffer for my name's sake.*

Verse 14

Provoke to emulation: To make jealous or to provoke to jealousy.

The desire of the Lord by this provocation was to awaken their attention to the call of the Lord for them. This was a prophecy by Moses.

Deuteronomy 32:21 *They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.*

We know from history of the Jews that they were irritated, exasperated by men like Paul. We also know that the gospel has the ability to anger some people. Yet Paul was gentle among them.

1 Thessalonians 2:7 *But we were gentle among you, even as a nurse cherisheth her children:*

Verse 15

“Casting away.” A rejection, loss, a casting off. This same word is used to express the atonement in **Romans 5:11**. This is the same as their fall in verse 12.

2 Corinthians 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

As a result of the casting away of the Jews, the world was reconciled to God.

Acts 13:46 *Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy to everlasting life, lo, we turn to the Gentiles.*

“The receiving of them.” This is the same as their fulness in verse 12. This receiving of them will be “life from the dead,” for the world. God had intended to bless the world through the Jews. This receiving of them will create an event the world has never seen.

Isaiah 11:10 *And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.*

With the casting off of the Jews, a way was made for a whole revision of how God was going to deal with the world. He called it a better way.

Hebrews 7:19 *For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.*

Verse 16

This first fruits likely refers to the first of their grain, because it is the best to be offered to God. Also when they made their dough, they were to offer a small part to God. Therefore, when they offered the first fruits to God, the lump was counted holy.

However, the larger reference was to Israel going through the wilderness. They were called the first-fruit.

Jeremiah 2:3 *Israel was holiness unto the LORD, and the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD.*

“The root be holy”: This refers to the patriarchs, Abraham, Isaac, Jacob. If these be holy, it is expected that the descendants or branches would also be holy.

Verse 17

This means that we as Gentiles have been grafted into the olive tree in the place of blessing from Abraham.

Ephesians 2:19-20 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; **20** And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

Verse 18

Many Gentiles do not realize that we are beneficiaries of the promises given to the root, Abraham.

Galatians 3:7 *Know ye therefore that they which are of faith, the same are the children of Abraham.*

Verse 19

There are many heresies surrounding the dealings of God with His people, the Jews . One of those heresies given here, is that the nation Israel was broken off so that the Gentiles could be grafted in. However, Paul makes it clear in Verse 20 that the reason was unbelief.

Verse 20

Israel was broken off because of unbelief and the Gentiles stand by faith. We are expressly told not to be high-minded, but to fear. Another of those heresies is that the church replaces Israel in the promises of God. This is being high-minded. The reason we should fear is that Israel is precious in the eyes of the Lord.

Isaiah 43:4 *Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.*

Verse 21

“Take heed”: Those of us who are Gentiles must be careful of our attitude toward Israel.

Psalm 122:3 *Jerusalem is builded as a city that is compact together:*

Verse 22

There is in God both severity and goodness. In our day, 2018, there seems to be a reluctance to think of God as a severe God. We realize there have always been those who were somewhat eccentric in this subject. However, when this thinking is applied to the coming of the Lord, we come up with the thinking that the rapture will be for the whole church and not just the over-comers. These are saying it doesn't matter the lack of sanctification, they will be ushered into the throne room no matter the life-style. It seems that some don't want to think of God as a God of judgment.

Those who are reluctant to think of the severity of God need only to remember World War II and the millions of Jews who suffered so terribly at the hands of the leader of Germany. Also, history tells us of the atrocities of Titus in 70 AD. These atrocities were such that we wouldn't want to put them in print. Judgment is considered God's strange work. Nonetheless, He is a God of judgment. He has prepared eternity in an awful place for those who reject His offer of a Savior who loves them.

Verse 23

Uppermost in the mind of God is His plan of reconciliation for Israel. There are many prophecies given us that say that Israel will be restored.

Notice in that prophecy, The Lord Himself said, “I will pour upon the house of David and Jerusalem the spirit of grace. **Zechariah 13:8 & 9:** two thirds of the nation will be cut off. Only one third will be left alive. That one third will accept the Lord.

Verse 24

Paul continues his discussion of the restoration of Israel. He is saying it is very reasonable to expect that Israel could be grafted back into their own olive tree. The olive tree of which the Gentiles were cut out of was a wild olive tree, yet they were grafted into the good tree and began to bear fruit unto God. So if that joining worked well, why couldn't we expect Israel to be grafted back into their own olive tree? The devil has never given up his efforts to side track God's plans for Israel. The descendants of Abraham through Ishmael never stopped their persecution of Israel. But we have God's promise that they will be restored.

Verse 25

When any of God's people are ignorant of God's plans to restore Israel, it is a great loss. There could be some unbelief involved in this problem. This awakening in Israel is waiting for the fulness of the Gentiles.

16 After *Acts 15:14-16 14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. 15 And to this agree the words of the prophets; as it is written, this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:*

Notice: "After this." This is the fulness of the Gentiles.

Verse 26

"All Israel shall be saved." There has been much controversy on this verse. This is the same time mentioned in verse 12 called fulness. Also the same as verse 15, "life from the dead." The reference in Zechariah 12:10 puts this time in the tribulation, probably near the end of that seven years. Remember by the time the Jews recognize Jesus, there will be only one-third left. We believe when it says "all Israel", that is exactly what it means.

Verse 27

These verses are showing us the fulfillment of the covenant he had made with them long ago.

Jeremiah 31:31 *Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:*

Israel is not yet enjoying this new covenant. Note verse 33 of Jeremiah 31: "After those days." This is referring to the days of judgment. The church is enjoying this covenant now.

1 Corinthians 11:25 *After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.*

For Israel, the expression of this new covenant will be in the Millennium.

Verse 28

"Concerning the Gospel"

From the perspective of the Gospel, the nation of Israel are enemies because of their rejection of Jesus Christ and sending Him to the cross.

"As touching the election." God had chosen Israel long ago.

Deuteronomy 7:7-8 *The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: 8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.*

Chapters 9-11 of this book are telling us how God is going to keep His promise to Israel His elect.

Verse 29

God's gifts to men and His calling will not change. God never makes a mistake and He is able to fulfill His promises. Paul has repeated this promise to Israel many times. However, it seems that some have trouble accepting its eternal validity. None the less, there is no repentance with God. That is to say, He will not revoke His promises to Israel. We say God does not repent; He has at times changed His course regarding judgment, when men interceded for a reprieve.

Exodus 32:14 *And the LORD repented of the evil which he thought to do unto his people.*

Verse 30

At the time of Genesis 12, the call of Abraham, God begins to make promises to men. His promises included both Jew and Gentile. It was a sovereign act of God to choose Israel. They were a small nation in number. God worked with them until Christ. The Jews rejected God's control over them, choosing rather their own association in the Law. This opened the door to the Gentiles.

Acts 13:46 *Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.*

Verse 31

The Jews rejected God's Son to be their Savior, giving the Gentiles a time to be merciful to the Jew. This is the time God begins to establish the Church. In the Church, there is neither Jew or Gentile. However, many of the nation of Israel have been born again, accepting Jesus as their Savior. As a nation, Israel will recognize Christ at the end of the Tribulation.

Zechariah 12:10 *And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*

Verse 32

"God hath concluded them all in unbelief."

Galatians 3:22 *But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*

Paul states in **Romans 3:19**: "That every mouth may be stopped." Also in **Romans 3:9**: "We have before proved both Jew and Gentile, all are under sin."

"That He might have mercy upon all." This opens the door of salvation to both Jew and Gentile. This was the heart of God, to give all the world opportunity to be saved.

John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

Verse 33

As we contemplate these wonderful studies, we are made to marvel at the depth of the riches of God's wisdom and knowledge. We cannot help but think how shallow and empty is the wisdom of man.

1 Corinthians 3:19-20 *For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. 20 And again, The Lord knoweth the thoughts of the wise, that they are vain.*

How unsearchable are His judgments.

Psalm 36:6 *Thy righteousness is like the great mountains; thy judgments are a great deep: O LORD, thou preservest man and beast.*

We are privileged to have the Spirit in us.

1 Corinthians 2:10 *But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.*

Verse 34

We all stand in awe of the greatness of our God. Our words can hardly describe some of the things we see here; not thinking of the things we cannot see or even imagine.

Jeremiah 9:23-24 *Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: 24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.*

Verse 35

The Jew had the feeling that because they had been given the Law, that the Law gave them the right to their own merits or that they had a claim on God.

1 Corinthians 4:7 *For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?*

None of God's mercies are given as a matter of debt. They must be given by grace and mercy.

Verse 36

God is the source of all blessings and the fountain of life to all mankind that seek Him. God never called on man in all that He created.

Job 38:4 *Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding*

Job 41:11 *Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.*

The reason or purpose for the forming of all things was for God's glory.