

Romans 11:19-36

19. You will say then, "Branches were broken off that I might be grafted in."

- A. This is a Gentile that speaks up boasting that room had been made for him to be added into God's covenant tree.

20. Well *said*. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear.

A. Well- Gr. *kalos*- *good*

1. It was good that this Gentile understood that he originally was not a part of God's plan and was later added. What was not good was that he misunderstood why. It was not because of anything good in him, but because of the goodness of God!

B. unbelief- Gr. *apistia*

1. They were broken off because of their unbelief, not God's predetermined plan to destroy them.

C. stand- Gr. *histemi*

1. The only way we are going to be able to stand before God and this world is by faith.

D. haughty- Gr. *hupselophroneo*- pres. act. imp. *stop being high minded, lofty in thinking*. This was happening and Paul here says stop it!!

1. One of the most inappropriate things to do is to get prideful for the grace that was given to us.
2. This is so common however. We receive a gift and then boast about it! This is crazy! This will happen though if we walk according to the flesh. The flesh wants to take credit for anything and everything! The flesh even wants to steal God's glory! When we start feeling pride rise up for the gifts in our life, it is a sign the flesh has started to take ascendancy.
3. We need to be aggressive with prideful thoughts when they first come. We need to bring these thoughts immediately to the obedience of Christ. [2 Cor. 10:5] Thanksgiving is so important to stay in humility. Thanksgiving is the acknowledgment of receiving something given from the outside of us.
4. The Corinthians had fallen for this trick of Satan. They were boasting about their gifts and what they had received from the Lord. Paul asked them, "If you received what you have then why are you boasting about having things as if you did not first receive them" [*in other words you boast that they were yours inherently*]. [1. Cor. 4:7]

E. fear- Gr. *phobeo*- *to fear, be afraid; to reverence, venerate, to treat with deference*

or reverential obedience and worship

1. We get the English word phobia from this word. This Greek word can mean fear as in terror. It also can mean *to reverence, venerate, or even worship*.
2. [Matt. 4:10] Jesus answered Satan's request for worship with a quote from the OT. He said that he was to **worship** the Lord God and only Him serve. This is a quote for [Deut. 6:13] which says you shall **fear** the Lord your God and shall serve Him. Jesus equated worship of God to fearing Him.
3. [Eph. 5:33] The wife is told to reverence [Gr. **phobeo**] her husband.
4. We are not to have a terror of God but a wholesome reverence and worship of God alone.

21. For if God did not spare the natural branches, He may not spare you either.

A. **spare**- Gr. **phedomai**- *to abstain or (objectively) to treat leniently*

B. **natural branches**- unbelieving Israel

C. **He may not spare you either**

1. This is a dire warning to those who stray away from trust in God's grace through faith in Jesus. If we start trusting ourselves for our standing with God we are on very shaky ground. The most dire warnings in the epistles are given to those who were leaving faith in Christ to trust in their own works or merits. [Gal. 5:2-4, Heb. 6:4-6, Heb. 10:26-31]

22. Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off.

A. **Therefore consider the goodness and severity of God**

1. **consider**- Gr. **eido**- *to know by perception or seeing*

a. God's dealings with Israel and the Gentiles were to be visuals of both God's goodness given by grace and received by faith and also God's severity towards self righteousness and unbelief.

b. We can know and see God's goodness today by continuing to trust God's grace through the finished work of Christ.

2. **goodness**- Gr. **chrestotes**- *moral goodness, integrity; benignity, kindness*

a. By trusting and receiving God's grace we experience God's moral goodness, integrity, and kindness. Grace teaches us to deny ungodliness and to live soberly and righteously in this present world. [Titus 2:12]

3. **severity**- Gr. **apotomia**- *to cut off*

- a. Self righteousness and pride cuts us off from God's grace, moral goodness, integrity, and kindness.
- b. Religious people preach holiness real hard but inwardly they feel cut off from God and that they are not doing enough. This feeling is correct. God demands perfection and each human heart knows they have not measured up. We can be free from this bondage by putting our faith in the perfect obedience of Jesus on our behalf! This finished work is both perfect and eternal. Our heart as a place of eternal rest in the finished work of Jesus Christ! Our faith in Christ gives us an eternal hope of experiencing the eternal goodness of God.

B. on those who fell, severity

1. These are the unbelieving Jews

C. but toward you, goodness

1. These are believing Gentiles

D. If you continue in His goodness

1. That is if they continue in faith in His grace through Christ and not turn to trust in their own imperfect works and self righteousness. Paul's most strong warnings were to those who were doing this. [Galatians and Hebrews]
2. Although this section of scripture is not really talking about individual salvation but God's dealing with Israel and the Gentiles, it is possible to turn totally from grace through Christ and be lost. It is possible to renounce your faith in Christ. This is rare and is caused by a severely hardened heart. Sin and legalism [unbelief] will produce a hardened heart.
3. [Colossians 2:6]- As you have received Christ Jesus the Lord, so continue to walk in Him.

E. Otherwise you will be cut off

1. This section of scripture is not really speaking of individual salvation. The subject is Israel and the Gentiles. Israel was cut off because of their unbelief in the Messiah and the Gentiles were accepted because of their faith. If the Gentiles harden their heart and turn from Christ, then God will cut the Gentiles off.

23. And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.

A. And they also

1. Israel

B. if they do not continue in unbelief

1. This sentence would be foolish and unnecessary if God was the cause of their unbelief.
2. This sentence means that people can choose to believe or not believe. God is not the determinate of this.

C. will be grafted in, for God is able to graft them in again.

1. for God is able

- a. God is able to make all grace abound to those who choose to believe! [2 Cor. 9:8]

24. For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who *are* natural *branches*, be grafted into their own olive tree?

A. For if you were cut out of the olive tree which is wild by nature

1. The Gentiles

B. and were grafted contrary to nature into a cultivated olive tree

1. contrary to nature- Gr. *para phusis*- *beside [against] nature*

- a. Grafting in nature is to take a good tree and graft into a bad tree. Here we see a bad tree grafted into a good one. This is against nature. God is able to do anything!

2. cultivated olive tree- Gr. *kallielaios*- *the garden olive as opposed to the wild olive*

C. how much more will these, who are natural branches, be grafted into their own olive tree?

1. Israel will be grafted back into the New Covenant when they turn to Christ and believe during the Tribulation period.

25. For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.

A. For I do not desire, brethren, that you should be ignorant of this mystery

1. **I do not desire that you are ignorant-** Every time Paul uses this phrase in his writings the people who he is writing to are ignorant of the very thing he does not want them ignorant of! These things are also what people usually are ignorant about today! ie. baptisms [1 Cor. 10:1] spiritual gifts [1 Cor. 12:1] the dead and our resurrection (eschatology) [1 Thess. 4:13]

2. mystery- Gr. *musterion*- *what has been hidden but now is revealed*

- a. The church and the age of grace was a mystery in the Old Testament. It was not clearly prophesied. For the mystery of the church to take place there must also be another mystery which is the blindness of Israel until

the fulness of the Gentiles has come in.

- b. This blindness was a result of Israel's rejection of their Messiah, not something God made happen to them irrespective of their will.

B. lest you be wise in your own opinion

1. **wise in your own opinion**- Gr. **phronismos heautou**- *intelligent and prudent in yourselves*

- a. We are never intelligent and prudent inherently.
- b. Again the flesh like to take credit for things it had nothing to do with!
- c. The flesh wants to boast in how intelligent and prudent it was in believing upon Christ when others are blinded to who He is and what He has done. We do not come to understand Christ and salvation by natural intelligence. We understand by way of revelation which is of the grace of God.

C. that blindness in part has happened to Israel

1. blindness **in part**- Gr. **porosis apo meros**- *hardened from a measure, partially hardened*

- a. **in part**- This means that there are some Jews that are repenting from their dead works and receiving revelation of Christ and believing upon Him.

D. until the fullness of the Gentiles have come in

1. **fullness**- Gr. **pleroma**

2. **have come in**- Gr. **eiserchomai**- *eis- into; erchomai- to come*

3. The hardness of Israel's heart will continue until all of the Gentile church is saved. Jesus called this "the times of the Gentiles." [Luke 21:24] This term "times of the Gentiles" is not just positive in that the Gentiles are being saved, but also the time period where Gentiles are ruling or afflicting the nation of Israel.

26. And so all Israel will be saved, as it is written: "THE DELIVERER WILL COME OUT OF ZION, AND HE WILL TURN AWAY UNGODLINESS FROM JACOB;

A. And so all Israel will be saved

1. As we have seen that not all Israel is Israel. Only believing Jews are counted as the true Israel. Believing Gentiles have also been grafted into true Israel.
2. The word saved here means to be delivered from Messianic Judgment.

B. as it is written: "The Deliverer will come out of Zion,

1. **as it is written**- [Isaiah 59:20]

2. **The Deliverer**- Gr. **ho rhuomai**- *The One delivering*

3. **Zion**- Gr. **Sion**- *a hill of Jerusalem*

- a. A title for Jerusalem- [2 Sam. 5:7, 1 Kings 8:1]

- b. metaphorically used for the city of God in heaven, the Heavenly Jerusalem- [Heb. 12:12]
- c. Also metaphorically this term is used for the church.
- d. In Isaiah it says the Deliverer will **come to** Zion but here it says He will come **out of** Zion. Both are true. Jesus is coming to deliver natural Jerusalem, but He will be coming out of the Heavenly Jerusalem to do it.

C. and He will turn away ungodliness from Jacob;

- 1. **turn away**- Gr. **apostrepho**- *to remove anything from anyone*
- 2. **ungodliness**- Gr. **asebia**- *want of reverence towards God, impiety, ungodliness*
- 3. **Jacob**- This was the natural name given to Isaac and Rebecca's son. This man was conniving, tricky, and selfish. The name Jacob means supplanter. This is a type of the unbeliever who lives by their flesh. Later after wrestling with The Angel of the Lord, his name was changed to Israel- *the prince that prevails with God*. This is a type of a believer who trusts God.
 - a. Here we see that Jesus will come and turn away ungodliness from Jacob- the unbelieving Jews who trust in themselves. They have been wrestling with God but will cease and trust their Messiah!

27. FOR THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS."

A. For this is my covenant with them

- 1. God had the New Covenant ready for Israel when He came, but they in large part rejected their Messiah. He then took this New Covenant and offered it to the Gentiles.
 - a. The New Covenant was promised to Israel in the OT- [Jer. 31:31]
 - b. The church has believed upon Christ and are in this New Covenant- [Heb. 8:8-12, 10:17-18]
- 2. God does not have one covenant for the Gentiles and another for the Jews. There is only one New Covenant for both. Salvation through faith in Jesus' finished work is offered first to the Jews and then to the Gentiles. [Rom. 1:16] A Jew has to get saved the exact same way a Gentile does- by faith in Jesus Christ.

B. when I take away their sins

- 1. It is a glorious fact that in the New Covenant all our sins are dealt with forever! Believers have experienced this now, but when Israel believes in the Tribulation they will enjoy the New Covenant as well! This is what the NT says about our sins:
 - a. We have remission of sins- [Acts 2:38]
 - b. Our sins are blotted out- [Acts 3:19]

- c. We have forgiveness of sins- [Acts 5:31]
- d. Our sins are washed away- [Acts 22:16]
- e. Our sins are covered (as in paid for)- [Romans 4:7]
- f. The sins of the body have been put off- [Col. 2:11]
- g. Our sins have been purged- [Heb. 1:3]
- h. Our sins has been propitiated- [Heb. 2:17]
- i. Our sins are remembered NO MORE- [Heb. 8:12]
- j. Our old sins have been cleansed from our old sins- [2 Pet. 1:9]
- k. Our sins are taken away- [1 John 3:5]

28. Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers.

A. Concerning the gospel they are enemies for your sake

- 1. **enemies** -Gr. **ecthos**- *hostile, hating, and opposing another*
- 2. **for your sake**- Gr. **dia humas**- *because of you*
 - a. The Jews persecuted Jesus and His followers.

B. but concerning the election they are beloved for the sake of the fathers

- 1. **the election**- God chose Israel to be His
- 2. **for the sake of the fathers**- Abraham, Isaac, and Jacob
 - a. God has not forgotten His promises to Abraham, Isaac, and Jacob about their descendents. However, God is not going to go against His prescribed conditions for salvation which is faith in Jesus Christ.
 - b. God can get His plan accomplished and still not violate human will. This displays God's wisdom and power!

29. For the gifts and the calling of God are irrevocable.

A. the gifts- Gr. **charisma**- *a favor with which one receives without any merit of his own; the gift of divine grace; grace or gifts denoting extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ*

B. the calling- Gr. **klesis**

- 1. Not only are God's gifts by grace but so also is His calling! [Gal. 1:15]

C. irrevocable- Gr. **ametamelatos**- *not changing or repenting of later*

- 1. This word means to make a decision or decree and then later change it.

D. God always gives us gifts that are requisite for our calling. Once God gives gifts of grace and a calling of grace, He will not change His mind and take them back. Both are of grace and not what we deserve. Neither can we demerit them!

E. In context the verse is talking about that the gifts and calling of the nation of Israel will not be removed. It is interesting to note that a large majority of the most wealthy people in the world are Jews. However, it is usually non-religious Jews

that prosper and not the religious ones. This is because the blessing of Abraham is a covenant of grace and not works. The Jews that have returned to the observance of the Law are the ones that are poor in Israel! The blessing of Abraham does not work under the observance of the Law. It is undeserved.

F. The gifts and calling of God on your life friend is irrevocable! God has not changed His mind about them. I don't care how bad you have blown it in life! They were given to you by grace! You did not merit them and you cannot demerit them! Don't let the enemy rob you of the gifts and calling that belongs to you. You are needed in this world! Your gifts and calling are needed in this world! Jesus has need of you!

30. For as you were once disobedient to God, yet have now obtained mercy through their disobedience,

A. **once disobedient**- Gr. **apeitheo**- *to be unpersuaded; to not believe.*

1. disobedience is synonymous to unbelief in the NT.

B. **obtained mercy**- Gr. **eleeo**- *to receive compassion*

1. We receive compassion from the Lord by faith.

C. **disobedience**- Gr. **apeitheo**- *to be unpersuaded, to not believe*

1. It was the fact that Israel was unpersuaded by Christ that He was the Messiah and thus rejecting Him, that God turned to the Gentiles to offer them the New Covenant.

31. even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy.

A. God chose Israel to show mercy and His salvation to the Gentiles. It was the Messiah's call to be a light to the Gentiles. [Is. 42:6, Is. 49:6, Is. 60:3, Luke 2:32] God intended that Israel with their Messiah take that mercy and salvation to the ends of the earth. However, Israel became legalistic and unbelieving. This led Israel to hate everyone that were not like them. They even ended up rejecting their own Messiah and salvation. Dead religion always leads to hate and unbelief. Because of this, God Himself turned to the Gentiles to save them with the gospel. Now that the Gentiles have received His love, mercy, and salvation, they should then take the gospel back to Israel. Even though Israel are enemies against the church, the church should reach the gospel out to them in love.

B. Israel will continue in their blindness until the fulness of the Gentiles come in. During the Tribulation a large part of Israel will turn and believe upon their Messiah. They will look upon Him whom they pierced. [Zech. 12:10]

32. For God has committed them all to disobedience, that He might have mercy on all.

A. For God has committed them all to disobedience

1. **committed-** Gr. *sugkleio*- *to shut up together in prison*

- a. God gave the Law to Israel as a test case for all humanity. Just like a scientist takes out a sample of water from a well and tests it and then makes a judgment on the whole well whether to condemn it or approve it, so God did with Israel and the world. Israel was found to be sinners. The test case for humanity [Israel] was condemned so the whole world was found sinners and guilty as well. [Rom. 3:19] God shut up all men in the prison of guilt.
- b. By giving the Law to Israel the whole world saw that works cannot save. This only left the option of believing in order to be saved. God condemned all men's works and placed them in the prison of guilt that all might look to God's grace by faith. [Gal. 3:22- *But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.*]

B. that He might have mercy on all

1. This does not teach universalism! Again the subject of these last three chapters is Israel and the Gentiles. God shut up Israel and the Gentiles in the prison of guilt and condemnation so that he might offer salvation freely by grace to be received by faith. Notice Galatians 3:22 above- all were confined under sin, that the promise BY FAITH in Jesus Christ might be given to **THOSE WHO BELIEVE.**
2. Again these chapters have been misused by the Sovereignty of God camp to say that God chose people to save and others to send to hell. NO! God chose Israel as a test case of humanity to show that all of humanity is corrupt and worthy of condemnation. He did this so that He could offer to the world the gift of His love through Jesus Christ to all those who believe. Man's works were condemned by the Law, so this left the only other option which was to be saved by faith in Christ.

33. Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!

A. Oh, the depth of the riches both of the wisdom and knowledge of God!

1. **depth-** Gr. *bathos*- *profundity, that is, (by implication) extent; (figuratively) mystery*
2. **riches-** Gr. *ploutos*- *wealth*
3. **wisdom-** *sophia*- *wisdom, broad and full of intelligence; used of the knowledge of very diverse matters*
4. **knowledge-** Gr. *gnosis*- *knowledge signifies in general intelligence,*

understanding

- a. God wants those who have been saved by grace through faith to understand the depth of God's riches of wisdom and knowledge!
- b. The Holy Spirit was sent into our hearts that we might understand the **deep** things of God! [1 Cor. 2:10]
- c. Paul prayed prayers that we would understand the **depth** of God's love and to have a spirit of **wisdom and revelation knowledge** of God so that we could know the **riches** of God that are in the saints! [Eph. 3:18-20, Eph. 1:17-19]

B. How unsearchable are His judgments and His ways past finding out!

1. **unsearchable**- Gr. **anexereunētos**- *not searched out*
2. **judgments**- Gr. **krima**- *decisions*
 - a. No human mind can search out God's judgments. These must be received by revelation knowledge given by the Holy Spirit. [1 Cor. 2:9-10]
3. **ways**- Gr. **hodos**- *paths*
4. **past finding out**- Gr. **anexichniastos**- *not able to track, untraceable.*
 - a. No human mind can track God's path. There are some good Indian trackers, but no man unaided by the Holy Spirit can track God's steps. We must accept God's ways by faith. We can know and walk in God's ways by revelation of the Word and of the Holy Spirit.

34. "FOR WHO HAS KNOWN THE MIND OF THE LORD? OR WHO HAS BECOME HIS COUNSELOR?"

A. For who has known the mind of the Lord?

1. No person has known the mind of the Lord. However, when we get saved the mind of the Lord is given to us. We now have the mind of the Lord! [1 Cor. 2:16] The Holy Spirit and the Word of God convey to us the mind of the Lord.
2. [1 Cor. 2:16]- For "WHO HAS KNOWN THE MIND OF THE LORD THAT HE MAY INSTRUCT HIM?" But we have the mind of Christ.
 - a. Now that we have the mind of Christ the Lord may instruct us through His Word and His Spirit!

B. or who has become His counselor?

1. **counselor**- Gr. **sumboulos**- *one who gives advice*

35. "OR WHO HAS FIRST GIVEN TO HIM AND IT SHALL BE REPAYED TO HIM?"

- A. This verse brings out the doctrine of grace. God always gives first and man then

receives by faith. Anything man gives to God is what has first been given. In legalism man tries to first to give to God and have Him repay them. This is pride and arrogance.

- B. God always gives to us first out of grace- unmerited favor and it is our decision to receive it or not by faith. Anything we give to God simply is returning what belongs to God.
- C. Tithing is such a principle. All the finances we have God first gave to us freely and by grace. We by faith return to Him a portion to honor Him. If we give thinking that we are giving to God first and that God must repay us, then we will be left disappointed.

36. For of Him and through Him and to Him are all things, to whom be glory forever.

Amen.

A. For of Him

- 1. God is the source of creation

B. through Him

- 1. All things were made by and through the Lord

C. and to Him are all things

- 1. All things were made for the Lord.
- 2. Atheists miss the whole point of existence! Their life is meaningless.
- 3. If we believers will center our life around the person of Jesus and His finished work we will find the true meaning to our lives! May our sermons be filled with the person of Jesus and His finished work! May our minds be preoccupied with the person of Jesus and His finished work! If this is the case then our lives will have the significance and meaning that truly satisfies us and gives God the glory due Him!

D. Amen.

- 1. So be it! It is so!