

## God's Grace: Covenant Blessing to Jew and Gentile

### Romans 11:11-24

#### Summary

1. Romans chapters 1-8 define the essential Gospel
2. Romans chapters 9-11 cover God's sovereignty; His promises and the Jewish and Gentile responses to the Gospel

1. The Jewish response to the Gospel? Mostly one of rejection
2. The Gentile response to the Gospel? Many accepted the Gospel
3. How does Paul explain these responses? (Big picture)

1. Chapter 9:1-29

In God's sovereign purposes (9:11,21-22), mercy (9:15,16,18,23) and justice (9:14), He elected (chose) a people for Himself from amongst the Jewish nation (e.g. Isaac not Ishmael; Jacob not Esau—Rom.9:6-13) (see too Rom.8:28-30).

Moreover, thankfully, God promised Abraham that He would also confer salvation on the Gentiles (Rom.9:24-26; Gen.12:3)

Had God not done this, nobody would be saved (9:29)

2. Chapters 9:30-10:21

"Righteousness" (Meaning: conformity to God's moral law) is impossible through human attempts at obeying the law.

"Israel who pursued a law of righteousness, has not attained it" (Rom.9:31-32; 10:3)

But, righteousness ("the righteousness that comes from God"—Rom.10:3) can be had through, "Christ who is the end of the law (*meaning: the fulfilment of the law on our behalf as our Representative*)" "so that there may be righteousness for everyone who believes" (Jews and Gentiles) (Rom.10:4; 9:30; 10:3,6).

This righteousness is credited to the true believer (*meaning: the one who from the heart has called on the Lord*) (10:8,10,13) and believes that, "Jesus is Lord" (*meaning: Jesus is sovereign King*) and, that "God raised Him from the dead"—(*meaning: Jesus' perfect substitution for sin on our behalf is accepted by the Father*) (Rom.10:9). God justly views the believer as having perfectly obeyed the law because of Christ's obedience to the law on behalf of the elect, and sees our sin atoned for through the death of His Son.

Tragically, "Not all the Israelites accepted the good news" (Rom.10:16) about Christ; despite the fact, that they had heard the Gospel (10:18); and that, "all day long" (God) graciously held out His, "hands to a disobedient and obstinate people" (10:21).

Thankfully, this is not the end of the story. God is faithful to His covenant promise to Abraham (to save Jews and Gentiles-Gen.12:3) and has purposed to use the salvation of the Gentiles to, "make you (Israel) envious by those who are not a nation" (10:19)

3. Romans 11 (Part 1+2)

As proof that God has not completely rejected His Jewish people, "whom He foreknew" (11:2); Paul used the example of himself (Rom.11:1) and that of Elijah (11:2-4). "So too, at this present time there is a remnant chosen by grace" (11:5) and not works (11:6).

And, because Israel in their arrogance, rejected the gospel (as they had consistently done through the OT), and sought to save themselves instead (11:7 see too 9:31; 10:2-3); "God hardened" them (11:7-8) and judged them (11:9-10)

1. The nature of the Israel's fall (11:11a; Gen.17:7)
2. God's grace triumphing over transgression (11:11b,12a,14)

1. What is the nature of Israel's transgression?
2. Result: God hardens Israel
3. The outcome of Israel's hardening (11:11b,12a)
4. What is one purpose in God granting grace to the Gentile world? (11:11b,14)
  1. Israel will be made "envious" (11:11b)
  2. What will make the Jewish people envious? (11:11b,15)
  3. The salvation of the Jews mean for the world? (11:12b,15b)
    1. The full inclusion and the fulfillment (11:12b)
    2. What does "life from the dead" refer to? (11:15b)
      1. It could refer to the final resurrection of the dead
      2. It could be used figuratively of Israel's eventual salvation
3. Paul's pleasure in being an apostle to the Gentiles (11:13-14)
  1. God commissioned Paul to take the Gospel to the Gentiles (Acts 26:16ff)
  2. Paul's hope through his multiple pronged ministry
4. Pride in the hearts of some Gentile Christians at Rome (11:16-24)
  1. Understanding Israel's origin (11:16a)
    1. The first piece of the dough/part of the dough first-fruits" (11:16a)
    2. "If the root is holy, so are the branches" (11:16b)
    3. The meaning of "holy" (11:16)
  2. Gentile arrogance (11:19)
5. Gentile pride demolished
  1. The principle of the "first-fruits" (11:16)
  2. The priority of the "root" over the "branches" (11:17-18)
    1. The wild olive branches refer to the Gentiles (Eph.2:12)
    2. God grafted Gentiles into the nourishing sap of the cultivated olive root (Israel) and through our relationship with Him, we now bear fruit
6. The warning (11:21-24)
  1. Jew and Gentile are saved by grace, through faith, in God's mercy alone
  2. Grace results in a necessary attitude
  3. Arrogance is a denial of God's gifts of grace and faith

Conclusion