

Romans Chapter 11

Before we begin studying Romans chapter 11, please review what we learned in Romans chapter 10 by circling the correct answers.

1. In Romans 10:1, is it scriptural for Christians to pray for unsaved people to get saved? **a.** No, we shouldn't do that, **b.** TULIP says God only saves people by Irresistible Grace so no need to pray for them, **c.** Yes, Paul prayed for unsaved people to get saved and so should we.
2. Romans 10:3 - Did the Jews submit themselves to the righteousness of God? **a.** Yes, they did. **b.** No, they did not. **c.** Many thousands of individuals did but not the nation.
3. Romans 10:9 - When Paul writes about God raising Jesus from the dead, what is the connection to the OT that he is referencing? **a.** Enoch being caught up to God in heaven, **b.** The OT book of Hezekiah, **c.** King David and the battle for Jerusalem, **d.** The prophet Jonah and the whale.
4. Romans 10:9 - When the Jews asked Jesus for a sign, Jesus said there would no sign be given it but the sign of the prophet Jonah. What was the sign? **a.** A storm at sea, **b.** A carefree ocean cruise, **c.** Getting swallowed by a whale, dying and resurrecting **d.** A free self-guided walking tour of Ninevah.
5. Romans 10:12 - *For there is no difference between the Jew and the Greek.* What does that mean? _____
6. What did Israel need to do to get saved? **a.** Be more religious, **b.** Do more law keeping, **c.** Give more money, **d.** Never miss a service at the Temple, **e.** Believe on Messiah Jesus.

- VI. Consternation: Israel's Rejection of God's Righteousness (9:1–11:36)
- a. 9:1-33 - Why Israel rejected God's righteousness - Rebellion
 - b. 10:1-21 - Why Israel rejected faith in Christ - Ignorance
 - c. 11:1-36 - Why Israel is removed from the olive tree - Rejection**

Shortened Outline

Romans 9 - Israel's Rebellion
Romans 10 - Israel's Ignorance
Romans 11 - Israel's Rejection

Introduction to Romans 11

Romans 9, 10 and 11 explain: **a.** the mystery of Israel's spiritual blindness, **b.** how God deals with Israel in the church age, **c.** why individual Christians should be praying for and witnessing to individual Jews, to bring them to salvation, **d.** that God and Paul are still focused on justification by faith as God's only plan of salvation for everyone, Jews and Greeks alike.

It is important to understand that, by the first century AD, God had been dealing with national Israel for fifteen hundred years. Despite Israel's history of fifteen centuries of idolatry and rebellion against God, God is not finished with national Israel. National Israel will be restored eventually, after *the fulness of the Gentiles be come in*, Romans 11:25.

How do we know for sure that Israel will be restored and all Israel shall be saved? We know that for sure because: **a.** that's what Romans 11:25-26 says, and **b.** that's what Isaiah 59:20-21 says, and, **c.** we've read and believed Isaiah 54:7-10. If you don't believe what Isaiah wrote in the OT, then you cannot be sure that national Israel will be restored.

Unhitch Christianity from the OT? Never try that at home!

It is important for Christians to believe the Bible, including the OT. Don't fall for the false teaching that we should unhitch Christianity from the OT. That is blasphemous madness. No one in the Bible tried to unhitch Christianity from the OT. Instead, they hitched Christianity to the OT by constantly quoting the OT. Attempting to unhitch Christianity from the OT is motivated by unbelief and God never blesses unbelief. Christians who believe the Bible are, in their understanding, light years ahead of Christians who refuse to believe the Bible, including the OT.

*"For a small moment have I forsaken thee;
but with great mercies will I gather thee.
In a little wrath I hid my face from thee for a moment; but with everlasting
kindness will I have mercy on thee, saith the LORD thy Redeemer.
For this is as the waters of Noah unto me: for as I have sworn that
the waters of Noah should no more go over the earth;
so have I sworn that I would not be wroth with thee, nor rebuke thee.
For the mountains shall depart, and the hills be removed; but my kindness
shall not depart from thee, neither shall the covenant of my peace
be removed, saith the LORD that hath mercy on thee."* Isaiah 54:7-10.

In Romans 11, Paul explains how God deals with national Israel in the church age. That national Israel is spiritually blinded does not mean that every individual Israelite is blinded. Paul makes the distinction between national Israel, which rejected Messiah Jesus, whose branches were removed from the olive tree, and individual Israelites who believed on Messiah Jesus, who are called the remnant. In Romans 11:1-6, the remnant of believing, saved, Christ receiving, individual Israelites is Paul's focus. In Romans 11:7-12, unbelieving, unsaved, Christ rejecting national Israel is Paul's focus.

Throughout the OT, on the law side of Calvary, Luke 23:33, God dealt with Israel as a nation and so we describe it as national Israel, in distinction from individual Israelites. When Paul writes of Israel's blindness, he speaks of the blindness of national Israel, which Isaiah spoke of seven hundred years earlier.

*“And he said, Go, and tell this people,
Hear ye indeed, but understand not;
and see ye indeed, but perceive not.*

*Make the heart of this people fat, and make their ears heavy,
and shut their eyes; lest they see with their eyes, and hear with their ears,
and understand with their heart, and convert, and be healed.” Isaiah 6:9-10.*

In John 12:37-42, Jesus and John the apostle make the distinction between the blindness of national Israel and the truth that, individual Israelites could and were still getting saved. National Israel is blinded but individual Israelites were getting saved, including many among the chief rulers. Do you see the distinction between national Israel being blinded without that meaning that every individual Israelite is blinded? _____

What happened before Israel and Judah were blinded?

Why was Israel blinded?

“Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.” 2 Chronicles 24:19.

“Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:” Isaiah 29:13.

“Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.”

Jeremiah 19:5.

“For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.” Acts 28:27.

“He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them...”

Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:” John 12:40-42.

**Israel did this first -
before God did this to Israel.**

1. Acts 28:27 - *their eyes have they closed*
2. 2 Chronicles 24:19 - *they would not give ear*
3. Isaiah 29:13 - *but have removed their heart far from me*
4. Jeremiah 19:15 - *they have hardened their necks, that they might not hear*

In Romans 11, Paul says the same thing Jesus and John the apostle said, even though the Gospel of John wasn't written until some thirty years after Paul died. The Holy Spirit gave the scripture to Paul by inspiration so that he got it right when he wrote Romans. We know that the apostle Paul and the apostle John met about seventeen years after Paul got saved, on Paul's second visit to Jerusalem, Galatians 2:9. It is probable they had long talks about Jesus and His earthly ministry. Can you imagine being the apostle John or the apostle Paul, both in Jerusalem at the same time and not seeking each other out and having long talks about Jesus?

God turned from national Israel and sent His gospel to the Gentiles, Acts 13:46, 18:6, 28:28. Israel's rebellion and rejection of Messiah Jesus kept national Israel from fulfilling God's plan for Israel to evangelize the Gentiles, so God used the remnant of believing Israelites, to take the gospel to the Gentiles. The Gentiles gladly received the gospel and believed on Messiah Jesus.

When God turned from national Israel, to the Gentiles, in Acts 13:46, 18:6 and 28:28, He had a wise purpose. Israel's rejection of Messiah Jesus and the gospel was not a surprise to God. Although national Israel rejected the glorious gospel of Christ, the Gentiles joyfully heard and accepted it. As a result, saved Gentiles have been evangelizing individual Israelites for almost 2000 years.

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, Hath God cast away his people? - In light of what I said in Romans 10:20-21, *I say then*. Paul is building a logical argument based on the truth of God, revealed in the Bible. Some people are so selfish they reject truth; others are dishonest and they also reject truth. Nonetheless, Paul hopes the truth of what he says will sway Israel's heart and convince Israel to believe on his and Israel's Messiah, Romans 11:7, the Lord Jesus Christ.

This follows from what Paul said in Romans 10:21. He has just quoted Isaiah 65:2, about Israel being disobedient and gainsaying. Gainsaying means to argue and contradict, to deny, to oppose - that was the way rebellious Israel treated God.

Disobedience and gainsaying, denying, opposing, constantly rebelling and rejecting God's rule over them, refusing to submit to God, describes Israel's contentious interaction with God, century after century. Israel was often adversarial with God. In your life, are you adversarial, angry and rebellious against God? _____ What can you learn from Israel's experience, if you have an adversarial relationship with God? _____

Ancient Israel did not care what God thought about anything. Israel did not have any curiosity about God's truth or God's plans for them or God's will for Gentiles. Israel had no interest in being God's missionaries to the Gentiles, had no desire to be part of God's great harvest of souls, Isaiah 49:6. Are you interested in knowing God's plan for your life, Ephesians 2:8-10? _____

Israel did not have a teachable spirit. *Gainsaying* refers to Israel's obduracy, refusing to change their opinion and course of action, being hardened, callous, unyielding, inflexible, stubborn, pig-headed - admittedly an odd way to describe Israel's refusal to believe the truth God showed them. Israel was unmoved by persuasive logic, immune to reason, unmoved by tender feelings, unmoved by God's great love for them. He (Israel, Romans 11:7), was stubborn, unyielding and murderously hardhearted in resisting God. Do not be like ancient Israel.

Hath God cast away his people - Paul is answering the questions that arise from the fact that Israel, God's elect nation, rejected the God who elected them and the Messiah God sent them. To some people, it looks like God's prophets in the OT failed or the scriptures failed or the power of God failed or God Himself failed. Here are some of the questions Paul is answering related to Israel's rejection of Messiah Jesus and why it happened.

1. Did God fail?
2. Did the gospel fail?
3. Did God's word fail?
4. Did God's apostles fail?
5. Did God's prophets fail?
6. Did God's plans for Israel fail?
7. Did God's promises to Israel fail?
8. Did God's covenant with Israel fail?

Romans 11:1 - God hath not cast away His people, yet. The proof is Paul, who is also an Israelite but who is saved. Paul had not been cast away by God. Paul is part of the believing, saved, heaven-bound remnant of Israel.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6:37.

Paul's point is, if God saved Paul the Persecutor of Christians and didn't cast him out, then the door of salvation is still open to every Israelite in the first century who wants to believe on Messiah Jesus, Acts 3:25-26, and get saved. At the time Paul writes Romans, the winter of AD 57-58, the truth is, God hath not cast away His people. According to Acts 3:26, did God want every Israelite to turn from his iniquities and get saved? _____

The casting away of Israel happens later, in Acts 28:28, in or around AD 62, about four years after Paul wrote Romans. No Israelite knew, at the time Paul was writing Romans, that they only had four years left, until God removed the nation of Israel from the place of blessing for the duration of the church age, aka, *the fulness of the Gentiles*, a time period now, in 2020, 1958 years long (2020 - AD 62 = 1958 years). They didn't know the tragic consequences they would suffer for rejecting Christ, 1 Corinthians 2:7-8.

The consequences of rejecting Messiah Jesus and clinging to the empty ritual of OT law become undeniably clear within twelve years of the writing of Romans, in the First Jewish-Roman War, AD 66-70, and the battle for Jerusalem. Remember the anger of the LORD in 2 Kings 23:26-27.

"Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there." 2 Kings 23:26-27.

That happened historically, when Nebuchadnezzar took Jerusalem in 586 BC. It also happened prophetically, 656 years later, when the Roman General Titus took Jerusalem in AD 70. The [Roman army breached the walls of Jerusalem](#), the Jewish temple was burned and destroyed, the great stones of the temple were dragged away from the temple mount. The table of shewbread, Exodus 25:23-30, and the golden candlestick, Exodus 25:31-40, among other items from the temple, were taken to Rome, paraded through the streets and then some of them were displayed in the Temple of Peace, a temple dedicated to Jupiter, for the viewing pleasure of any pagan Roman who wanted to see them. Here is how Josephus described it.

“When the triumphal ceremonies were over, as the Roman empire was now firmly established, Vespasian made up his mind to build a temple of Peace. This was completed with remarkable speed and surpassed all human imagination. Not only did he have unlimited wealth at his disposal; he also adorned it with paintings and statues by the greatest of the old masters.

In fact, in that temple were collected and deposited all those works that men had hitherto travelled over the whole world to see, longing to set eyes on them even when scattered in different lands. There too he laid up the golden vessels from the Temple of the Jews, for he prided himself on them; but their Law and the crimson curtains of the Inner Sanctuary he ordered to be deposited in the Palace for safe keeping.” Josephus, [The Jewish War VII.5.7](#)

For his rebellion against God, Israel lost his land, his temple, his freedom, his God, his blessing from God and his preeminence among the nations. In addition to those losses, unbelieving Israel's branches were broken off, Romans 11:17, and Israel was removed from the place of blessing for, as of 2020, 1958 years.

If a generation is 33 years, that means at least 60 generations of Israelites have born the judgment of God and the current generation of Jews is still bearing it. If a generation is 20 years, then 98 generations of Israelites have born the judgment of God and the current generation is still bearing it.

Hath God cast away his people - Paul says He did, in Romans 11:15. Is this a contradiction? Is Paul being illogical? No. In Romans 11:1, Paul is saying, God hasn't cast away His people because the remnant, the relatively small group of believing Israelites, the ones who are saved, have not been cast away. Believers have not been cast away but unbelievers will be cast away.

Therefore, God is still saving every Israelite who believes on Messiah Jesus. In Romans 11:15, Paul is referring to unbelieving Israelites, the vast majority of Israel, what we call national Israel, who rejected Messiah Jesus. God's people

cast Him away when they rejected Messiah Jesus and in AD 62, God casts away unbelieving, Christ rejecting, national Israel.

Lest his readers get the wrong idea, that God had cast away His people, Paul hastens to refute that argument in Romans 11:1. It would be easy to assume, after Paul's listing of seven OT arguments about rebellion in Romans 9, that God must have cast away His rebellious, unbelieving people but that would be wrong. Notice how Paul contradicts that argument.

God forbid. - This phrase is used 9 times in the OT and 15 times in the NT. In the NT, Luke uses, *God forbid*, once, in Luke 20:16 and Paul uses it the other 14 times it is found in the NT, including ten times in Romans. In Paul's usage, *God forbid* is a rhetorical device expressing impossibility. It's like saying, No, of course not - that's impossible, meaning: It's impossible that God has cast away His people, Israel. Can Paul prove that God has not cast away His people? Yes indeed. Here is Paul's proof.

For I also am an Israelite, - An Israelite is a blood descendant of Abraham. Why is it impossible that God would cast away His people, Israel? Paul refutes the argument that God cast away His people by pointing out that God hasn't cast him away. Paul is part of the remnant, part of the election (Isaiah 45:4), part of the Israel of God. Each of those describes believing, born again, saved Israelites, not Christ rejecting Israelites. There are no unsaved people in these three groups.

The remnant - believing Israelites - Romans 11:5

The election - believing Israelites - Romans 11:5, 7, 28

The Israel of God - believing Israelites - Galatians 6:16

Paul's reasoning runs like this: If God was going to cast away anyone, it would be me. I persecuted the church and fought against God. If God hasn't cast away me and the believing remnant, then He hasn't cast away Israel. Remember, the remnant is the Israelites who believed on Messiah Jesus and got saved. The Jewish remnant is in Christ, with their fellow Christians, saved Gentiles, who are not part of the Israelite remnant.

**Jesus died for and God is willing to save every Israelite
therefore, God has not cast away His people.**

The size of the remnant grows every time an Israelite gets saved. God is willing to save every Israelite who believes on Messiah Jesus, Acts 3:26, therefore God has *not cast away his people*. At the time Paul wrote Romans 11, God was still

actively working on Israel, using the great apostle to reason with them. Jesus died for everyone in Israel, 1 Timothy 2:4-6, 1 John 2:2, and God wanted everyone in Israel to be saved, Acts 3:26, 2 Peter 3:9. Is that just an opinion or is that the clear teaching of the NT, what the NT actually says? _____

God had good reason to cast Paul away. Paul was a violent persecutor of God's church and God's people. Paul was zealous of OT Judaism, fiercely torturing and persecuting the followers of Christ. Acts 7:58-60, 8:1-3, 9:1-2, 22:4-5, 26:9-11, 1 Corinthians 15:9, Galatians 1:13, 23, 4:29, Philippians 3:6.

Yet instead of casting Paul away, God confronted him and Paul got saved. Someone once asked: Why doesn't God confront me the way He confronted the apostle Paul? The answer is: Because God doesn't use a cannon to knock a jaybird off a peach tree limb. Do you remember the time when God confronted you and you got saved? _____ Is that memory joyful for you? _____

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6:37.

How does the Father give someone to the Lord Jesus Christ. Jesus Himself explains that in John 3:16. He does it according to: *whosoever*.

"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." John 3:16.

If you believe in Jesus, you are a whosoever. The fact that you have believed in Jesus makes you a whosoever.

1. **Whosoever** heareth, shout, shout the sound!
Spread the blessed tidings all the world around:
Tell the joyful news wherever man is found,
Whosoever will may come.

Whosoever will, whosoever will!
Send the proclamation over vale and hill;
Tis a loving Father calls the wanderer home:
Whosoever will may come.

2. **Whosoever** cometh need not delay,
Now the door is open, enter while you may;
Jesus is the true, the only Living Way:

Whosoever will may come.

3. **Whosoever** will the promise is secure;
Whosoever will, forever just endure;
Whosoever will! 'tis life forever more;
Whosoever will may come.
-Phillip Bliss, 1870, 1838-1876

1. What happened in the life of Paul, in Acts 9, which guaranteed he would not be cast away? _____
2. What could Israel have done in the first century, to keep God from casting them away? _____

What God wanted from Israel was obedience - believing on Jesus as Messiah. Do you remember Genesis 12:1-3, 1 Chronicles 16:24, 31, Zechariah 2:8-11? Do you see how those verses explain that Abraham's Jewish descendants would be God's chosen missionaries to the world? _____

Israel should have been God's missionaries to the world

God intended Israelites to be His missionaries to the nations, Genesis 12:3, 18:18, 22:18, 28:14, Isaiah 45:4, 22, 49:6, Acts 13:47. When Israel refused to believe on Messiah, God turned from Israel, to the Gentiles, meaning, the nations of the world, Acts 13:46, 18:6, 28:28. God used saved Israelites from the believing remnant to do the evangelistic work that should have been done by the nation of Israel.

of the seed of Abraham, - Paul had an impressive lineage. He could trace his genealogy all the way back to Father Abraham, Luke 16:24, Philippians 3:5-7. Yet that impressive lineage didn't save Paul. He got saved when he believed on the Lord Jesus Christ as his Savior.

of the tribe of Benjamin. - Beyond the lineage of Abraham, Paul was a Benjamite, Philippians 3:5, a member of the same tribe as King Saul, the first king of Israel, 1 Samuel 9:1, Acts 13:21, and the same tribe as Queen Esther, Esther 2:5. When the Kingdom of Israel split, ten tribes formed the northern kingdom of Israel and the tribes of Judah and Benjamin formed the southern kingdom of Judah, Joshua 18:11, 1 Kings 12:21.

The northern kingdom, Israel, went into Assyrian captivity in 722 BC. Judah, the southern kingdom, went into Babylonian captivity in 586 BC. It was the tribes of

the southern kingdom, Benjamin and Judah, who rebuilt the temple in Jerusalem, Ezra 4:1, after the Babylonian captivity.

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 - Paul's argument is, *God hath not cast away his people which he foreknew* because God hasn't cast me away. There is a threat and a promise in Paul's words. The promise or the reason God hadn't cast away Paul was: Paul believed on Messiah Jesus, received Messiah Jesus, John 1:11-12, and got saved. Paul got in Christ. That's the promise part. Receive Messiah and get in Christ and He will not cast you away; He will not cast you out, John 6:37. That is what Jesus Christ preached to Israel. Who does the Father give to Jesus? All who come to Jesus and believe in Jesus are those whom the Father has given to Jesus.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6:37.

Would you rather have God not cast you out? Come to Jesus and get saved. Would you rather not miss out on all the spiritual blessings the Gentiles are receiving? Believe on Jesus, the resurrected Christ and get in Christ.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:" Ephesians 1:3.

Reasons why we know God has not cast away His people

1. Paul was a saved Israelite and God hadn't cast off Paul, Romans 11:1.
2. In times of apostasy, God always has a remnant, Romans 11:2-5.
3. If some harden their hearts, scripture foreknew that, Romans 11:6-10.
4. God's rejection of Israel was temporary, to send the glorious gospel of Christ to the Gentiles, Romans 11:11-24.
5. God intends to restore Israel, when *the fulness of the Gentiles be come in*, Romans 11:25-27, *and so all Israel shall be saved.*

which he foreknew. - That sounds vaguely TULIP or predestinarian, if you've already bought into false TULIP presuppositions and false TULIP redefinitions of words. So, some Christians, when they read, *foreknew*, assume Paul is teaching Calvinism. That error happens when people accept the false TULIP redefinition

of *foreknew*, while ignoring the biblical definition, meaning and usage of the words, foreknew, foreknow and foreknowledge.

Then, based on ignoring the biblical usage of foreknowledge, foreknew and foreknow, and based on accepting the false TULIP redefinition, they stomp the accelerator and race off down the superhighway of false teaching. Warning: That's the broad way which leads to destruction. Advice: Jump out of that car at the first stop light.

Bible believing Christians are too wise to fall into that philosophical trap. Bible believing Christians always mind the context because minding the context keeps us from believing things that are not true. What the Bible says in context is the focus of our attention. Never allow false presuppositions and false definitions of words to control your thinking.

**It is never right to forsake Bible truth
and replace it with TULIP error.**

Let's get the biblical meaning of foreknew and foreknow. Predestinate, is from the Greek word, προορίζω *proorizō*, pronounced, pra-o-rēed'-zō, Strong's G4309. It means: to predetermine, to determine before, to appoint beforehand, to decide beforehand. A secondary definition is: God decreeing from eternity. That secondary meaning comes from Calvinist philosophy, not from biblical usage.

No biblical usage of predestinate or predestinated in the NT, carries the meaning TULIP assigns to it, which is: God decreeing in eternity past, to choose, elect and save a few people, not many, and leave everyone else unchosen and headed for hell.

Predestinate or predestinated occurs only four times in the NT, always and only, used by the apostle Paul, in Romans 8:29, 30, Ephesians 1:5, 11. No other NT author uses the word, predestinate.

The only 4 times, predestinate(d), is used in the Bible.

1. "For whom he did foreknow, he also did *proorizō* **predestinate** G4309 to be conformed to the image of his Son, that he might be the firstborn among many brethren." Romans 8:29.

2. "Moreover whom he did proorizō **predestinate**, G4309 them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Romans 8:30.

3. "Having proorizō **predestinated** G4309 us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will," Ephesians 1:5.

4. "In whom also we have obtained an inheritance, being proorizō **predestinated** G4309 according to the purpose of him who worketh all things after the counsel of his own will:" Ephesians 1:11.

The same Greek word which is translated, predestinate or predestinated, in the above verses, is found in two more verses, where it is translated as follows.

"For to do whatsoever thy hand and thy counsel proorizō **determined before** G4309 to be done." Acts 4:28.

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God proorizō **ordained** G4309 before the world unto our glory:" 1 Corinthians 2:7.

Romans 8:29 - **to be conformed to the image of his Son**, - In biblical usage, predestination is never to salvation - never, ever, not even one time. *Conformed to the image of his Son*, describes already saved people getting their new body, their glorified body, Romans 8:23, at some point in the future. No saved person gets his new body at salvation. Getting your new body is different than getting saved.

Please don't make the error of assuming that, getting saved and being *conformed to the image of his Son* are the same thing. Being *conformed to the image of his Son*, happens in the future, either at the Rapture or the Resurrection but not at salvation. Is it clear that getting saved, and being conformed to the image of his son, are not the same thing? _____

Since they are not the same thing, remind yourself that the Bible never says any unsaved person was, before the foundation of the world, chosen and elected to get saved. If you disagree, please give the verses that say they were. _____

Predestinate, as Paul uses it, has nothing to do with God, in eternity past, choosing or electing a few people, whom He would die for and then would save by irresistible grace, before they repent, before they have faith, before they

believe, before they call upon the name of the Lord. *Predestinate*, as Paul uses the word (he's the only one in the Bible who uses it), describes people who are already saved. God predestinated already saved people, people who are already in Christ, *to be conformed to the image of his Son*. Do you understand that? ____

Predestination, in the Bible, always and only, applies to people who are already saved. The Bible never says that God predestinates lost, hell-bound, unsaved people to salvation. That statement can be disproved by citing verses, which say that God predestinated unsaved people to get saved. Can you cite any verses which say that God predestinated unsaved people to get saved? _____

When dealing with foreknowledge and predestination, It is important to note that none of the verses about predestination says that God predestinated unsaved people to get saved. Why is that important? _____

Think about that. Since the Bible doesn't say that, we should not believe that or teach that. See if the following makes sense to you. Because the Bible doesn't say that God predestinated unsaved people to get saved, we shouldn't believe and teach that God predestinated unsaved people to get saved? Does that make scriptural common sense to you? _____

Five similar verses about foreknowing **and knowing before**

None of these five additional verses with a similar Greek word, says that God predestinated unsaved people to get saved. Let that sink into your heart and mind. In the Bible, no matter what you believe, no matter what you were taught by anyone anywhere, predestination is never, ever, about unsaved people being predestinated to get saved. We are Bible believers, not philosophical fantasists.

Five other times in the NT, a Greek word similar to predestination, προγινώσκω *proginōskō*, pronounced: pra-ghee-nōs'-skō, Strong's G4267, is used and translated as follows.

1. *Which knew me from the beginning, Acts 26:5.*
2. *whom he did foreknow, Romans 8:29.*
3. *his people which he foreknew, Romans 11:2.*
4. *foreordained before the foundation of the world, 1 Peter 1:20.*
5. *ye know these things before, 2 Peter 3:17.*

Nowhere in the Bible will you ever find unsaved people being predestinated to get saved. The biblical truth is, there are no Bible verses which say what the TULIP people teach.

What you find in the Bible is, God predestinating people who are already saved, to receive something He promised to saved and born again people. You have to get in Christ, before you can be predestinated. No one is predestinated until they get in Christ. Once they are saved and in Christ, they are predestinated to be *conformed to the image of his Son*, but, no one is predestinated to be *conformed to the image of his Son* until they are in Christ. In plainer words, no unsaved man is ever predestinated to be conformed to the image of his Son. In the Bible, predestination is only for saved people. If you're not saved, you're not predestinated. That truth fits perfectly with what the Bible says, in context.

There is never a good reason for walking away from Bible truth and embracing false teaching - anyone's false teaching. There is never a good reason to accept a false definition of foreknowledge and foreknew and foreknow. Seeing the words, foreknowledge and foreknew and foreknow, in the Bible should never make you buy in to TULIP's false philosophy and false definitions.

“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:” Ephesians 1:4.

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.” 1 Peter 1:2.

“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.”
2 Thessalonians 2:13.

The twin heresies, 1. unconditional election to salvation and, 2. irresistible grace in salvation, are never mentioned or taught anywhere in the Bible. The biblical truth is, being chosen is through sanctification of the Spirit and belief of the truth. How do we know that for sure? Because the Bible says that.

“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:” 2 Thessalonians 2:13.

We know that for sure because that is what the Bible actually says in 2 Thessalonians 2:13. It is absolutely plain and simple IF we believe what the Bible says, in context. According to 2 Thessalonians 2:13, we are chosen to salvation through: a. _____ and, b. _____

You have to be sanctified by the Spirit and you have to believe the truth of the gospel, before you can be elect or chosen. Did Jesus ever explain how God sanctifies someone? According to Jesus, in John 17:17, how does God sanctify someone? _____ If we are sanctified through God's word, which is God's truth, is it reasonable to believe that God's truth exists and is available to us to believe? _____ Is God's truth discoverable and knowable? _____ Is God's truth important enough to seek it out? _____ Jesus defined the truth of God in John 17:17. What is the truth of God, according to Jesus? _____ Belief always comes before salvation.

You're not saved until you believe on Jesus. In the Bible, after the resurrection of Christ, God will never save you if you don't believe on Jesus. When you believe the truth of the gospel, that Jesus died for your sins and rose from the dead, you are saved and that puts you in Christ. In Christ, you are saved and that means you are chosen and elect.

No one is chosen and no one is elect before he believes the truth. No one is elect and no one is chosen until he believes the truth of the gospel and gets in Christ. In Christ, you are elect and in Christ, you are chosen because you have believed the truth.

Outside of Christ, you are not elect and you are not chosen because, outside of Christ, you have not yet believed the gospel truth that saves your soul. Does that truth about biblical *foreknowledge* make sense to you now? _____ In the first century AD, God had not cast away his people, which he foreknew. That is a direct reference to Israel, to Israelites, to Jews biologically descended from Abraham.

God holds us responsible for rejecting false teaching and for believing truth. That is part of our job as Bible believing Christians. God is fair so He made sure to give each of us the same 24 hours in a day so that we all have an equal amount of time to read, study, learn the Bible and live for Jesus.

Notice the next phrase in Romans 11:2. Paul asks: Don't you know what the scripture says to Elijah? Do you understand what Paul is saying? We are supposed to know what the scripture says and what the scripture means.

Wot ye not what the scripture saith of Elias? - Wot means: to know. Don't you know what the scripture says about Elijah?

We last saw a similar word, wit, in Romans 8:23. Wit, and wot, are words meaning, to know. To wit is an old term, meaning, to know, or, namely, or, that is

to say. It is also a legal term, meaning: to know or to clarify or, in plainer words, or, here is more information. It is a term, currently used in the twenty first century in law courts, law offices and real estate offices, in deeds and other legal documents. In the Bible, wit is used ten times, in the first person singular, as *wot*, Genesis 21:26, 44:15, Exodus 32:1 and seven other places.

Wist, the past participle form of, *to wit*, is used 13 times in the Bible, Exodus 16:15, 34:29 and eleven other places. It is also used one time in the Bible as a present participle, *wittingly*, in Genesis 48:14. Do you have your wits about you? _____ Do you know what you're doing? _____

Paul is asking the question: *Wot ye not*, meaning, Don't you know what the scripture saith of Elias? As he has done numerous times in Romans, Paul quotes Isaiah the prophet.

Do you know what the scripture says? _____ Do you know the biblical definition of Bible words? _____ Do you know the biblical context? _____ Are you obeying the command in 2 Timothy 2:15? _____ Do you know that 2 Timothy 2:15 was not just written to preachers? _____ Are you studying the Bible? _____ Do you know what it means to study the Bible? _____ Study means: devoting time to acquiring knowledge; observing, reading and understanding what you are studying.

how he maketh intercession to God against Israel saying, - Intercession means: to pray to God for someone. Intercession can be positive, in the sense that we pray for God to bless someone or, intercession can be negative, in that we pray to God to stop someone's wickedness. In Elijah's case, his intercession was negative, *against Israel*, to protect God's prophets and Elijah himself, from the wicked, rebellious, God hating, murderous minions of King Ahab and Queen Jezebel.

890 years before Paul wrote Romans, says Paul, Elijah made intercession against Israel. In plainer words, in the first century AD, Israel's sin of murderous rebellion against God is at least 890 years old. We saw in Romans 9, that Paul quoted the OT seven times about rebellion, as part of his argument pointing out first century Israel's rebellion against God. Now Paul doubles down on his rebellion argument, quoting Isaiah's citation of Elijah's prayer against rebellious Israel.

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, - Elijah (translated from Hebrew to English) in the OT, is called Elias (translated from Hebrew to Greek to English) in the NT. He lived from 904-850 BC. Elijah is the one who said: *Lord, they have killed thy prophets.* Remember the prominence of Elijah in the Bible. Elijah is mentioned 69 times in 63 verses in the OT. Elias, the NT name for Elijah, is mentioned 30 times in 30 verses, in the NT. Elijah/Elias shows up with Jesus and Moses on the mount of Transfiguration in Matthew 17:3.

In Elijah's day, rebellious Israel, under King Ahab and Queen Jezebel, was searching for God's prophets, hunting them down to kill them, 1 Kings 18:4. Jezebel, the pagan, Baal worshipping Queen of Israel, 1 Kings 16:31-33 (King Ethbaal of the Zidonians, was the father of Jezebel. His name can be translated: with Baal or Baal is alive 1 Kings 11:1), was on a murderous rampage, killing God's prophets, 1 Kings 18:13. At that time in Israel, there was a violent religious war against God's prophets, led by the pagan King and Queen.

Elijah was the powerful prophet of God who stood alone against the false prophets and against King Ahab and Queen Jezebel. Before Elijah, prophets were rather scarce in Israel. During Elijah's lifetime, hundreds of prophets of God were raised up and there was a School of the Prophets. It is easy for us to identify with Elijah because of his humanity. He wasn't a superhero prophet. He was a normal man who got depressed and scared and yet, he served God in spite of his human weaknesses.

Later on, rebellious Judah was killing God's prophets and priests, 2 Chronicles 24:17-24. In the days of young David, Israel's King Saul killed God's faithful priests, 1 Samuel 22:17-23. In Romans 11:3, Paul repeats the charge Jesus made, about twenty five years earlier, against Israel, Matthew 23:27-37. What wicked royal couple presided over Israel in the days of Elijah? _____

and digged down thine altars; - This may refer to the altars built by Abraham, Isaac and Jacob or altars built by believing Israelites but the altars were digged down by idolatrous, unbelieving Israelites in the days of Elijah.

and I am left alone, and they seek my life. - Elijah was as human as we are. He felt alone and forsaken and he cried out to God, 1 Kings 19:1-18 Have you ever felt so alone and forsaken that you cried out to God? _____

and I am left alone - In reality, Elijah was not alone. Sometimes we look at things so long, from our earthly perspective, that we start to ignore the reality of God's power and providence in our lives. Learn the lesson from Elijah and don't live life as a long, sad, pity party. That is what Elijah did. He got so focused on

Jezebel's threat to kill him that he spent weeks on the run, hiding out, fighting depression and feeling like God had forsaken him. And yet, Elijah, God's great prophet of truth, was not alone and was not forsaken.

God had preserved the lives of one hundred of His faithful prophets, through faithful Obadiah, 1 Kings 18:4, and there were 7000 men in Israel, in Elijah's day, who had not bowed the knee in Baal worship, 1 Kings 19:18, who had not kissed the calves, Hosea 13:2, which were the false gods of Israel, Exodus 32:1-4.

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? - If we divorce Christianity from the OT, as some modern false teachers insist we must do, how can we ever answer Paul's question here in Romans 11:4? It's a NT question, asked by the apostle Paul who said: *Be ye followers of me, even as I also am of Christ*, 1 Corinthians 11:1. Paul answers his question by quoting the OT, 1 Kings 19:18. Please don't be a modern christian nitwit who tries to divorce Christianity from the OT.

I have reserved to myself seven thousand men, - Just as in Elijah's day, God had, in Israel, a remnant of faithful believers, so in Paul's day, God had, in first century Israel, a remnant of faithful believers. God says: *I have reserved to myself seven thousand men.*

The actual number was larger, when women and children are included. Remember, in the gospels, when Jesus fed the *five thousand men, beside women and children*, Matthew 14:13-21, and the *four thousand men, beside women and children*, Matthew 15:32-38.

The numbers are given the way God gave numbers in ancient Israel, counting only the men, Exodus 12:37, 2 Chronicles 5:3-6, Ezra 2:2, Nehemiah 7:7, Psalm 105:9-12, but by no means excluding women and children. That God doesn't always mention women and children doesn't mean no women and children were there or that no women and children were faithful. That's just the way God counted His people Israel, with the focus on men, at those times in history.

who have not bowed the knee to the image of Baal. - Bowing the knee to the image of Baal means worshiping Baal. Baal worship afflicted Israel for centuries, from the time they first came out of Egypt. Baal worship in Israel may have been similar to the Apis Bull worship cult in ancient Egypt, which is where Israel

became familiar with the practice. Remember Exodus 32:1ff, 19-25, where Aaron made a golden calf for idolatrous Israel to worship. That happened while Moses was on mount Sinai, getting the Ten Commandments. This is the first mention of Israel's bull worship, since they left Egypt.

The calves were worshiped by bowing down and kissing them, 2 Kings 17:16, 1 Kings 12:28 (these were replicas of the calf Aaron made, meaning Israel was forsaking God and reverting to Egyptian paganism), 1 Kings 12:32, 2 Kings 10:29 (by this time in history, golden calf worship was in Dan, the northernmost city in ancient Israel and in Bethel, in southern Israel, just above Jerusalem), 2 Chronicles 11:15, 13:8, Hosea 10:5, 13:2.

This Baal worship was one of the sins that caused God to drive Israel from their land. God was adamant that His people were not going to worship false gods and idols. Why did Israelites persistently revert to idol worship in the OT?

Remember the differences between OT and NT salvation

No one under the law in the OT was in Christ.

No one under the law in the OT was born again.

No one under the law in the OT was regenerated.

No one under the law in the OT was spiritually circumcised.

Most people under the law in the OT didn't have eternal security.

No one under the law in the OT was adopted into the family of God.

No one under the law in the OT was sealed unto the day of redemption.

No one under the law in the OT was permanently indwelt by the Holy Spirit.

No one under the law in the OT had been given all spiritual blessings in Christ.

No one under the law in the OT was seated in heavenly places in Christ Jesus.

No one under the law in the OT was spiritually baptized into the body of Christ.

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 - The news Paul delivers in Romans 9, 10 and 11 is dark, devastating news about the wicked, Christ-rejecting rebellion of first century Israel yet in the midst of Israel's sin and unbelief, God's grace is also an ever present reality. Some Israelites were believing on Messiah Jesus and getting saved. Every Israelite who got saved in the first century died and went to heaven. That is the incredible grace of God in Christ. The history of Israel is a dual story, of God's great love and Israel's great rebellion against God's love.

Being a born again Christian in the church age is far better than being an Israelite living under OT law. No matter how dark and lonely our situation may seem, God has a faithful remnant. We are not alone. While national Israel rejected his Lord, Savior and Messiah, during the ministry of the apostle Paul, there was still a believing, saved remnant of Israelites who received Messiah Jesus and faithfully followed Him.

there is a remnant according to the election of grace. - *There is a remnant* - This refers to Israelites who have believed on Messiah Jesus. There are no Gentiles in this remnant. There are no proselytes to Judaism in this remnant. There are no unsaved people in this remnant. Paul is focused on the remnant of Israel, meaning: people biologically descended from Abraham, who have believed on Messiah Jesus. That is the argument he makes.

there is a remnant - Because there is a believing remnant, reasons Paul, God has not cast away His people. Consider this. It would make no sense to argue that, because there are saved Gentiles, God has not cast away His people, Israel. Paul is intensely focused on lost, hell-bound Israel, wanting them saved.

The remnant here is only believing, born again, saved Israelites - no Gentiles and no proselytes to Judaism are included in this remnant. The remnant is real and the fact that there is a remnant proves that God has not cast away Israel entirely.

The remnant also emphasizes the truth that God will not save Israel apart from believing on Messiah Jesus. In plainer words, Paul has not swerved from the grand truth of justification by faith in Christ. Justification by faith is God's only way of salvation for Israel and God's only way of salvation for Gentiles. We all get saved the same way.

Paul also calls saved Israelites, *the Israel of God*, Galatians 6:16. In Paul's day, the remnant of faithful believers was larger than it was in Elijah's dark day. In Elijah's day, there were 7000 + we believe, women and children. In Paul's day, there were more than 35,000 people, perhaps as many as 60,000+ in the believing remnant. Here are the numbers God gives us in the book of Acts.

How large was the remnant in Paul's day?

Acts 2:41 - *about three thousand souls* (the same day!)

Acts 2:47 - *the Lord added to the church daily such as should be saved*

Acts 4:4 - *many... believed... about five thousand*

Acts 4:32 - *the multitude of them that believed*

Acts 5:14 - *multitudes both of men and women*

Acts 6:1 - *the number of the disciples was multiplied*

Acts 6:2 - *the multitude of the disciples*
Acts 6:7 - *number of the disciples multiplied in Jerusalem greatly*
Acts 6:7 - *a great company of the priests were obedient to the faith*
Acts 9:31 - *the churches... were multiplied*
Acts 9:42 - *many believed in the Lord*
Acts 14:1 - *a great multitude both of the Jews and also of the Greeks*

the election of grace. - Remember the lesson we learned as we studied Romans 8 and 9. Election is not a knee-jerk word or a throw your brain out of gear word. Election is not a secret code word from the apostle Paul, signaling secret Gnostic knowledge or TULIP philosophy. Election has a biblical definition, based on biblical context and a biblical meaning based on biblical usage, not based on anyone's private interpretation. No one, including Dr. DryAsDust, gets to re-define election, apart from its biblical meaning and biblical usage.

In the Bible, election is never linked to the word, unconditional.

Therefore, as Bible believing Christians, we will never link the biblical word, election, to the unbiblical philosophical idea of, unconditional. The word, unconditional, is never used in the King James Bible. We refuse to be hornswoggled by TULIP teachers. Hornswoggle means: to trick or deceive, to cheat by deception. There are excellent biblical reasons why Bible believing Christians never associate election with the TULIP false teaching of Unconditional Election to salvation. Here are six of those excellent, sound, biblical reasons.

1. The phrase, unconditional election, is never used anywhere in the Bible. If you don't see that as an important clue, then you need to give more thought to that remarkable Bible truth.
2. The concept of unconditional election is never hinted at, suggested or taught in the Bible. Let's call this your second clue.
3. The Bible never says or implies that anyone was ever unconditionally elected, before the foundation of the world, to salvation or to get saved. This is clue number three.
4. The truth is, in the Bible, no one is elect until he gets in Christ. If you're not in Christ, you're not elect, period. You are only elect, in Christ.
5. In the Bible, Israel is God's elect, Isaiah 45:4 but that election has nothing to do with election to salvation (*thou hast not known me*). That election is about

Israel being God's chosen nation. And, as we discovered, the election Paul mentions in Romans 9:11-12, was to serve, not to salvation.

6. In the first century, God's elect, Israel, meaning, biological descendants of Abraham, rejected their Messiah en masse, meaning: as a body, as a group, as a nation and refused to believe on Christ and get saved, and therefore, died and went to hell, where they have been now for about 1900 years. That is the cold, hard, honest, sad, biblical truth about elect Israel. God's elect nation rejected the Lord Jesus Christ and He rejected them. God's elect died and went to hell.

Choices always have consequences.

Rebellious and unbelieving choices always have negative consequences for those who make them. Unsaved Israelites are not the children of Abraham and are not the children of God, John 8:39-44. According to the Lord Jesus Christ, the Creator of the Universe, the second person of the Godhead and, the Jewish Messiah (surely we can trust His assessment of the situation), unsaved, Christ rejecting Israelites are children of the devil and children of hell. Here's what gentle Jesus, meek and mild, said about it.

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44 - Jesus.

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Luke 16:23-24 - Jesus.

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Matthew 23:15 - Jesus.

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 it is no more grace: otherwise work is no more work.

And if by grace, then is it no more of works: - Paul has already pointed out, in Romans 3:10-24, that works never saved anyone. Romans 3 is one of the excellent doctrinal statements in the NT, proving we are not saved by works (two others are Galatians 2:16 and Ephesians 2:8-9). Israel wanted to ride the

coattails of Abraham's faith but they didn't want Abraham's faith for themselves. They wanted to earn their own salvation by works of the law, instead of by faith in Messiah Jesus. Paul points out how delusional that, I'm gonna earn it myself, view is.

Grace vs. Works

And if by grace - When Paul says, grace, he is talking about getting saved. He is contrasting free salvation by God's grace with works salvation by keeping the law. Christ can save us by faith because He resurrected from the dead. Our works of the law are not necessary because God the Father is perfectly satisfied with the payment for sin, that Jesus made for us on the cross. That's why God raised Him from the dead. Because the payment Christ made satisfied the justice of God, no further payment is necessary. Does that make sense, as to why God will not accept your works as part of saving you? _____

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” (once we are saved.) Ephesians 2:8-10.

Since the resurrection of Christ, everyone gets saved by grace through faith in Christ alone. Human works, religious works and works of the law have absolutely nothing to do with getting you saved or keeping you saved. Good works are the result of getting saved, not the way to get saved. If you get saved by grace, it is no more of works. Israelites believed they were saved by their righteous works in keeping God's commandments, Deuteronomy 6:25.

**Remember where we are in Romans -
The law is over and done and,
We're on the grace side of Calvary**

Paul calmly points out why works won't work to save your soul, because: *if by grace, then is it no more of works*. After the resurrection of Christ, salvation cannot be both ways. The resurrection of Christ changed everything. Grace and works are like oil and water - they don't mix and God will not allow Israel or anyone else to mix them together.

That is important to understand because every religion except biblical Christianity tries to mix grace and works together as the way to get saved. Paul, God and the Bible are having none of that nonsense, meaning: absurd, foolish,

senseless words and ideas. In the Bible, is God clear about whether or not Christians are under the law?

**Does the Bible tell us clearly
whether or not Christians are under the law?**

*"For sin shall not have dominion over you:
for ye are not under the law, but under grace."* Romans 6:14.

Christians are "dead to the law." Romans 7:4.

"If ye be led by the Spirit, ye are not under the law" Galatians 5:18.

Christians are "delivered from the law." Romans 7:6.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster" [the law]. Galatians 3:24-25.

For Christians, the Law is "that which is done away." 2 Corinthians 3:11.

For Christians, the Law is "that which is abolished." 2 Corinthians 3:13.

For Christians, Jesus, on the Cross, was "blotting out the handwriting of ordinances that was against us." Colossians 2:14.

For Christians, the Law is taken "out of the way" and nailed "to his cross." Colossians 2:14.

"When God speaks of a new [covenant or agreement], He makes the first one obsolete (out of use). And what is obsolete (out of use and annulled because of age) is ripe for disappearance and to be dispensed with altogether." Hebrews 8:13, The Amplified Version.

"And after that he said, Lo, I come to do thy will, O God. Thus he put an end to the first in order to establish the second." Hebrews 10:9, Lamsa Translation.

otherwise grace is no more grace. - If you could add in your works, then grace wouldn't be grace. Why? Because grace is free. Grace is never earned. Keep in mind that God explained the doctrine of justification by faith to us, through the apostle Paul, in Romans. Justification by faith was revealed on the grace side or the resurrection side of Calvary. It wasn't taught under OT law on

the law side of Calvary. Remember Abraham? He was justified by faith but he lived 430 years before the law of Moses, Galatians 3:17.

Justification by faith cancels out all human works and all law keeping as a means of getting saved. If you're justified by faith, you cannot be justified by works. If you're counting on grace, you cannot count on works at the same time. Abraham was justified by faith way back in Genesis 15:1-6, 430 years before the law of Moses, Galatians 3:17 but the revelation of the doctrine of justification by faith didn't happen until Paul wrote Galatians and Romans.

Works can never be mixed with grace and grace can never be mixed with works, as part of getting saved. In Romans 11:6, Paul isn't talking about works in the sense of works you do after you get saved, Ephesians 2:10. He is talking about salvation - that you cannot mix grace and works to get saved because they are mutually exclusive.

To you, your works to earn salvation may seem good, honorable, valuable, but to God, your works count for nothing, absolutely nothing. To God, your works are a big fat zero. Consider this: God has never been impressed with any good works you've done to earn your salvation, when you wanted to substitute your good works for God's amazing grace.

God will never allow you to clutter up His glorious gospel of free salvation with your good works, your religious works, your fleshly ideas about what will satisfy God. God is satisfied with the sacrifice of His only begotten Son, not with your works.

But if it be of works, then it is no more grace: Do you insist on doing works instead of freely trusting in God's grace? Then you cannot have God's grace. Do you insist on coming to God with your works and trying to mix in some of your works with God's grace? Then you cannot have God's grace. So many people think foolishly on this topic.

They reject what the Bible says about their works and indulge the fantasy that their works are different and God will accept their works. They think God will change His mind about their works. They think they can convince God to accept their works when He wouldn't accept the works of anyone else. There are excellent reasons why God will never accept our works as part of getting saved or staying saved.

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isaiah 64:6.

“But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:” Romans 3:21-22.

otherwise work is no more work. - Work means keeping the law of Moses. Work means keeping the Ten Commandments. Work means making all of the sacrifices the law demands. Work means trusting our own righteousness, as described in Deuteronomy 6:24-25. Work means earning our salvation by what we do, or, by our obedience to God. According to Isaiah 64:6, are any of our righteousnesses acceptable to God? _____

1. According to Romans 3:21-22, how do we get *the righteousness of God which is by faith of Jesus Christ*? **a.** By doing good works, **b.** By keeping the law, **c.** By living a religious life, **d.** By faith of Jesus Christ. 2. What does, *by faith of Jesus Christ*, mean in Romans 3:22? It means: **a.** Jesus has faith in my church, **b.** Jesus has faith in me, **c.** I have faith in my church, **d.** I have faith in Jesus.

3. What is Paul saying in Romans 11:6? **a.** He is saying we decide how many of our works we contribute to getting saved, **b.** He is saying our church decides how many works are required to get saved, **c.** He is saying that grace and works are exclusive and cannot be mixed together to save us, **d.** He is saying we cannot work to get saved but we have to work to stay saved.

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? Israel hath not obtained that which he seeketh for; - Paul restates Romans 10:3 here. Israel wanted a Messiah and wanted salvation but “he” meaning Israel, wanted it on his terms, not on God’s terms. That describes the problem Israel had from the beginning. Paul hammers this point home in Romans 9:30-32 - faith is the key to salvation.

Many people in the twenty first century wrestle with the same problem. They are obstinate and self-willed. They scorn faith and cling to works. They want God to do things their way. When dealing with God, however, you must do things God’s way. Things that occur to you never occurred to God. You cannot come up with anything that makes God say: Wow, I never thought of it that way!

1. Why didn’t Israel get what he was seeking for? _____
2. Why did the election, v. 7, the remnant, v. 5, get salvation? _____
3. Why were the rest blinded? _____

4. Was their blinding the reason they didn't get saved, _____ or, was blinding them God's response to their rebellion and rejection of Christ? _____

Replacing God's grace with your works may seem cool and impressive to you but God is completely unimpressed by your works. Simply put, God will never accept your works as part of you getting saved. If working your way to heaven is your plan, you're already as good as in hell, with the gates locked.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephesians 2:8-10.

Israel hath not obtained that which he seeketh for; - In Romans 11:7, the Bible refers to Israel, as *he*. *He* depicts grammatical gender. Linguistically, in OT Hebrew and NT Greek, nouns have grammatical gender and Israel is masculine, Psalm 130:8, Jeremiah 2:3, 14, 31:10, 51:5. The noun, Israel, occurs 2568 times in the Hebrew text of the OT, the vast majority of those times with a masculine verb. There are only a relatively few cases in the OT where a feminine verb is used with Israel.

Metaphorically, in the OT, Israel is portrayed as feminine, as the wife of Jehovah, whom God divorced, Deuteronomy 24:1, Isaiah 50:1, 54:5-8, Jeremiah 3:8-9, 20, 6:2, 31:32, for her adultery.

God says: And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce." Jeremiah 3:8.

"Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." Jeremiah 31:10.

"Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:"
Jeremiah 31:32.

In Jeremiah 3:8, God twice refers to Israel as *her*. In Jeremiah 31:10, Jeremiah twice refers to Israel as *him* and then God says in Jeremiah 31:32: *I was an husband to them*, referencing their fathers. In the Bible, Israel is sometimes described using grammatical gender, meaning: nouns must agree with adjectives, articles, pronouns or verbs, and sometimes, Israel is described

metaphorically, as female, ignoring the normal use of grammatical gender. In Romans 11:7, Paul describes Israel as male, *he*, using normal Greek grammatical gender. In English, most nouns do not have grammatical gender.

In Hebrew and Greek, masculine nouns are words for men, boys and male animals. Feminine nouns are words for women, girls and female animals. In contrast to most other Indo-European languages, English does not retain grammatical gender and most of its nouns, adjectives and pronouns are therefore, not gender-specific. In Romans 11:7, Israel is described with a gender specific male pronoun, *he*.

but the election hath obtained it, - Israel vs. the election - Israel is the majority of the nation who rejected faith in their Messiah. The election is the remnant, the Israelites who believed on Jesus as their Messiah and got saved. In Romans 9, 10 and 11, Paul is focused on rebellious, unsaved, Christ rejecting, national Israel because they rejected justification by faith in Messiah Jesus and because he longed to see them get saved. Israel was God's elect nation, Isaiah 45:4.

The election here is the believing, saved Jewish remnant, those Israelites who believed on Messiah Jesus and got born again and are in Christ. There are no saved Gentiles in the election here. It's all Jews and only Jews and is in no way a proof text for TULIP teaching, since the election here contains no Gentiles.

So when Paul says, *but the election hath obtained it*, he isn't teaching Calvinism or referring to Calvinism. No one is tiptoeing through the TULIPs in Romans 11. Paul isn't saying: The small group of Jews and Gentiles that God elected to salvation before the foundation of the world has gotten saved.

Never, in any verse in the OT or NT, where the words, *elect* or *election* occur, is the Bible referring to the TULIP false teaching of unconditional election to salvation before the foundation of the world. In the Bible, you can be elect (unbelieving Israel - Isaiah 45:4) all of your life and reject the God who elected you and die and go to hell as an elect Israelite. That is rubber meets the road, real world, real Bible truth from the King James Bible.

*“For Jacob my servant's sake,
and Israel mine elect,
I have even called thee by thy name:
I have surnamed thee,
though thou hast not known me.”
Isaiah 45:4.*

That statement about elect and election never referring to TULIP false teaching can easily be refuted by presenting a verse where unconditional election to salvation before the foundation of the world is mentioned in the Bible. Of course, there are no verses in the Bible which mention unconditional election to salvation before the foundation of the world. None. Zip. Zero. Nada. If Ephesians 1:4-5 springs to mind, go read those verses a half dozen times. They don't say that and they don't say anyone was in Christ before the foundation of the world.

Who was God's elect in the OT, Isaiah 45:4? _____ Did God's elect nation Israel end up getting saved or did they end up rejecting Christ and going to hell? _____ The election here in Romans 11:7 refers to the born again, saved, faithful, believing remnant of Israel who are in Christ - those Israelites who, like Paul, believed on Jesus as their Messiah.

and the rest were blinded. - Why were they blinded? Because they rejected Messiah - these are judgments for rejecting Messiah Jesus. If any individual Israelite has not rejected Messiah Jesus in his heart, then this judgment of spiritual blindness is not upon them.

Be careful not to get the Bible backwards here. Some people read this verse and assume that it proves TULIP false teaching - that God blinds people to truth about salvation because He didn't elect them to salvation. Romans 11:7 does not say that or anything like that. The rest who were blinded are all the Israelites who rebelled against God and refused to believe on their Messiah.

They are blinded as a result of their rebellion and unbelief, because they rejected Messiah Jesus, not as a result of being elected to reprobation. They are the people whom Dr. Luke, the beloved physician, Colossians 4:14, describes in Acts 28:27. They blinded themselves, as Dr. Luke testifies under inspiration of God. Their blindness is God's judgment upon their own prior unbelief.

"For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." Acts 28:27.

God blinding Israel is His judgment upon Israel because: *their eyes they have closed*. When first century Israel closed their eyes to God's Messiah, when they closed their eyes to God's truth, God's judgment upon Israel for her wicked rebellion and unbelief and rejection of Messiah Jesus, is to do to Israel what they first did to themselves. Whenever you or anyone else has a controversy with God, you are always wrong. Keep short accounts with God. Get right and get back in fellowship with your Savior and keep the fellowship sweet between you.

First, Israel closed their eyes to God's truth. Then, God's judgment upon them for closing their own eyes to truth was that God blinded them to truth. It's as if God said: Since you willingly rejected My truth, I'll give you more of what you've already chosen - eyes blind to truth, eyes unable to see truth. That is my judgment upon you. Israel's perception of truth and reception of truth was related to how they responded to their conscience, Romans 2:15. Respond honestly and see truth. Respond in a dishonest way and Israel's eyes are blinded to truth. In the OT, God dealt with Israel according to Israel's uncleanness and Israel's transgressions, Ezekiel 39:24.

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, God hath given them the spirit of slumber, - Paul quotes Isaiah 29:13 and applies this 700 year old judgment to first century Israel. This is a specific judgment upon God's elect nation Israel, because they rejected God's rule over them in the OT and they rejected their Messiah Jesus in the NT. This is not a specific judgment upon the Gentiles. If Israel rejects Messiah, they get the spirit of slumber, and in the first century timeframe, Israel had been given the spirit of slumber for at least 700 years, because of their sin and rebellion against God in the OT.

Because they rejected Messiah, *God hath given them the spirit of slumber.* According to Isaiah 29:13, why did God give them, meaning OT Israel, the spirit of slumber? _____ God didn't make OT Israel rebel against Him and God didn't make NT Israel reject his Messiah. The spirit of slumber did not make NT Israel reject his Messiah. Israel rejected Messiah Jesus of his own freewill and because of that, God gave NT Israel the spirit of slumber.

God giving them the spirit of slumber didn't make it impossible for them to believe on their Messiah. Back in Isaiah's day, 700 years before the coming of Christ, God gave them, Jews who lived in Isaiah's day, the spirit of slumber because they refused to obey God, because they worshiped idols, because they offered their children in sacrifice to idols.

Paul, under inspiration of the Holy Spirit, repurposes Isaiah's statement and applies it to first century Israel. Notice that Paul doesn't apply Isaiah's statement about Israel to the Gentiles. It applies to Israel, God's elect, chosen people, Isaiah 45:4. You may want to write that down somewhere so you don't forget it. Always keep this in mind as you read the NT. Paul never taught the false

philosophy of TULIP, never hinted that it was true, never gave it a wink and a nod. Romans 11:8 is specifically aimed at Israel, not at the Gentiles.

What Paul lists in Romans 11:8-10 are judgments upon NT Israel or national Israel, for rejecting Messiah Jesus. If individual Israelites have not rejected Messiah Jesus in their heart, then this judgment - *the spirit of slumber* - is not upon them. The spirit of slumber is upon Israelites who have closed their eyes to the truth. If their eyes are open to truth, then the spirit of slumber isn't upon them.

The key to understanding salvation and the grace of God is having eyes open to God's truth, Acts 28:27, having ears willing to hear God's truth, 2 Chronicles 24:19, having a heart willing to receive spiritual truth, Isaiah 29:13, John 17:17. If your heart is open to spiritual truth, you are on track to get saved. If your heart is closed to spiritual truth, your soul is in jeopardy and you are in serious trouble.

eyes that they should not see, - If they reject Messiah, because they reject Messiah Jesus, they will have *the spirit of slumber, eyes that they should not see*. None of these judgments are for Israelites who believed on Messiah Jesus and got saved. Unsaved Israelites were not given *eyes that they should not see*, to keep them from getting saved. These are judgments upon Israel for their hard-hearted rejection of Messiah Jesus, for their unbelief, for refusing to get saved.

If any individual Israelite has not rejected Messiah Jesus in his heart, then this judgment is not upon him. God is always fair and longsuffering, especially with His elect nation, Israel. Remember, by the time the first century AD rolls around, God has been waiting on Israel to get right and believe truth for more than 980 years. The Bible refers to that as God being longsuffering to Israel. That's almost ten centuries of God waiting for Israel to get right, of God sending them prophets to call them back to God. Proud, stubborn, self-righteous religious people are their own worst enemies.

If you think God was too hard on Israel when He gave them the spirit of slumber or if you think Israel was not hard-hearted, remember that they watched the Lord Jesus through 3.5 years of His earthly ministry. They saw lame people healed and devil possessed people set free from possession. They saw Jesus heal blind eyes, heal lepers of leprosy and they saw Him raise the dead. They watched Him feed great crowds of more than 5000 people and more than 4000 people + women and children.

And in the gospels, Israel's response to the glorious ministry of Jesus Christ their Messiah was to reject Him and cry out: *Let him be crucified*, Matthew

27:22-23, and, *Crucify him, crucify him*, Mark 15:13-14, Luke 23:21, John 19:6. Israel received from God the judgment they had earned for centuries of rebellion and unbelief, centuries of closing their eyes and their hearts and their ears to truth and then, the final indignity, rejecting their own Messiah.

and ears that they should not hear;) unto this day. - If they reject Messiah - these are judgments upon Israel for rejecting Messiah Jesus. They were not given *ears that they should not hear*, to keep them from getting saved. If any individual Israelite has not rejected Messiah Jesus in his heart, then this judgment is not upon him.

Think about that. For 980 years, going all the way back to Elijah, Israel had closed her eyes to God's truth and God, in response to their rejection of truth, had given them the spirit of slumber, century after century, for nine centuries. Some people say: That doesn't seem fair for God to do that to Israel.

If you are wrestling with that objection, remind yourself that God only put that judgment on Israelites who rejected Him and His truth. God rewards willful blindness of eyes and ears and heart, with spiritual blindness. That is God's initial judgment upon their unbelief.

Unbelief means Israel has been presented with God's truth and Israel has rejected God's truth. God's final judgment upon unbelief is eternity in the lake of fire, Revelation 20:12-15. And yet, there is a way out of that fate. No one has to spend eternity in the lake of fire. Believe on Jesus, get in Christ and you'll never have to worry about the lake of fire.

Should God bless Israel's wicked rebellion and unbelief? _____ Should God bless Israel's idol worship? _____ Should God bless Israel for sacrificing his children in the fire to Molech? _____ Should God bless Israel for rejecting and crucifying Messiah Jesus? _____ Should God bless Israel's sin? _____ Should God bless your sin? _____ Do you think of yourself and your standards, as more fair than God's standard? _____

"That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?" Genesis 18:25.

"Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;" Deuteronomy 7:9.

“He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.” Deuteronomy 32:4.

“To shew that the LORD is upright: he is my rock, and there is no unrighteousness in him.” Psalm 92:15.

Was God right to judge national Israel for their sin of unbelief? _____

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, Let their table be made a snare, - Paul quotes Psalm 69, an imprecatory Psalm (imprecatory means: to call down evil or curses upon someone) about Messiah Jesus, that called down God’s judgment upon wicked Israel in the days of King David, 1000 years before the birth of Christ. What is Paul’s purpose in quoting this Psalm?

By quoting Psalm 69 here, Paul aims to call down judgment upon wicked, first century Israel for rejecting and crucifying their Messiah. Down the long weary centuries, Israel waited for their Redeemer and Messiah, yet when He came, contrary to all reason, they rejected Him and crucified Him, Luke 23:21-24, 24:20. There is a similar imprecatory prayer against Judah, in Lamentations 3:46-47, which mentions a *snare*.

David, in Psalm 69:22, uses the same Hebrew word for table, שֻׁלְחָן *shulchan*, Strong’s H7979, pronounced, *shül·khän’*, meaning: a table in general, a King’s table, a table for private use or a table for sacred uses, such as a table in the Jewish temple.

This is the same Hebrew word used by the prophet Malachi in Malachi 1:7, 12, referring to the table where sacrifices and offerings were made to the LORD. The idea is that Israel’s priests were allowing blind, torn, lame, sick animals to be given as sacrifices to the LORD, Malachi 1:6-8, 10-14.

“Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table H7979 of the LORD is contemptible.” Malachi 1:7.

“But ye have profaned it, in that ye say, The table H7979 of the LORD is polluted; and the fruit thereof, even his meat, is contemptible.” Malachi 1:12.

Notice that right in the middle of this Malachi passage, God brings up the Gentiles and the heathen, Malachi 1:11, 14, as if warning Israel of what was to

come, 430 years before it happened. The Hebrew word, גּוֹיִם gowy, pronounced, goy, is the same word in the following Malachi verses.

The Hebrew word, גּוֹיִם gowy, pronounced, goy, is translated: Gentiles, heathen, nation, people. While the spiritually bankrupt priests of Israel were profaning the table of the LORD with faithless rituals and worthless sacrifices, instead of genuine worship from the heart, God reminded them that His name shall be great among the Gentiles. That has the flavor of Acts 28:28, doesn't it?

“Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.” Acts 28:28.

“my name shall be great among the Gentiles” Malachi 1:11.

“my name shall be great among the heathen” Malachi 1:11.

“my name is dreadful among the heathen” Malachi 1:14.

Let their table be made a snare - God's judgment upon unbelieving, Christ rejecting Israel is related to the law of Moses, which Israel didn't keep, John 7:19, and their material blessings, both of which God had given them. They knew better. They had enough information from God that they should have received Jesus as their Messiah. If they reject Messiah, *let their table be made a snare.*

Israel's rejected Messiah also became a snare, Isaiah 8:14 These are judgments upon Israel for rejecting Messiah Jesus. This is not aimed at unsaved Gentiles. If individual Israelites have not rejected Messiah Jesus in their heart, then this judgment is not upon them and their table is not a snare.

Notice the specificity of this statement. It is not aimed at unsaved Gentiles. It is aimed at unbelieving, Christ rejecting Israelites who were going through empty, religious, law keeping rituals that were completely without meaning in God's eyes, because God had moved on from OT law to New Testament grace.

God made that unmistakably clear to the priests of Israel who served in the temple, when, at the death of Jesus Christ on the cross, God tore the thick, heavy temple veil from the top to the bottom, Matthew 27:51, desecrating His temple, exposing *the most holy place* and the mercy seat and the cherubims.

The most holy place, aka, the oracle in the OT, 1 Kings 6:19-23, 8:6, 2 Chronicles 5:7, Psalm 28:2, was called the oracle because the word of God was

there, and, that's where God met with Israel and communed with Israel, concerning His commandments, Exodus 25:16-22, Psalm 99:1.

It is also called *the oracle* because the tables of testimony, meaning, the Ten Commandments, written with the finger of God, Exodus 31:18, 32:15-16, were in the Ark, in *the most holy place*, aka, *the oracle*.

The words written by God were there
and the words spoken by God were there.

That is the place God met with Israel, Exodus 25:22, 30:6, 36, Leviticus 16:2, Numbers 7:89, 8:1ff., Numbers 17:4, 1 Samuel 4:4, 2 Samuel 6:2, 2 Kings 19:15, 1 Chronicles 13:6, Psalm 80:1, 99:1, Isaiah 37:16; thus, it is called, *the oracle*, Romans 3:2, because the words of God were there.

1. God met with Israel there - Exodus 25:22.
2. God communed with Israel there - Exodus 25:22.
3. God appeared there in the cloud of the incense - Leviticus 16:2, 13.
4. God spoke to Moses there - Numbers 7:89, 8:1.
5. So in the Bible, it is called *the oracle*.

Yes indeed, Israel's priests knew God's Messiah had come.

"and a great company of the priests were obedient to the faith"
Acts 6:7

Seven Great Signs Of Calvary

1. The darkened sun for three hours at mid-day, Luke 23:44.
2. The rioting shaking trembling earth, Matthew 27:51.
3. Rocks of Jerusalem stone rent by the power of God.
4. The eerily silent open and empty graves.
5. The risen bodies of the saints which slept.
6. The resurrected saints walking the streets of Jerusalem.
- 7. The great veil of the temple rent in twain from top to bottom.**

The priests of Israel knew about the strange events surrounding Calvary, Luke 23:33, because they were eyewitnesses. They also knew that God tore the veil of the temple from top to bottom on the day that Jesus died. They knew intuitively that everything had changed and yet they didn't know the extent of the changes, even as they witnessed them.

Solomon's temple was dedicated in 2 Chronicles 7:5, in 1004 BC, by King Solomon and the people of Israel. Herod's rebuilt version of Solomon's temple was desecrated in Matthew 27:51, in AD 33, by the hand of God Himself, when He tore the veil and exposed the most holy place, aka, the oracle, containing the ark of the covenant and the cherubims.

The priests of Israel knew the sacrificial system of the law of Moses was over, precisely because *the oracle*, aka, *the most holy place*, was exposed and open to view by the power of God. Because we are dispensationalists, we discover these biblical truths by carefully observing and believing what the Bible says, in context.

Please note: Unsaved Gentiles were not bringing blind, lame, sick animal offerings to the Jewish priests in the Jerusalem temple, in an effort to keep the law of Moses. Gentiles were not doing that in the days of King David one thousand years before Christ. Gentiles were not doing that during the earthly ministry of Christ. And Gentiles were not doing that while Paul was writing Romans in the winter of AD 57-58.

Therefore, Romans 11:9 is not a curse upon unbelieving Gentiles. This is aimed solely, squarely, unswervingly at unsaved, unbelieving, Christ rejecting, Israelite descendants of *father Abraham*, Luke 16:24. The words, *father Abraham*, come from the lips of Jesus and from the pen of Dr. Luke. Jesus tells the story of the Jewish rich man in hell calling out to father Abraham for help and relief.

There are two views on the meaning of: *their table*.

1. *Their table* refers to the tables of the Ten Commandments, Exodus 24:12, 31:18, 32:15-16, Deuteronomy 4:13, 5:22, 9:10-11, meaning: the law of God or the law of Moses. This view is partly a devotional view and partly a doctrinal view. When Israel stopped believing in his heart yet continued to keep the law, merely as a religious ritual, without any heart belief, Isaiah 29:13, his table became a snare, and his Messiah became a snare, Isaiah 8:14. The more Israel rejected God's truth, the more ensnared in sin Israel became.

Eventually, tragically, rebellious Judah placed pagan idols in Jehovah's temple, 2 Kings 16:1-16, 2 Chronicles 29:1-18, and worshiped false gods in the temple of the one true God. Their table was involved in those offerings. Israel and Judah's idolatry brought God's severe judgment. The law, which was intended for Israel's benefit, became condemnation and judgment to him, Romans 11:7, or, a snare.

Be careful what you do with God's material blessings in your life. Those blessings weren't given to you to make you happily indolent and spiritually lazy.

God gives material blessings so you can share them with others and use them to get the gospel to a lost and dying world or to disciple others to live for Jesus. Does that view of material blessings make sense to you? _____

2. *Their table* has two meanings that are somewhat different than the law of God, aka, the law of Moses. **a.** It refers to the table upon which food is consumed, 2 Samuel 9:13, 19:28, 2 Chronicles 9:4, or, **b.** it refers to the tables used for service in the temple, 1 Kings 7:48, 1 Chronicles 28:16, 2 Chronicles 4:8, Malachi 1:7, 12. This view seems to be the most biblically consistent view of what Paul meant in Romans 11:9.

A table upon which food is consumed is the meaning of the Greek word Paul used here in Romans 11:9. Matthew used the same Greek word in Matthew 15:27, as a table for food, and in Matthew 21:12, where the same Greek word refers to the tables of the moneychangers in the temple. A table for food or for temple service is also the meaning of the Hebrew word King David used in Psalm 69:22, which Paul quotes here.

The idea is: Let the material, physical blessings of abundant food (*their table*), which Israel received from God, Deuteronomy 11:10-17, be a snare and a trap for them, Isaiah 8:14. Remember, over hundreds of years, Israel had worshiped the fire god, [Molech](#), and other false gods of Canaan, and had sacrificed their infant children in horrific fire ceremonies to the false gods of Canaan, Leviticus 18:21, 2 Kings 16:3-4, 2 Kings 21:1-9, 2 Kings 23:5-20, Psalm 106:34-40. Israelites who gave their children as sacrifices to false gods, did so because they believed the false gods would reward them with [fertile fields, flocks and families](#).

Israel thought that because they were rich and increased with goods and had need of nothing, that they didn't need the one true God. Israelites were trusting their biological, physical descent from Abraham instead of trusting the God of Abraham, instead of having the spiritual faith of Abraham. That is an eternally fatal mistake.

Israel's material blessings became a curse to them because their blessings of material security lulled them into a false sense of spiritual security, just like the Laodicean church, Revelation 3:14-18, who thought they were rich and increased with goods, and had need of nothing. When your sins have made God so angry that He actually curses your blessings, you cannot be in a more dangerous situation.

When God curses you, you are cursed, with no recourse except repentance and faith in Christ. While Paul was writing Romans, God was within four years of

removing Israel from the place of blessing for 2000 years. That was God's judgment for centuries of Israel rejecting the one true God and serving false gods. Here is God's warning to ancient Israel, because their table was contemptible and polluted.

***I will curse your blessings:
I have cursed them already***

“If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.”
Malachi 2:2.

and a trap, - Their table - the table of Christ rejecting Israelites - is a trap. Let their blessing and peace and prosperity and security deceive them because they, Israel, rejected their promised Messiah, Jesus, Psalm 69:21-22. This is not aimed at unsaved Gentiles. Don't take this warning to Christ rejecting, first century Israel and misapply it to unsaved Gentiles. Paul is not aiming this at unsaved Gentiles. Why is that important?

Because the word *election* shows up in Romans 11, some folks assume that *election* means Paul is talking about the TULIP false teaching and that *election* applies to both Israel and the Gentiles. They then assume that God's judgments upon Israel are general judgments that apply to Gentiles just as much as they apply to Israel.

Tomfoolery Alert. John Calvin and the TULIP crowd teach that this is the way God deals with unsaved people in general, including unsaved Gentiles, who, according to TULIP, God didn't elect to salvation before the foundation of the world. Of course, nothing could be further from biblical truth. [Here is what Calvin wrote.](#)

“And the rest have been blinded. As the elect alone are delivered by God's grace from destruction, so all who are not elected must necessarily remain blinded. For what Paul means with regard to the reprobate is, -- that the beginning of their ruin and condemnation is from this -- that they are forsaken by God.

The quotations which he adduces, collected from various parts of Scripture, and not taken from one passage, do seem, all of them, to be foreign to his purpose, when you closely examine them according to their contexts; for you will find that in every passage, blindness and hardening are mentioned as scourges, by which

God punished crimes already committed by the ungodly; but Paul labors to prove here, that not those were blinded, who so deserved by their wickedness, but who were rejected by God before the foundation of the world." - Calvin's comments on Romans 11:7ff.

Romans 11 says nothing like what Calvin wrote. Paul quotes Psalm 69:22, about their table - the table of Israel. Here's how it works. When God told Israel, Don't do something, and they persisted in doing it, what they were doing became a snare and a trap to them. Their rebellion, the very thing they were doing, that God said, Don't do, became the thing that snared and trapped them, Exodus 23:33, 34:12, Joshua 23:13, Isaiah 8:14.

Wise Christians will learn the general principle of this lesson without having to experience it personally and learn it the hard way. Are you a wise Christian? Can you learn wisdom by book learning instead of by personal experience? ____

Their table, Israel's table, the material blessing of abundant food, becomes a trap, if they reject Messiah Jesus. These are judgments upon Israel for rejecting Messiah Jesus. If any individual Israelite has not rejected Messiah Jesus in his/her heart, then this judgment is not upon them and their table does not become a trap.

and a stumblingblock, - Their table - the table of Christ rejecting Israelites - is a stumblingblock - if they reject Messiah - these are judgments upon Israel for rejecting Messiah Jesus. If any individual Israelite has not rejected Messiah Jesus in his/her heart, then this judgment is not upon them and their table does not become a stumblingblock.

and a recompense unto them: - Their table - the table of unbelieving, Christ rejecting Israelites - is a recompense. If they reject Messiah - these are God's judgments upon Israel for rejecting Messiah Jesus. A recompense is a repayment for sin, 2 Chronicles 6:23. It's a way of saying, You'll get what you deserve. You'll get what you've earned. It's similar to saying: *the wages of sin is death*, Romans 3:23.

"And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things." Jeremiah 16:18.

The horrors of the Roman war against Israel, beginning in AD 66, and later, the siege of Jerusalem and the taking of the city and the destruction of the temple in AD 70, are Jeremiah's prophesy coming to pass, the recompense realized, King David's prayer in Psalm 69 being answered, Paul's words given by inspiration

coming true. If any individual Israelite has not rejected Messiah Jesus in his/her heart, then this judgment is not upon them and their table does not become a *recompense* or a repayment *unto them*.

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, - If they reject Messiah - these are judgments upon Israel for rejecting Messiah Jesus. This is spiritual blindness, partial blindness. It is a mystery and it is blindness in part, Romans 11:25. If any individual Israelite has not rejected Messiah Jesus in his/her heart, then this judgment is not upon them, Isaiah 30:8-11 and 1 John 2:11, and their eyes are not darkened.

and bow down their back alway. - Paul says, *bow down their back alway* because they had *turned their backs* on God, Ezra 9:7, 2 Chronicles 29:6, Jeremiah 2:27, 32:32, 44:17, Daniel 9:7. *Bow down their back* speaks of the servitude of slavery. No one can turn their back on God and be right with God or get saved while their back is turned on God.

The judgment of God upon Israel's idolatry, rebellion and unbelief, was to scatter them among the idol-worshiping Gentile nations, where they were slaves of sin and of their own rebellion. In those Gentile nations, God's plan is for saved Gentiles to evangelize, witness to and lead to saving faith in Christ, the Israelites He has scattered among them.

bow down their back alway - That happens if they reject God and the Messiah He sent or if they turn their backs on Messiah. These are judgments upon Israel for rejecting Messiah Jesus. If any individual Israelite has not rejected Messiah Jesus in his/her heart, then this judgment is not upon them and their backs are not bowed down alway. *Bow down their back alway* may also refer to having the yoke of the law upon their neck, Acts 15:10, causing them to bow down metaphorically and spiritually.

*“Now therefore why tempt ye God,
to put a yoke upon the neck of the disciples,
which neither our fathers nor we were able to bear?” Acts 15:10.*

alway - *Alway* means: for as long as they reject Messiah Jesus and for as long as they turn their backs on God. It isn't a complete and final casting off or a total rejection of Israel but it is definitely a scathing judgment, Isaiah 6:11-13. God is

serious about punishing sin. Never for even a moment think that God will tolerate your sin. God chastens every son whom He receives, Hebrews 12:6.

If you're saved and living in unrepentant sin, God will chasten you, Hebrews 12:5-13, to help you get right. If you're unsaved and living in unrepentant sin, you're going to hell anyway, but God is merciful if you'll repent and believe on Him and get saved.

God's judgment upon Israel has lasted and will last, century after century, until His purpose is achieved, meaning, until national Israel gets right and believes on Messiah Jesus. We know that, *always*, doesn't mean an unqualified forever because Paul tells us Israel will be restored, Romans 11:26.

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, Have they stumbled that they should fall? - Isaiah 30:18-26 - God has not completely forsaken Israel therefore, Israel has not fallen, *completely and forever*, 1 Thessalonians 2:16, as the Amplified Bible stupidly says. In the KJV, *the wrath is come upon them to the uttermost*, referencing the dispersion of Israel as God's judgment upon them for their sins, Psalm 2:8, Nehemiah 1:8-9, Matthew 12:42, Acts 1:8, not God being through with Israel completely and forever.

God's purpose for Israel will be achieved. Meanwhile, good comes from Israel's rebellion and stumbling because, in the providence of God, Israel's rebellion opened the door of salvation to the Gentiles.

1. Israel stumbled - Romans 11:11

2. Israel fell - Romans 11:12

3. Israel was diminished - Romans 11:12

4. Israel was cast away - Romans 11:15

5. Israel was forsaken - Isaiah 54:7

6. Some of Israel's branches were broken off - Romans 11:17

7. Israel was abiding in unbelief - Romans 11:23

8. Israel can believe and be grafted in again - Romans 11:24

God forbid: - Meaning: No, of course not. Israel has not stumbled that they should fall. Sometimes we get so focused on the forest that we can't see the trees. It's easy to get so focused on Israel's rebellion and God's judgment on

their rebellion that we forget that God intends to restore Israel, to bring Israel to believe on Him. God loves Israel with a passion undiminished by time.

Christians may get worn out with Israel's constant unbelief and rebellion against God but God is ever a lover of Israel and He never gives up on His elect nation. In the future, at the end of the great tribulation, *the fulness of the Gentiles will be come in. And so all Israel shall be saved*, Romans 11:26. God will achieve His historic purpose concerning Israel because God's love is persistent.

One great blessing of Israel's rejection of Messiah Jesus is that the glorious gospel message of salvation by grace alone through faith alone in Christ alone was sent to the Gentiles. That which NT Israel rejected as beneath them became a healing balm and a saving river of life for the Gentiles. Crumbs from Israel's table became life giving nourishment to untold millions of Gentiles down the centuries, from Calvary to our present day.

but rather through their fall salvation is come unto the Gentiles, - In the first century, Israel was the enemy, Romans 11:28, the great obstacle to preaching the gospel, because of his unbelief, his rejection of Messiah Jesus and his active, determined opposition to the gospel. God had a dual purpose in removing Israel from the place of blessing. First, God's purpose was to remove Israel so that Israel could not hinder the spread of the gospel, as Israel was doing, Acts 4:1-21, 18:5-6, 1 Thessalonians 2:14-16.

Second, God used Israel's rejection of the gospel and their Messiah, to send the gospel to the Gentiles, Acts 13:46, 18:6, 28:28. God was not surprised by Israel's rejection of Messiah. Jesus told the chief priests and elders what God would do, Matthew 21:43. God can take even our sins and cause good to come from them. Israel's sin of rejecting his Messiah caused two thousand years of good to come to the Gentiles.

for to provoke them to jealousy. - Third, God had a purpose in sending the gospel to the Gentiles. That purpose was prophesied by Moses almost fifteen hundred years before Christ, in Deuteronomy 32:21. The salvation of Gentiles should have caused Israel to get jealous, should have caused Israel to want what the Gentiles had, the abundant overflowing blessing of God, Ephesians 1:3.

"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 (Gentiles); I will provoke them to anger with a foolish nation (Gentiles)." Deuteronomy 32:21.

How can Christians provoke unsaved Israel to jealousy? The way to provoke unsaved Israel to jealousy is to live as spiritually blessed, Ephesians 1:3, Bible believing disciples of the Lord Jesus Christ, enjoying and using *all spiritual blessings in heavenly places in Christ*. Living as a Christian means to love God with all your heart, soul and mind, and to love your neighbor as yourself, Matthew 22:36-40. Love for your neighbor is one of the motives for witnessing.

*“And above all things have fervent charity among yourselves:
for charity shall cover the multitude of sins.”* 1 Peter 4:8.

Loving God and loving your neighbor is a real life demonstration of the grace of God, for all the world to see. If you are a disciple of Jesus, you will be a witness for Jesus. If you are a witness for Jesus, you will tell the gospel truth, that Christ was crucified for sinners, Christ died for sinners, Christ was buried for sinners and Christ rose from the dead for sinners, so that we can be saved. Paul summarized it in Romans 13:8-9.

*“Owe no man any thing, but to love one another:
for he that loveth another hath fulfilled the law.
For this, Thou shalt not commit adultery, Thou shalt not kill,
Thou shalt not steal, Thou shalt not bear false witness,
Thou shalt not covet; and if there be any other commandment,
it is briefly comprehended in this saying, namely,
Thou shalt love thy neighbour as thyself.”* Romans 13:8-9.

For to provoke them to jealousy is the reason Paul gives, under inspiration of God, for turning from Israel, to the Gentiles. As the Gentiles have faith in God and get saved, Israel should want the genuinely changed lives and the genuine joy in Jesus that they see in Gentiles who believe on Christ. There is peace of heart and mind, Romans 5:1, in Christ, that is never found in works based religion. If they see genuine salvation radically changing the hearts of Gentiles, surely that will cause Israelites to want what the Gentiles have.

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 - In Romans 11:12, Paul presents God’s fulness/ blessing upon the Gentiles in the first century and succeeding centuries, in contrast to the future blessings/fulness Israel will receive, *if they abide not still in unbelief*, Romans 11:23. To receive the fulness and blessings of God, national Israel must believe on the Messiah they rejected in the first century.

Israel fell because he rejected God in the OT and rejected Messiah in the NT. In the OT, Israel was Jehovah's wife but God divorced Israel for, or because of, her spiritual adultery. In the NT, Israel is Jehovah's ex-wife, no longer in the place of blessing. In the NT, the church is engaged to marry Jesus and we are in the place of blessing and honour. In the NT, the focus of God's blessing is the church, the body of Christ, not Israel.

In the NT Israel is no longer married to Jehovah yet Jehovah's love for Israel continues. Israel's rejection of God was tied to his lust for idols and his practice of idolatry. Israel directly disobeyed God's command by worshiping false gods. The fall of Israel was not an instantaneous thing. It was the result of centuries of self-willed rebellion against the will of God, of a long process of sinful thoughts and acts, of the kind of pride that goeth before destruction.

1. Israel stumbled - Romans 11:11
- 2. Israel fell - Romans 11:12**
3. Israel was diminished - Romans 11:12
4. Israel was cast away - Romans 11:15
5. Some of Israel's branches were broken off - Romans 11:17
6. Israel was abiding in unbelief - Romans 11:23
7. Israel can believe and be grafted in again - Romans 11:24

The moral failure and fall of an individual, like the moral failure and fall of Israel, is rarely an instantaneous thing. Moral failure is usually the result of a long process of dirty thinking, of entertaining lustful thoughts, of indulging in unclean fantasies, of figuring out how to get what the flesh wants. Wise Christians will learn a lesson from Israel. Don't long for and lust after the sins of the flesh. Don't try to please your unsaved flesh. Sin can never satiate your unsaved flesh.

Don't rebel against God. Don't reject God's plans for you, Ephesians 2:10. Don't reject what God shows you. Don't reject the truth of God's word. Don't assume you know more than God knows about your situation. Never doubt in the darkness, what God showed you in the light. Are you a wise enough Christian to learn from Israel's example? _____

Why did Israel fall?

Israel struggled with obeying God, with believing what God said. Are you struggling with believing parts of the Bible you don't yet understand? Are you struggling with God's working in your life? Are you struggling to come to terms with the truth that God doesn't always do things your way, doesn't always give you what you want or what you think you need?

Here is where the rubber of your Christianity meets the road of real life. Growing Christians live by faith and faith comes from hearing the word of God. Israel came to that place and decided to bail on God and go their own way. What will you decide? _____ Israel kept clinging to their religion with its outward show but abandoned their faith in Jehovah because they just didn't like Jesus.

What about Jesus annoys people? _____

Knowing the veil of the temple was rent in twain from the top to the bottom, Matthew 27:51, they continued their now empty, meaningless temple rituals. Having seen many resurrected believers walking around Jerusalem after the resurrection of Christ, Matthew 27:52-53, Israel continued to reject their resurrected Messiah Jesus and His glorious gospel of free salvation.

In the first century AD, after the resurrection of Christ, the Jewish religion was an empty husk, with lots of ceremony, pageant and ritual but, as Jesus had already pointed out, Israel had no faith, Matthew 23:23. Sacrifices and offerings and the externals of religion were still in place but nothing more. What does that mean for us in the twenty first century?

You don't need to join Israel in their unbelief. In spite of your discouragement, in spite of your questions, give in to God and let Him work out things His way in your life. It won't always be easy but it is always the best plan of action.

What was God's response in the OT, to being cheated on and rejected by Israel? God divorced ancient Israel, Isaiah 50:1, 54:5-10, Jeremiah 3:8, 6:2, but promised He had not forsaken Israel forever, Isaiah 54:7. What was God's response in the NT to Israel's rejection of Christ Jesus? God gave first century Israel about forty years to believe on Messiah Jesus and then broke the unbelieving branches of Israel off of the olive tree and grafted in the Gentiles in their place. That's why we say, God removed Israel from the place of blessing.

Beginning in AD 62, Acts 28:28, God turned from Israel and sent the gospel to the Gentiles. In 2020, the church age is now 1958 years long and still going. That 1958 years is the *small moment* of Isaiah 54:7. It would have been only a *small moment*, had Israel believed on Messiah Jesus, Matthew 11:11-15. Because Israel rejected Messiah Jesus, Isaiah's *small moment* has turned into almost 2000 years of Israel's rejection, as God's judgment upon Israel's sin of unbelief. Did anyone really expect that Israel could reject and crucify their Messiah without suffering consequences from God?

Over the next eight years, from the time Paul wrote Romans in AD 58, Israel continued to reject the gospel and by AD 66, Emperor Nero ordered the armies

of Rome to launch their ferocious assault on Israel and later, Jerusalem, hurling the might of the Roman legions against God's elect nation. Jerusalem was compassed about with armies, Luke 21:20, the siege lasting until AD 70. God used the might of Rome as the arm of His judgment, to defile and destroy the Jewish Temple, Matthew 24:1-2, and [to sack and burn Jerusalem](#), destroying the palaces, dragging away the stones and plowing the once glorious city like a farmer's field, Jeremiah 26:18, Micah 3:12.

Josephus - The Jewish War, Book VII, Of the War, From the taking of Jerusalem by Titus, Chapter 1. How the entire city of Jerusalem was demolished, excepting three towers. And how Titus commended his soldiers in a speech made to them; and distributed rewards to them; and then dismissed many of them.

“Now as soon as the army had no more people to slay, or to plunder, because there remained none to be the objects of their fury: (for they would not have spared any, had there remained any other work to be done:) Cæsar gave orders that they should now demolish the intire city, and temple: but should leave as many of the towers standing as were of the greatest eminency, that is, Phasaelus, and Hippicus, and Mariamne: and so much of the wall as inclosed the city on the west side.

This wall was spared, in order to afford a camp for such as were to lie in garrison: as were the towers also spared in order to demonstrate to posterity what kind of city it was, and how well fortified, which the Roman valour had subdued. But for all the rest of the wall, it was so thoroughly laid even with the ground, by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it had ever been inhabited. This was the end which Jerusalem came to, by the madness of those that were for innovations. A city otherwise of great magnificence, and of mighty fame among all mankind.”

In the seventh decade of the first century AD, [because of her unbelief and rejection of Messiah Jesus](#), Israel lost her temple, her glory, 1 Samuel 4:21, her priesthood, her land, her capital city, Jerusalem, her nationhood and her preeminent place in the favor of God. It would be 1890 [tortuous](#) years - full of twists and turns, and [torturous](#) years - full of excruciating pain and suffering, before Israel again became a nation, on May 14, 1948.

Every Christian should be able to answer this important question from Romans 11:12: Why did Israel fall? _____

Now if the fall of them be the riches of the world, - Riches because so many Gentiles have been saved over the last two thousand years. Riches because

everyone who believed on Christ since His glorious resurrection has received, as a free gift of God, *all spiritual blessings in heavenly places in Christ*, Ephesians 1:3. Riches because God, since the resurrection of Christ, makes the free gift of salvation available to everyone who believes on Christ. *The riches of the world* means: the life changing glorious gospel of Christ and all the blessings that come with believing the gospel.

and the diminishing of them the riches of the Gentiles; - *The diminishing of them* - the diminishing of Israel - not the absolute destruction of them, because, as Paul has pointed out, individual Israelites are still getting saved and blessed. Israel fallen and diminished does not mean Israel destroyed; does not mean that no more Israelites will ever get saved. Because of unbelief, Israel is diminished but not destroyed. God has not given up on Israel.

1. Israel stumbled - Romans 11:11

2. Israel fell - Romans 11:12

3. Israel was diminished - Romans 11:12

4. Israel was cast away - Romans 11:15

5. Some of Israel's branches were broken off - Romans 11:17

6. Israel was abiding in unbelief - Romans 11:23

7. Israel can believe and be grafted in again - Romans 11:24

the riches of the Gentiles - One of the riches of the Gentiles is justification by faith. Israel belligerently kept trying to be justified by the works of the law, instead of by faith, Galatians 2:16. Paul is talking about justification by faith, Romans 5:1, because that is key to Israel getting saved and to Israel receiving the multitude of spiritual blessings God gives to everyone who gets in Christ, Ephesians 1:3. All of the vast treasure trove of God's riches, given to saved Gentiles, would also have been given to Israel in the first century, had Israel believed on Messiah Jesus.

how much more their fulness? - That, after all, was God's plan. The fulness of Israel would have been for Israel to believe God, obey God and believe on Christ Jesus. Had that happened, God would have poured out upon believing Israel, all the spiritual blessings in Christ, which He gave to saved Gentiles, Ephesians 1:3. As a result of those blessings, God's love would have been shed abroad in the hearts, Romans 5:5, of saved Israelites as they became God's Spirit filled, gospel preaching, soul winning, Christ honouring missionaries, evangelizing the unsaved Gentile world.

That missionary privilege was postponed for about two thousand years and will now be fulfilled, in the future, by the 144,000 Jewish virgins, 12,000 each from the twelve tribes listed in Revelation 7:4-8.

From the way the apostle John wrote the book of Revelation, it appears that the sealing of the 144,000 in Revelation 7:1-8, has the purpose of evangelizing the Gentiles, since it is followed by the great multitude saved in Revelation 7:9-17. Although it took almost thirty five hundred years, God eventually got what He wanted, saved, Israelite evangelists to the world, as the 144,000 become God's great preachers of the Tribulation period, supernaturally sealed and protected by God in their witnessing.

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 - Paul speaks to the Gentiles because, in Romans 9, 10 and 11, he has mostly aimed his message at unsaved Israelites. Romans, of course, is for everyone, saved and lost, Jew and Gentile but in the first century context of the writing of Romans, Paul is focused, in chapters 9, 10 and 11, on a last ditch effort to win national Israel to saving faith in the Lord Jesus Christ, before the turning away from Israel is completed, Acts 13:46, 18:6, 28:28.

inasmuch as I am the apostle of the Gentiles, - Paul was *the apostle of the Gentiles*, as mentioned here and in Romans 15:16. That means that God put upon him, the responsibility to evangelize Gentiles in the first century AD. In the Bible, everyone who isn't an Israelite is a Gentile. Therefore, Paul had a worldwide missionary responsibility because Gentiles were everywhere around the world.

Paul fulfilled his missionary responsibility both in person and by writing his epistles/letters. He was a missionary where he couldn't be in person, by his letters, and where he could be in person, by his personal presence. Since Paul's death, he has continued to be a missionary through his writings, which are still winning souls today.

Paul had a dual commission from God, as described in Acts 9:15. He was sent to Israel and he was also sent to win the Gentiles. Most Christians also have more than one purpose that God has planned for them, Ephesians 2:10. Those purposes can change at various times in your life. Do you know God's purpose for your life? _____

I magnify mine office: - Paul's office was the biblical office of an apostle of Christ. Paul wasn't just sent by God in the general sense of an apostle meaning, one who is sent by God. Paul held the Jesus appointed office of a genuine, first century apostle of Christ. That rarified club had a total of only 14 members: the original twelve, plus Matthias and Paul.

I magnify mine office because by being the apostle to the Gentiles, he will see huge numbers of Gentiles get saved. Those saved Gentiles will evangelize unsaved Israelites. Paul knows that God's plan has flipped. Had Israel believed on Messiah Jesus, Israel would have evangelized the Gentiles. Since the Gentiles believed on Messiah Jesus and Israel didn't, the plan now becomes saved Gentiles evangelizing unsaved Israelites. That has been going on now for nineteen centuries.

The great apostle Paul was not a religious fakir, putting on an act, like every religious charlatan who claims to be a signs and wonders apostle today. By the apostolic power God gave him, Paul could strike a devil controlled man blind, Acts 13:10-11, heal the sick, Acts 14:8-10, 19:10-12, 28:8, cast out devils, Acts 16:16-18, raise the dead, Acts 20:9-10, and survive storms, shipwrecks and snakebite, Acts 27:20-44, 28:3-5.

No modern man or woman who claims to be a signs and wonders apostle, has the power to heal the sick or raise the dead. Why? Because all modern, self-proclaimed signs and wonders apostles, without exception, are religious fakirs and religious grifters.

No one on earth today is an apostle in the sense that Paul was an apostle. The apostolic office ended when the apostle John died around AD 100. In plainer words, no one today holds the biblical, apostolic office. There are religious fakirs and grifters who claim to be apostles, who claim to have apostolic powers.

They easily fool professing Christians who don't read, believe and study their Bible or, who focus their Christian life on emotions and feelings instead of on Bible doctrine but apostolic grifters don't fool Christians who do read, believe and study their Bible. No one who claims to be an apostle today, has the power to raise the dead, heal blind eyes or heal the lame, the lepers and the epileptic.

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 I may provoke to emulation them which are my flesh, - Paul is burdened for his flesh and blood brethren, Romans 9:1-4, 10:1. Emulate

means: to equal or excel someone. Emulate describes ambitious or envious rivalry. Paul uses the word, *emulation*, 7 times in the NT, twice each in Romans 10:19, 11:11, once in Romans 11:14 and twice in 1 Corinthians 10:22. Paul means he wants to provoke Israel to a faith in Messiah Jesus that equals or excels the faith that saved Gentiles have in Messiah Jesus.

Paul is explaining to saved Gentiles, his plan to win Israel to Christ. He wants to stir up Israel, to provoke Israel to emulation, to make them jealous, to get them thinking, to get them discussing Messiah, to make them aware of the spiritual blessings God has given to saved Gentiles, Ephesians 1:3, to get Israel to want the vast spiritual blessings that saved Gentiles have received, which are also available to Paul's Israelite brethren when they get saved.

Paul knows that Israel is proud and competitive. Israelites viewed themselves as the cream of the crop, the best of the best, because they were God's exclusive, chosen, elect nation. And yet, in the first century, the Gentiles, because they have faith in Christ, have the inside track with God, which Israel no longer has. Paul wants to provoke Israel to jealousy. Deuteronomy 32 tells the truth about God's dealings with OT Israel and also has prophetic application to NT Israel in the first century.

"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." Deuteronomy 32:21.

and might save some of them. - Paul is a realist. He has the advantage of thorough acquaintance with the OT. He knows how hard and impenitent is the heart of Israel. He knows God has already divorced Israel for her idolatry and unbelief, Romans 11:7. He knows Israel rejected their Messiah. Do you think there is a possibility that Paul was an eyewitness when the Jewish crowds cried out: *Crucify him, crucify him?* Remember that Paul was a student of the great Jewish teacher, Gamaliel, born in Tarsus but brought up in Jerusalem, Acts 21:11-13, 17, 27, 31, 22:1-3.

some of them - *Some* indicates that Paul doesn't expect all Israel to get saved during his lifetime. The time when *all Israel shall be saved*, Romans 11:26, remains an event in the future. Paul also knows that Israel has been his enemy, intent on killing him for preaching the gospel to them, Acts 14:19. Yet with all that knowledge, Paul also knows, Israel is diminished but not destroyed. There are still individual Israelites whose heart is open to the gospel and Paul aimed to find them and lead them to Christ.

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 be the reconciling of the world, - *Them* is Israel. *The world* is the Gentiles. When we say that God turned from Israel and sent the gospel to the Gentiles, Acts 13:46, 18:6, 28:28, we mean that God sent the gospel to the rest of *the world*. God sees two groups of people who need the gospel - Israel and Gentiles. Everyone starts off in one of those groups.

the casting away of them - The most wicked, reprehensible thing Israel ever did, was rejecting their Messiah and crying out, *Crucify him, crucify him*. After that, Israel continued rejecting Messiah Jesus, resulting in Israel being cast away in the first century AD. God does not tolerate unbelief forever. His longsuffering eventually has an end. Many Christians spend their lives presuming upon the grace of God, wrongly thinking that God's longsuffering means they're getting away with their sins.

Because they think they're getting away with it, they waste their lives in fruitless endeavors. God does not cast away saved people like He cast away unbelieving Israel. Rebellious Christians lose the opportunity to serve God, to enjoy the blessing of God, to live by faith, to grow in faith, to see God actively answering their prayers. Don't live as a rebellious Christian.

Paul told us in Romans 11:1-2, that God has not cast away His people, which He foreknew. The people God had not cast away was, *the remnant according to the election of grace*, Romans 11:5, meaning believing, born again, saved Israelites, were not cast away, as Paul pointed out in Romans 11:1.

the casting away of them - *Them* is unbelieving Israel, the majority of national Israel who rejected Messiah Jesus, not *the election according to grace*, Romans 11:5. The believing remnant is made up only of Abraham's biological descendants. In plainer words, there are no Gentile proselytes to Judaism in the remnant, Isaiah 45:4. The remnant is made up of Israelites. How do we know that? We know that because Paul aims Romans 9, 10 and 11 at national Israel and says in Romans 11:1, *I also am an Israelite, of the seed of Abraham*. The remnant Paul mentions here was made up only of believing, saved and born again Israelites.

Why here, does he talk about *the casting away of them*, meaning national Israel, being the reconciling of the world, Romans 11:15? Paul words it that way because God didn't cast away everyone in national Israel. God broke off some of the branches, Romans 11:17, but not all of the branches, because some

Israelites were already believers in Christ and more Israelites would become believers in Messiah Jesus in the first century.

the reconciling of the world - *Reconciling* refers to a past event, when Jesus shed His precious blood, 1 Peter 1:19, Romans 5:9, dying for our sins when we were God's enemies, appeasing the wrath of God against the sins of His enemies. If God's enemies refuse to be reconciled to Him, they have chosen their fate.

We should understand that reconciliation is not salvation. Reconciliation is the prerequisite for salvation. NT salvation is impossible apart from Christ dying for our sins on Calvary. Christ's death for sin reconciled the world to God but it didn't save the world. Reconciliation makes us savable but doesn't save us.

People who believe in the false teaching of universal salvation, that everyone will get saved or is already saved, misunderstand reconciliation as salvation. Reconciliation is not salvation. It lays the groundwork for salvation by putting in place everything necessary for God to send gospel preachers to the lost. That God has reconciled the world unto Himself is only half the story. The other half is, we now need to be personally reconciled to God.

The good news of the gospel is that God has reconciled the world unto Himself and now, our message is: Repent and believe the gospel or, as Paul says in 2 Corinthians 5:20 - *We pray you in Christ's stead, be ye reconciled to God.*

Every enemy God has can be reconciled to God if they will believe on Jesus and believe the gospel. It's as simple and kind-hearted as that. The Cross of Calvary was God reconciling a world full of enemies unto Himself. Reconciliation happened at Calvary so that:

1. The Father can draw us to Jesus, John 6:44.
2. The Son can draw us unto Himself, John 12:32.
3. The Holy Spirit can reprove the world of sin because they believe not on Jesus, John 16:8-9.
4. The power of the gospel, Romans 1:16, 2 Thessalonians 2:13-14, can call us to salvation. The Trinitarian Godhead is involved in our salvation.

God can now save all who believe on Jesus because the penalty for sin has been paid by Jesus, the payment has been accepted by God the Father and the Holy Spirit will spiritually baptize repentant, believing sinners into the body of Christ (no water involved) and spiritually circumcise them and impute the

righteousness of Christ to them. Yes indeed, the Trinity is involved in your salvation.

Aren't you thankful that God's wrath against our sin is appeased and we are reconciled to God? But please note: salvation is not automatic. Getting saved requires belief. The triumphant results of Calvary are not applied to anyone anywhere apart from personal faith and personal belief in the Lord Jesus Christ.

“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” 2 Corinthians 5:21.

In the OT, reconciliation with God was based on the blood sacrifices of animals, Leviticus 6:30, 8:15, 2 Chronicles 29:24, Ezekiel 45:15, 17, 20. Those blood sacrifices pre-figured or pictured Christ shedding His blood on Calvary. They pointed down the centuries to the cross where, in the fulness of time, Jesus would make the ultimate, once for all sacrifice for sins, Hebrews 10:11-14.

OT reconciliation was temporary. It required continual sacrifices which could never make the comers thereunto perfect, Hebrews 10:1. Reconciliation also has a present day application. Jesus' death on Calvary happened two thousand years ago yet atonement/reconciliation, one of the results of Calvary, is only applied to you personally at the point in time when you believe on Jesus. Therefore reconciliation must be understood in two aspects.

In the broad sense, reconciliation is the Calvary event which reconciled the world to God. *“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.” 2 Corinthians 5:19.*

In the narrow sense, reconciliation applies to us as individuals at the point in time when we hear the word of reconciliation, respond to the word of reconciliation and get saved and personally reconciled to God. *“We pray you in Christ's stead, be ye reconciled to God.” 2 Corinthians 5:20.* Reconciliation is a two way street.

**God reconciled the world to Himself at Calvary.
We are personally reconciled to God when we get saved.**

Because of Calvary, the world, meaning the human race, is reconciled to God but that doesn't mean everyone is saved. Reconciliation makes you savable but salvation requires belief, Acts 16:31. When you believe and get saved, you as an individual, are personally reconciled to God.

That's why in 2 Corinthians 5:20, Paul says: "*Now then (because God reconciled the world to Himself), we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.*" God reconciled the world to Himself as a group so He could save as individuals, all who call upon Him. Reconciliation is a two way street.

Do you see the two aspects of reconciliation? **1.** God has, in Christ, already reconciled the world to Himself. That makes it possible for everyone to get saved but, it doesn't automatically save anyone. **2.** Now, each of us, as individuals, need to be personally reconciled to God. How do we get personally reconciled to God? Through answering the gospel call, 2 Thessalonians 2:13-14 and believing the glorious gospel of Christ, Romans 1:16.

As ambassadors for Christ, our message from King Jesus, to the world is: *Be ye reconciled to God.* Christ dying on the Cross of Calvary for our sins is the means God used to reconcile the world to Himself. Preaching the gospel so people can believe the gospel and get saved is the method by which we are individually called and personally reconciled to God. Here's how it works.

Step One is the world being reconciled to God. That happened two thousand years ago when Jesus died on the cross of Calvary to pay for our sins, Matthew 27:50, and appease the wrath of God.

Step Two is you, as an individual, being personally reconciled to God by believing the gospel and getting saved. Your personal salvation happens at the point in time when you believe on Jesus. At whatever point in time that happens, it means you have now received the atonement, Romans 5:11.

When you personally receive the atonement (by believing the gospel and by receiving the gift of God which is eternal life through Jesus Christ our Lord), you are personally reconciled to God. Do you see it?

The world was reconciled to God two thousand years ago. Individuals are reconciled to God at the point in time when they believe the gospel and receive the Lord Jesus Christ as their Savior, John 1:11-12, or, receive the atonement, Romans 5:11, or, receive the gift of righteousness, Romans 5:17, or, believe on the Lord Jesus Christ in their heart, Romans 10:9-10.

1. We were reconciled to God by: **a.** the life of His Son, **b.** the death of His Son, **c.** the holy works of His Son, **d.** the irresistible grace of His Son.

2. Did God reconcile the world to Himself before He saved us? _____
3. Because God reconciled the world to Himself at Calvary, does that mean we are automatically saved? _____
4. Did God reconcile only good people to Himself or did He reconcile everyone to Himself? _____
5. When do we get personally reconciled to God? **a.** in eternity past, **b.** at Calvary, **c.** when we are born into this world, **d.** when we believe and get saved.
6. When did God reconcile the world unto Himself? **a.** when the OT law was given, **b.** when OT sacrifices were brought to the temple, **c.** when nations are created, **d.** when Jesus died on Calvary's cross to appease God's wrath against sin.
7. Does reconciliation itself save anyone? _____
8. How do people who are reconciled get saved? _____
9. Read the three statements below and circle the correct answers.
 - a. God reconciling the world to Himself doesn't save anyone.
 - b. Us being personally reconciled to God means we are saved.
 - c. Reconciliation is not a one way street; it takes two to reconcile.
10. In your own words, what is the difference between God reconciling the world unto Himself and us being reconciled to God? _____

As noted above, there are two aspects to reconciliation - the general and the personal. General reconciliation is when, by the sacrifice of Christ, God reconciled the world unto Himself, yet no one is saved until they are personally reconciled to God by receiving Christ as their Savior. God saves individuals, not groups of people. No one can get saved for you. Believing on the Lord Jesus Christ as your Savior is always a personal, individual thing.

Romans 5:11 is the only place in the KJV NT where the Greek word, καταλλαγή katallagē, pronounced kā-tāl-lā-gā' is translated, *atonement*. Doctrinally speaking, reconciliation, personally received by the individual, becomes atonement. This Greek word, καταλλαγή katallagē, pronounced kā-tāl-lā-gā' is also found one time in Romans 11:15, translated, *reconciling*, and four times in 2 Corinthians 5:18-19, translated, *reconciled*, *reconciliation*, *reconciling* and *reconciliation*. In those passages, Paul is describing reconciliation in general. In Romans 5:11, Paul is describing the personal impact of reconciliation, and so he writes: *by whom we have now received the atonement.*

On the grace side of Calvary, meaning, after the resurrection of Christ, the gospel must be believed, Romans 1:16, Acts 15:7, the gospel must be obeyed, Romans 10:16, and the atonement must be received, Romans 5:11, in the same way that Jesus must be received as Messiah, John 1:11-12.

Reconciliation is the two thousand year old historical fact of God's overture of love to the human race, at Calvary. Atonement is reconciliation personalized, meaning, reconciliation is accepted, believed and received by an individual at the point in time s(he) gets saved. Atonement must be received.

Have you received the atonement? _____ Write the date when you received the atonement / got saved. _____

In the NT, the atonement is Christ dying on Calvary's cross as your substitute. When you understand and receive that reconciliation personally, it becomes atonement. It is reconciliation in general until you believe and receive it personally, at a point in time. It is Christ bearing your *sins in His own body on the tree*, 1 Peter 2:24.

It is God pouring out His wrath against your sins upon Jesus as if He had committed your sins, Romans 1:16-18. It is the wrath of God against your sins, being appeased by the sacrifice of Christ on Calvary, prophesied in Exodus 12:3-14, Isaiah 53:6-11, 1 Corinthians 5:7 and fulfilled on Calvary, where Christ died for the sins of the whole world, 1 John 2:2.

For if the casting away of them be the reconciling of the world, - Doctrinally speaking then, the world was reconciled to God by the death of Jesus Christ on Calvary, 2 Corinthians 5:18-21, not by God casting away unbelieving Israel. That reconciliation at Calvary didn't save anyone but it did make everyone savable because they had been reconciled, restored to the condition of the human race before the law of Moses, Exodus 19-20. It is interesting to note that since the world was reconciled to God by the death of His Son, that restores the world to the condition it was in when Abraham was justified by faith.

The condition of the world before the law was that, sin is not imputed where there is no law, Romans 4:15, 5:13. It is also interesting to note that the biblical fact that the world is now reconciled to God means that God's wrath was appeased by the shed blood of Christ. Calvary worked! Now we should work, getting out the message, preaching the gospel, witnessing to the world that Jesus saves all who call upon Him.

Do you remember what Paul wrote in Romans 4:15 and 5:13? *Sin is not imputed where there is no law.* So, on or about 1450 BC, along comes the law, Exodus 19-20, and it doesn't solve the sin problem; the law makes it worse. The law entered that the offence might abound.

Once God gave the OT law, sin was being imputed to them every time they broke the OT law. Things seemed to have gone from bad to worse and yet, there

was saving grace under law, if they kept the law, Deuteronomy 6:24-25, Acts 15:10-11. Thank God the law was not the final act of God to solve the problem caused by Adam's sin. "*Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*" Galatians 3:24-25.

the reconciling of the world - When Paul says, *the reconciling of the world*, here, in Romans 11:15, he is not speaking doctrinally about reconciliation at Calvary. He is saying that the casting away of national Israel means, the gospel will go to the Gentiles or, to the rest of the world, so that they can personally be reconciled to God. The reconciliation that happened by the death of Christ on Calvary, which was rejected by Israel, will now go worldwide, to the Gentiles, through the preaching of the gospel of Christ, which Israel rejected.

What will the Gentiles do with the gospel of Christ, that Israel didn't do? Israel rejected the gospel. Paul says: *They*, meaning the Gentiles, *will hear it*, Acts 17:32, 28:28. That means: the Gentiles will hear it with favor and many will believe the gospel and receive Christ.

"And when they (the Athenian Greeks) heard of the resurrection of the dead (that's the gospel), some mocked: and others said, We will hear thee again of this matter." Acts 17:32.

"Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." Acts 28:28.

1. To get saved, you need to get in Christ. How does any Jew or Gentile anywhere actually get in Christ? _____
2. Before anyone can get in Christ, what must they hear? _____
3. When anyone hears and understands the gospel, they must then make a decision, to believe the gospel or to disbelieve the gospel. **a.** True, **b.** False.

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Romans 5:10.

Reconciliation is not salvation. How do we know that? We know that based on what Romans 5:10 says. The whole world is reconciled to God but the whole world is not saved. Reconciliation and salvation spring from different sources.

According to Romans 5:10, reconciliation flows from the death of Christ and salvation flows from the life of Christ. Is that the clear teaching of the Bible in

Romans 5:10? _____ Please answer the following questions based on what Romans 5:10 says.

1. What is the source of reconciliation? **a.** The life of Christ, **b.** The grace of Christ, **c.** The death of Christ, **d.** The miracles of Christ. **e.** The love of Christ.

We were reconciled to God by the death of his Son, Romans 5:10.

2. What is the source of salvation? **a.** The grace of Christ, **b.** The miracles of Christ, **c.** The death of Christ, **d.** The life of Christ, **e.** The splendor of Christ.

We shall be saved by His life, Romans 5:10.

3. Did anyone get reconciled to God by the life of Christ? _____

4. Did anyone get saved by being reconciled to God? _____

There is only one way to get saved. There is not one way for Israel and another way for Gentiles. Everyone gets saved the same way, as Jesus explained in John 14:6. The sticking point for Israel is that they wanted to get saved some way other than Christ. And, Israel hated the idea that Gentiles could get saved without becoming Jews, without keeping the law of Moses. Paul keeps confronting Israel with the inconvenient truth that God's Messiah, whom they rejected, is their only hope.

Israel cannot reject the Messiah God sent them, who had already spent 3.5 years preaching and teaching and healing among them, who had already died for them, who had already paid for their sins, who had already reconciled them to God, who had already risen from the dead for them, whose sin payment on their behalf had already been accepted by God, and expect God to save them some other way. The sad truth is, the negative consequence of national Israel's rejection of Messiah Jesus is eternity in hell.

1. Israel stumbled - Romans 11:11

2. Israel fell - Romans 11:12

3. Israel was diminished - Romans 11:12

4. National Israel was cast away - Romans 11:15

5. Some of Israel's branches were broken off - Romans 11:17

6. Israel was abiding still in unbelief - Romans 11:23

7. Israel can believe and be grafted in again - Romans 11:24

what shall the receiving of them be, but life from the dead? - Paul repeats what he said in Romans 11:12, to emphasize his point. If the fall of Israel *be the*

riches of the world (because the world got the gospel message of salvation full and free in our Lord Jesus Christ) and the casting away of Israel be *the reconciling of the world*, the fulness of Israel and the receiving of Israel will be life from the dead, meaning, even greater blessing for the Gentiles and for the world, than Israel's fall.

Notice that the biblical message is the opposite of the Communist, Nazi, fascist, white supremacist, anti-Semitic message. The restoration of Israel will be bad news for haters of Israel but good news for lovers of God and His truth.

life from the dead? - Ezekiel 37:1-14 speaks of life from the dead in the context of Israelites being resurrected, restored to life and returned to the land. The resurrection to life spoken of by Ezekiel is the post-tribulation rapture of OT saints who resurrect with tribulation saints, at the end of the great tribulation. What a thrill that will be for them, to be resurrected to see the KING OF KINGS, AND LORD OF LORDS, Revelation 19:16, and sit down with King David in God's millennial kingdom, Ezekiel 37:24-28.

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, - Christ is the firstfruit of God's harvest. Paul uses this Greek word, ἀπαρχή *aparchē*, ä-pär-hay, meaning, firstfruit, six of the eight times it occurs in the NT, in Romans 8:23, 11:16, 16:5, 1 Corinthians 15:20, 23, 16:15. James uses it once in James 1:18 and John uses it once in Revelation 14:4.

In Revelation 14:4, John's use of the word, firstfruits, points to the believing Jewish remnant in the great tribulation, who are the 144,000 Jewish evangelists, who are also, firstfruits, during the tribulation, preaching to the world during the great tribulation, Revelation 7:14, and seeing a great multitude of converts, Revelation 7:9.

For if the firstfruit be holy, - Firstfruit is an agricultural word, originating in the OT, Exodus 23:19, 34:22, Numbers 15:19-21, describing the first produce that grows in the season. Have you ever enjoyed the first ripe apple off the tree or the first ripe grapes off the vine or the first sun ripened blueberries or that first red ripe tomato? Those are the firstfruits of your harvest. Christ is the firstfruit of God's harvest.

Firstfruit and firstfruits were important to Israel. Paul appeals to Israel's love of the law of Moses, specifically Leviticus 23:9-12, where the firstfruits of harvest

were offered up and waved before the LORD each year. Remember your OT history. God brought Israel, His firstborn, out of Egyptian bondage. Firstfruits speaks of deliverance, of redemption, of salvation. The celebration of firstfruits was Israel's official annual remembrance of their deliverance from Egyptian slavery, from the house of bondage, Exodus 13:14, Deuteronomy 13:5, 26:1-11.

Israel was to be God's firstfruits from the world, the beginning of a great harvest of souls as Israel became God's evangelists to the Gentile nations. The Feast of Firstfruits pointed to that. Paul appeals to Israel's love of their own history and their love for Abraham, who was the root of the firstfruit, Romans 11:16, to show them that God can deliver Israel from their unbelief, just as surely as He delivered them from Egyptian bondage.

Read Leviticus 23:9-12 again. The seeds that were planted in the ground, died, John 12:24, and then resurrected, producing life and fruit. Firstfruits is also about resurrection. The resurrected life which the firstfruits represented was presented to God as an offering, Romans 12:1-2. Do you see Jesus now, in the feast of firstfruits? _____

The firstfruit offering was lifted up by the priest and waved before the LORD as the blood of *an he lamb without blemish* was also shed and offered. What marvelous sacrificial and resurrection imagery Paul's reference to firstfruits evoked. It should have stirred Israelite hearts to embrace the real spiritual firstfruit, God's holy Messiah, the Lord Jesus Christ.

Paul has already told us in 1 Corinthians 15:20-23, written around AD 55, three years before he wrote Romans, that Christ is the firstfruits. Israel rejected their very own Messiah, the firstfruit from God, the best of the harvest, the holy firstfruit, who would have saved their souls and energized them with evangelistic power.

the lump is also holy: - The lump is the fathers of ancient Israel and, after the fathers, all Israelite believers in God down the centuries. The lump is the historical main body of Jewish believers, as distinct from the multitude of Jews down the centuries, who didn't believe or follow God.

The Greek word for *lump* here is φύραμα *phyrama*, fū'-rā-mä, which can describe a lump of clay, Romans 9:21, or a lump of bread dough, 1 Corinthians 5:6-7, Galatians 5:9, Numbers 15:19-21, both of which are metaphors describing Israel.

and if the root be holy, - The root is Abraham, father of the Jewish nation, from whom all Israelites are biologically descended and from whom Messiah Jesus is

descended. “*And he (Abraham) believed in the LORD; and he counted it to him for righteousness.*” Genesis 15:6. Mary the mother of Jesus was also an Israelite descendant of Abraham, who, when he got saved, was still an uncircumcised Gentile, Genesis 15:1-6. Abraham didn’t get circumcised and become the first Jew on earth until Genesis 17:10-14, 23-27.

The word, *root*, when used in the Bible in this way, is a genealogical reference, Judges 5:14, Isaiah 11:10, 53:2. Jesus was a *root of Jesse*, who was a descendant of Abraham, Romans 15:12, and also *the root of David*, Revelation 5:5, 22:16.

so are the branches. - The branches are believing, born again, saved Israelites in the first century, who were the believing remnant who received Messiah Jesus, and, later on in history, all other saved Jews down the centuries, who were also part of the believing Israelite remnant. The branches are holy because of the root, Abraham. They are justified by faith in Messiah Jesus, who was Abraham’s descendant. As Abraham, the root, was justified by faith, so are the branches justified by faith.

1. The holy firstfruit is Christ.
2. The holy lump is the Jewish fathers.
3. The holy root is Abraham.
4. The holy branches are the believing remnant.
5. Israel is the good olive tree.
6. Gentiles are the wild olive tree.

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, - These are the unholy branches, the unbelieving Israelites who rejected Messiah Jesus. Paul is careful to point out that *some* of the branches were broken off, not all of the branches. That goes along with what he said in Romans 11:1, that God has not cast away His people.

The ones who were cast away and broken off were the unbelievers who rejected Messiah Jesus and the ones who, in His omniscient foreknowledge, God knew would not believe on Messiah in their first century lifetime. Paul may have had in mind, Jeremiah 11:16-17, where Israel is compared to a *green olive tree, fair, and of goodly fruit*. But as in Jeremiah’s day, so in Paul’s day; judgment was coming.

Unbelieving Israelites were the natural branches of the good olive tree. God didn't break off all of the natural branches. Paul says, *if some of the branches be broken off*. Note the precision of Paul's language. Israel is diminished, Romans 11:12, and some of the branches are broken off, Romans 11:17.

That doesn't mean that no Israelites can get saved during the church age. Israelites have been getting saved throughout the church age also known as, *the fulness of the Gentiles*, Romans 11:25, because of the mercy of saved Gentiles, Romans 11:31, who witness and preach the gospel to Israelites.

1. Israel stumbled - Romans 11:11
2. Israel fell - Romans 11:12
3. Israel was diminished - Romans 11:12
4. Israel was cast away - Romans 11:15
- 5. Some of national Israel's branches were broken off - Romans 11:17**
6. Israel was abiding in unbelief - Romans 11:23
7. Israel can believe and be grafted in again - Romans 11:24

Gentiles were the branches of the wild olive tree, wild in the sense that it was uncultivated, who were grafted into the good olive tree, when they believed on the Lord Jesus Christ. The good olive tree was cultivated, cared for, taken care of. The ancients knew a lot about producing excellent olive oil.

They knew how to graft branches from a wild olive tree into an old, tired olive tree with a good root, to revitalize the productive capability of the old olive tree. Olive farming was an agricultural mainstay in ancient Israel and the ancient near east. Everyone used olive oil and everyone was familiar with how to grow good olives. Paul is drawing upon his knowledge of olive farming to illustrate the potential evangelistic capability of the body of Christ, formed when both Jew and Gentile are reconciled unto God in one body, by the cross, Galatians 3:7-8, 3:14, 22, 27-29, Ephesians 2:11-22.

Israel = the good olive tree
Gentiles = the wild olive tree

Believing Israelites = the election of grace
Believing Gentiles = grafted into the good olive tree

and thou, being a wild olive tree, wert grafted in among them, - Notice that God removed some branches from the good olive tree, Romans 11:17, but not all of the branches. Notice that Israel was blind in part, but not totally blind, Romans 11:25. There is no Total Depravity or Total Inability being taught by Paul

in Romans 11. There were branches of the olive tree that God did not remove, so that the branches from the wild olive tree could be grafted in among them.

and with them partake of the root and fatness of the olive tree; - God entrusted His truth, the written words of God, the oracles of God, to the Jews, Romans 3:2. God's plan was that Israel would be His missionaries to the Gentile world, Genesis 12:1-3, 1 Chronicles 16:24, 31, Zechariah 2:8-11. God intended Israelites to be His missionaries to the nations, Isaiah 45:22, 49:6, Acts 13:47. When Israel refused to believe on Messiah Jesus, God turned from Israel, to the Gentiles, meaning, Acts 13:46, 18:6, 28:28, and saved Gentiles became God's missionaries to other Gentiles and to Israel.

Paul analogizes the blessing of God with the root and fatness of the good olive tree. Israel is the good olive tree. The Gentiles are the wild olive tree. The good olive tree, meaning a cultivated, cared for olive tree is the best tree for growing olives, far better than the wild olive tree. Olives from a good olive tree, are bigger, fatter and yield more oil and higher quality oil than olives from a wild olive tree.

**Israel is the good olive tree.
Abraham is the root of the good olive tree.**

the root and fatness of the olive tree - The good olive tree represents Israel. The root of the olive tree represents Abraham, who started off life as a Gentile, yet became, after he got saved, Genesis 15:1-6, the first Jew. The root of the olive tree then, represents Gentiles and Jews in one body, the church. The truth of Jews and Gentiles being the body of Christ, the church, was foreshadowed by Abraham in the OT and fulfilled in the NT, by the church, Ephesians 2:16.

fatness of the olive tree - *The fatness of the olive tree* may be the Holy Spirit, who empowers the church to be missionaries to the whole world, Acts 1:8. God's original plan was for His elect nation Israel to be His missionaries to the world, to the nations, Genesis 12:1-3, 1 Chronicles 16:24, 31, Zechariah 2:8-11, Isaiah 45:4, 22, 49:6, Acts 13:47.

When Israel refused to believe on Messiah, God turned from Israel, to the Gentiles, Acts 13:46, 18:6, 28:28. Israel's idolatry, rebellion and unbelief caused God to change His plan, to turn from Israel to the Gentiles. Did you ever wonder what you've missed, of the blessing of God, because of your sin, selfwill and rebellion? _____

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

Boast not against the branches. - Paul was a keen observer of human nature. He knew how prone the Gentiles were to boasting and so, he warns them to be careful. The precise warning is: *Boast not against the branches*. Some saved Gentiles may have been prone to boast against Israel, saying: God chose us to replace Israel.

This is the first hint, in Romans, of the irrational TULIP false teaching of suppersessionism, aka, replacement theology, aka, supersessionist theology, aka, displacement theology. According to the holy Bible, Romans 11:18, Christians, including the TULIP tribe, are NOT supposed to boast against the branches, meaning Israel.

Christians are not supposed to boast that God has replaced national Israel with spiritual Israel or that outward Jews have been replaced with inward Jews or that the NT church has replaced OT Israel or that the covenant promises God made to OT Israel have been transferred to the NT church. According to Paul and the Bible, that kind of boasting is hubris - excessive pride and self-confidence, and no Christian should be part of that.

Supersessionism (aka, replacement theology), is the false teaching that the church has replaced Israel or superseded (to take the place of a person or thing previously in authority) Israel, and therefore, the OT promises to Israel are now alleged to be transferred to the NT church.

The Bible never says that the church replaced Israel or that the OT promises to Israel are now transferred to the church. Paul warns the saved Gentiles not to get heady or highminded or think themselves better than the Israelites who rejected Christ Jesus. Saved Gentiles can be as proud and stubborn as unsaved Israelites. We'll get into more detail about that when we study Romans 11:25-26.

But if thou boast, thou bearest not the root, but the root thee. - The root is essential to the life of the tree. The branches can be broken off and the tree still thrives. Abraham is the root. The tree has no life without the root. This is an oblique reference to justification by faith because Paul has not, for even a moment, strayed from his Holy Ghost passion for biblical salvation, the glorious gospel of Christ and the doctrine of justification by faith.

Justification by faith traces all the way back to Abraham, who, at the time he was justified by faith, was still an uncircumcised Gentile. That startling truth

alone should have convinced all Israel to do exactly what Abraham did and get saved by grace alone through faith alone by believing what God told him.

*“And he believed in the LORD;
and he counted it to him for righteousness.”*
Genesis 15:6.

Now of course, we know that Abraham didn't pray the sinner's prayer and ask Jesus to save him but the promise God made to Abraham did include the truth that Messiah Jesus would come from Abraham, to bless all families of the earth, Genesis 12:1-3, 15:1-6.

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

Thou wilt say then, - Paul anticipates and answers an argument from the Gentiles, that says, What happened to Israel could never happen to us. We're bigger, faster, smarter than Israel and we know the pitfalls of pride. Paul warns them not to get carried away by pride. God was tired of Israel's sinful rebellion and broke off unbelieving Israel's branches so He could graft in the Gentiles.

The branches were broken off, that I might be grafted in. - Knowing human nature, Paul warns the Gentiles against foolish pride. Are modern churches in the twenty first century more like the proud, unbelieving Israelites or are modern churches fired up about evangelism and discipleship? _____

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, - *Well*, as used here, means: "Yes, that's right, or, Okay, sure." God didn't break off the branches because of unconditional election or lack of unconditional election. How do we know that for sure? We know that for sure because Paul tells us the reason the branches were broken off. The reason is, *unbelief*. According to Romans 11:20, why did God break off some branches? What does Romans 11:20 give as the reason God broke off some branches? _____

and thou standest by faith. - What is the opposite of unbelief? _____
Who is standing by faith? _____ When Paul says, thou standest by faith, who were they having faith in? _____ Which Israelites were also standing by faith? **a.** National Israel, **b.** The election, **c.** The believing remnant.

Be not highminded, but fear: - Take heed to yourselves. As saved people, you are in a spiritual battle for the rest of your lives. Don't be highminded and think you could never fall like Israel fell. Three years before Paul wrote Romans, he wrote to Christians in Corinth and told them this. Are you willing to take the way of escape from temptation that God makes for you? _____

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”
1 Corinthians 10:13.

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, - Unbelieving Israelites were the *natural branches* of the olive tree. Believing Gentiles were the branches of the *wild olive tree* that God grafted in. In Matthew 21:33-46, Jesus warned the Jewish leaders of the severe judgment of God. As Paul writes Romans, it is about twenty five years after events in Matthew and Israel is still not right with God.

take heed lest he also spare not thee. - If you believing Gentiles rebel against God and start rejecting God's truth, God will not spare you, any more than He spared the unbelieving Israelites. This isn't Paul arguing against eternal security.

Instead, Paul is simply making a common sense argument that God is no respecter of persons. God will not overlook the unbelief of saved Gentiles if they start getting sideways with God. God's biblical remedy for Christians who don't believe the Bible is chastening, Hebrews 12:5-14.

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: - How God treats you depends on you, not on alleged decrees of election or reprobation before the foundation of the world. If you believe God and obey God, you get God's goodness. If you rebel and refuse to believe God, you get God's severity. You have freewill so you can choose to dwell in belief, as a born again, saved Christian or you can choose to dwell in unbelief, as a lost, hell bound sinner.

On the grace side, aka, the resurrection side of Calvary, if you're a rebellious Christian who rebels against God and His truth, that means you get chastening, Hebrews 12:5-13. If you want to spend your life being chastened and corrected by God, go ahead and live a rebellious, wicked life of sin and unbelief. If you want God's goodness, get saved, live for Jesus, rejoice in the Lord and walk in the Spirit.

**The way God treats you has nothing to do with
alleged decrees of God before the foundation of the world.**

Regardless what false teachers say, God's treatment of you has nothing to do with alleged decrees of God before the foundation of the world, which decrees, by the way, are never mentioned in the Bible. TULIP is an unbiblical, unChristian, immoral, philosophical dead end.

In the Bible, in the four verses where *predestinate*, Romans 8:29-30, or *predestinated*, Ephesians 1:5, 11, are mentioned, and in the other two Bible verses where the same the Greek word, is translated differently, Acts 4:28 and 1 Corinthians 2:7, the context is never about unsaved people being *predestinated* to get saved.

When thinking about predestination, wise students of scripture always factor that Bible truth into their thinking. It is a simple thing to read the verses where *predestinate* or *predestinated* are used, to see what the verses say our predestination is unto.

In the Bible, predestination is always about the guaranteed future of people who are already saved. The Bible never says anyone was or is, *predestinated* to get saved or, was or is, *predestinated* to life or death or eternal damnation. That is a rock solid Bible fact.

Please read Romans 8:29-30. 1. Does Romans 8:29 say that anyone is predestinated by God, to get saved? _____ 2. What does Romans 8:29 say that people are predestinated to, by God? _____ 3. Does Romans 8:30 say that anyone is predestinated by God to get saved? _____ 4. What does Romans 8:30 say people are predestinated to, by God? _____

Please read Ephesians 1:5 and 11. - 1. Does Ephesians 1:5 say that anyone is predestinated by God to get saved? _____ 2. What does Ephesians 1:5 say that people are predestinated to, by God? _____ 3. Does Ephesians 1:11 say that people are predestinated by God, to get saved?

_____ 4. What does Ephesians 1:11 say people are predestinated to, by God? _____

Please read Acts 4:28 and 1 Corinthians 2:7. Acts 4:28 says, *determined before*, instead of, *predestinated*. **1.** Is Acts 4:28 talking about anyone getting saved or getting predestinated to get saved before the foundation of the world?

_____ **2.** What is Acts 4:28 talking about? _____

1 Corinthians 2:7 is talking about the hidden wisdom, *which God ordained before the world*. **3.** Does 1 Corinthians 2:7 say anything about anyone getting saved or predestinated to get saved before the foundation of the world?

_____ **4.** What is Paul talking about in 1 Corinthians 2:7. What is the context? _____

We have examined the only six verses in the NT where the Greek words for *predestinate* and *predestinated* are use. We have seen with our own eyes that none of those six verses says anything about unsaved people being *predestinated* by God to get saved. Since the Bible never mentions any unsaved people anywhere being predestinated to get saved, does that settle the matter for you? _____ If not, what will it take to settle the matter for you? _____

Since the Bible never mentions, in the context of, *predestinate* and *predestinated*, anything about unsaved people being *predestinated* to get saved, should we, as Bible believing Christians, continue to insist that, even though the Bible never mentions it, we still believe that's what those verses mean? _____

The teaching that God, before the foundation of the world, predestinating unsaved people to get saved: since that is never mentioned anywhere in any verse in the Bible, is it rational or biblical, to say: I still think it's true? _____

Do Christians get our beliefs from what the Bible says, in context, or do we just make it up as we go and insist that what we made up is Christian? _____

*“A man that is an heretick
after the first and second admonition reject;
Knowing that he that is such is subverted,
and sinneth, being condemned of himself.”
Titus 3:10-11.*

What do we call people who make up stuff that the Bible never says and insist that what they made up, that the Bible never says, is God's honest truth? _____ Contrary to those undeniable, in context,

biblical facts, here is the anti-biblical, made up false teaching of TULIP, clearly stated by John Calvin.

“By predestination we mean the eternal decree of God, by which He determined with Himself whatever He wished to happen with regard to every man. All men are not created on equal terms, but some are preordained to eternal life, others to eternal damnation; and, accordingly, as each has been created for one or other of those ends, we say that he has been predestined to life or death.” John Calvin, Institutes of the Christian Religion, iii, xxi, sec. 5, p. 1030-1031

“...Since the arrangement of all things is in the hand of God, since to Him belongs the disposal of life and death, He arranges all things by His sovereign counsel, in such a way that individuals are born, who are doomed from the womb to certain death, and are to glorify Him by their destruction.” John Calvin, Institutes of the Christian Religion, iii, xxiii, sec. 6, p. 231

“There is no random power, or agency, or motion in the creatures, who are so governed by the secret counsel of God, that nothing happens but what He has knowingly and willingly decreed... the counsels and wills of men are so governed as to move exactly in the course which He has destined.” John Calvin, Institutes of the Christian Religion, iii, xxiii, secs. 3 & 8, p. 175 & 179

“God not only foresaw the fall of the first man, and in him the ruin of his posterity; but also at His own pleasure arranged it.” John Calvin, Institutes of the Christian Religion, iii, xxiii, sec. 7, p. 1063

Did you notice what Calvin wrote? Calvin and TULIP make God the author of sin and make God responsible for the fall of Adam. That false and unbiblical belief is never stated or taught in the Bible. Instead, it is based on another false teaching of TULIP, called: meticulous providence or meticulous sovereignty or divine determinism, three different names for the same false belief that everything that happens, without any exceptions, is planned and caused by God, including sin and including the fall of Adam.

Beware the false teaching of:

- 1. Meticulous Providence**
- 2. Meticulous Sovereignty**
- 3. Divine Determinism**

So when a TULIP follower gets to 2 Thessalonians 2:13-14, he assumes that, *from the beginning*, refers to a decree of God, a decision God made in eternity past, rather than the immediate context of the beginning of Paul's missionary ministry in Thessalonica.

Contrary to TULIP teaching, *from the beginning* in 2 Thessalonians 2:13-14, is not a reference to, *in the beginning*, back in Genesis 1:1 or John 1:1 nor does it refer to, *before the foundation of the world* in Ephesians 1:4. Instead, *from the beginning* in 2 Thessalonians 2:13-14, is Paul's way of reminding his converts in Thessalonica how open and receptive they were to his preaching and teaching, *from the beginning* of his ministry to them, 1 Thessalonians 1:4-8, 2:1, 13.

Don't miss this important truth. In the Bible, the phrase, *from the beginning*, doesn't always refer to Genesis 1:1 or John 1:1 or, *before the foundation of the world*, Ephesians 1:4. Assuming it does is a false presupposition which will always lead you astray.

Hearing the gospel preached is your call to salvation.

The call to salvation comes through hearing the gospel, Romans 1:16. Everyone who hears the gospel is called to salvation and is made capable of responding to the gospel by the power God put in the gospel, Romans 1:16. That's the way God set it up and that's why it's important to use the gospel in our witnessing. There was never, in eternity past, a particular decree of election to salvation or damnation or a particular redemption of an elect few at Calvary, as TULIP teaches.

The glorious gospel of Christ *is the power of God unto salvation to everyone that believeth*. When you hear the gospel, that is your call to salvation. You have the ability to believe because the gospel is *the power of God unto salvation to everyone that believeth*.

Receiving the gift of righteousness and getting saved only takes an act of your freewill, Romans 5:17. Will you receive the free gift of righteousness God has for you? Yes - No - I have already received it. In this context, justification by faith includes getting saved. In Romans 5:1, Paul puts the focus on what happens when we get saved - the righteousness of Christ is imputed to us as a free gift and we are justified by faith.

When God's chosen, elect nation Israel, Isaiah 45:4, rebelled against God and rejected the Messiah God sent them, God didn't justify them by faith for their unbelief. Instead, they experienced God's severity. The severity of God in Israel's case was that He removed Israel from the place of blessing for two thousand years, not because of unconditional election but because of their unbelief.

Be careful about your unbelief because your unbelief, even as a Christian, has negative consequences. God expects you to believe the Bible and to believe what He says in the Bible, in context. Israel didn't believe and Israel received two thousand years of God's severity.

God never blesses unbelief.

on them which fell, severity; - This is absolutely clear and simple. Them which fell means: every Israelite who refused to believe on the Lord Jesus Christ as Messiah, or, every Israelite who rejected Messiah Jesus. Why did Israel get severity? **a.** Israel rejected their Messiah, **b.** Israel refused to believe on Messiah Jesus, **c.** Israel cried out for Messiah Jesus to be crucified, Luke 23:21-23. About twenty two years after Paul was executed by Rome, in AD 68, the apostle John wrote, in AD 90, about Israel's rejection of Messiah Jesus.

*"He came unto his own, and his own received him not.
But as many as received him,
to them gave he power to become the sons of God,
even to them that believe on his name:"* John 1:11-12.

but toward thee, goodness, - Why did the Gentiles get goodness? **a.** The Gentiles received the Jewish Messiah as their Savior, **b.** The Gentiles believed on the Lord Jesus Christ, **c.** The Gentiles joyfully believed God's truth. **d.** All of the above.

if thou continue in his goodness: - Paul said: *"I press toward the mark for the prize of the high calling of God in Christ Jesus."* Philippians 3:14. That's what it means to *continue in his goodness*. Keep pressing on.

otherwise thou also shalt be cut off. - Again, this is not Paul arguing against eternal security. He isn't saying, If you mess up, you'll lose your salvation. Paul was perfectly capable of saying that if the Holy Spirit told him to write that but Paul didn't write that. Why didn't Paul write that? Because Paul has already taught us, in Romans 3, 4 and 5, the glorious doctrine of justification by faith. No one who is justified by faith can ever lose his salvation. According to Hebrews 12:5-14, what is God's remedy for Christians who live in sin? _____

What is another way we know Paul is not talking about saved Gentiles losing their salvation? Think about the analogy Paul makes. He is comparing unsaved Israelites getting their branches broken off the good olive tree. Unsaved Israelites were not losing their salvation. They didn't have any salvation to lose.

So when Paul says, *thou also shalt be cut off*, he is comparing saved Gentiles to unsaved Israelites. If the unsaved Israelites didn't lose their salvation, then Paul isn't saying that saved Gentiles are going to lose their salvation. The analogy Paul makes is that the unsaved Israelites were removed from the place of blessing, not that they lost their salvation. Does that make sense to you? _____

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

And they also, if they abide not still in unbelief, shall be grafted in: - Paul floats the possibility that Israel will not continue in unbelief. Israel may respond to the gospel and get saved. If they do, *Israel shall be grafted in* again. That will happen when *the fulness of the Gentiles be come in*. And so, *all Israel shall be saved*, Romans 11:25-26.

1. Israel stumbled - Romans 11:11
2. Israel fell - Romans 11:12
3. Israel was diminished - Romans 11:12
4. Israel was cast away - Romans 11:15
5. Some of Israel's branches were broken off - Romans 11:17
- 6. Israel was abiding in unbelief - Romans 11:23**
7. Israel can believe and be grafted in again - Romans 11:24

for God is able to graft them in again. - Here's something to think about. According to what Romans 11:23 says, what is the one biblical requirement for God grafting in Israel again? _____

The sticking point with God is unbelief. God expects His people to believe what He says. If you don't believe what God says in the Bible, you have a big problem that only you can solve. What is the best solution to the problem, when someone doesn't believe what God says in the Bible? **a.** Wait for God to change His mind. **b.** Ignore truth and hope for the best. **c.** Change our own mind.

**Believing is a choice of your will,
a decision of your rational mind.**

You can believe or you can not believe.

It's as simple as that. Both are choices only you can make for yourself. Many Christians are Christians in name only. They profess to be followers of Christ but they do not believe the Bible and they do not believe what Jesus believed and taught. If you profess to be a disciple of Jesus, who was God in the flesh but you persistently disagree with what He taught and you refuse to believe the Bible as Jesus believed it, you need to repent and start agreeing with Jesus.

Remember, Jesus is not your disciple. You are supposed to be His disciple. He has absolutely no need of being taught by you about anything and He certainly has no intention of following you. There is nothing you can reveal to Him, since He is the omniscient God and Creator of the universe. Jesus already knows everything that can be known. There is nothing you can teach the omniscient Creator. That truth should humble you before Him and cause you to be His disciple, His faithful follower.

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, - Unbelieving, unsaved Israelites were cut out of the good olive tree. Believing, saved Gentiles were cut out of the wild olive tree and grafted into the good olive tree. This is describing saved, believing Gentiles. The wild olive tree represents the pagan Gentiles, some of whom believed on Christ by faith. Being part of the wild olive tree will never get you into heaven. In plainer words, in our natural state, *wild by nature*, meaning unsaved, we are headed for hell.

and wert grafted contrary to nature into a good olive tree: - Getting saved goes against what we are by nature. By nature, we are wicked rebels against God, fallen in Adam, determined to go our own way, determined not to submit to God, determined not to allow God to reign over us. The goodness of God and the truth of the gospel cuts through our defenses and the power of God in the gospel makes it possible for us to believe on the risen, Lord Jesus Christ and get saved.

grafted contrary to nature - The particular horticultural technique Paul mentions here is contrary to nature, as Paul points out. Paul knew exactly what he was talking about as he described how some olive growers re-invigorated a tired old olive tree. They cut branches from a wild olive tree, removed some branches from the good olive tree and then grafted those wild olive branches into the good olive tree. The root of the good olive tree sent life into the wild

olive branches and the grafted in branches from the wild olive tree caused the good olive tree to be productive again.

how much more shall these, which be the natural branches, - This is describing the unsaved, unbelieving Israelites. Jesus died for them. His death reconciled them to God. God wants to and will graft them in again *if they abide not still in unbelief*; in other words, once they believe on Messiah Jesus and get saved or, get in Christ, they will be grafted in again.

be grafted into their own olive tree? - This is talking about the restoration of Israel, *if they abide not still in unbelief*, Romans 11:23. Paul describes it as their own olive tree because they are descendants of Abraham, who is the root of the good olive tree. It is their own olive tree but God broke off some of the branches because of their unbelief, because of their rejection of Messiah Jesus.

1. Israel stumbled - Romans 11:11
2. Israel fell - Romans 11:12
3. Israel was diminished - Romans 11:12
4. Israel was cast away - Romans 11:15
5. Some of Israel's branches were broken off - Romans 11:17
6. Israel was abiding in unbelief - Romans 11:23
- 7. Israel can believe and be grafted in again - Romans 11:24**

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, - In Romans 9:3, *brethren* meant Paul's unsaved Israelite brethren. In Romans 10:1, *brethren* meant Paul's saved and born again Gentile and Jewish brothers and sisters in Christ. Here in Romans 11:25, *brethren* again means Paul's saved and born again Gentile and Jewish brothers and sisters in Christ. Paul doesn't want his saved brothers and sisters to be ignorant.

that ye should be ignorant of this mystery, - *Ignorant* means: not knowing or not understanding. Ignorance of Bible truths is an enormous problem. Not only are unsaved people ignorant of what the Bible says, many saved people are also ignorant of what the Bible says. It is an odd fact that the more ignorant a man is about the Bible, the more prone he is to think he knows what the Bible says.

this mystery - In the Bible, a mystery is a Bible truth that was not revealed in previous times but is now revealed in the Bible. It was a mystery because it was

a truth not known or knowable until God revealed it in the Bible, at the particular time He chose to reveal it, Colossians 1:26. A mystery in the NT can also refer to something God wants us to believe, without us being fully able to understand it, without us being able to comprehend it by common sense, worldly wisdom, life experience or logic. If we can comprehend it, it will be by the illumination of God to our spirit.

An example of that is the mystery of Christ and the church, Ephesians 5:32. God expects us to believe these mysteries by faith because they cannot be understood by human logic. When we think of mysteries in the Bible, one of these mysteries is mentioned by Mark, the author of the Gospel of Mark. One of these mysteries is mentioned by the apostle John in the book of Revelation and the other eight mysteries in the Bible are mentioned by the apostle Paul.

Here are ten mysteries in the NT

1. The mystery of the kingdom of God - Mark 4:10-12
2. The mystery of Israel's blindness and restoration - Romans 11:25
3. The mystery of the gospel of Christ - Romans 16:25, Ephesians 6:19
4. The mystery of the rapture - 1 Corinthians 15:51
5. The mystery of Christ (Jew-Gentile in one body) - Eph 3:3-9, Col 4:3
6. The mystery of Christ and the church - Ephesians 5:32
7. The mystery that Christ dwells in your hearts by faith - Colossians 1:27
8. The mystery of iniquity doth already work - 2 Thessalonians 2:7
9. The mystery of godliness, God was manifest in the flesh - 1 Timothy 3:9, 16
10. MYSTERY BABYLON THE GREAT - Revelation 17:5

The mystery of Israel's blindness, setting aside and eventual restoration is one of the great mysteries in the Bible but Paul doesn't want us to be ignorant of it. Remember that a mystery in the Bible is a Bible truth that was not revealed previously. Therefore, when it is revealed, it is still called a mystery but is no longer mysterious.

God calls it a mystery so that we will know when the veil was lifted and the mystery was made known and revealed by divine revelation, thus helping us understand the Bible [dispensationally](#). Once it is revealed in the Bible, it is, technically, no longer a mystery, although it may be a mystery to Christians who don't understand the mysteries in the Bible. How could God's elect, chosen people, Isaiah 45:4, be so blind as to miss and reject Messiah Jesus?

The mystery of Israel's blindness

This mystery blindness of Israel may be a special blindness, the judgment of God upon NT Israel for rejecting Messiah Jesus. If so, this is a different blindness than: **1.** the spiritual blindness of any unsaved descendant of Adam, meaning: spiritual blindness because we are all fallen in Adam, Romans 5:12, and, **2.** the blindness of Israel in the OT, Isaiah 6:9-10. **3.** At the trial of Jesus, “*Then answered all the people, and said, His blood be on us, and on our children.*” Matthew 27:25. The mystery blindness of Israel may be the judgment of God upon them for their cold-hearted rejection of Messiah Jesus. Always remember though, Israel's blindness is, *blindness in part*.

lest ye should be wise in your own conceits; - Paul borrows this phrase from Proverbs and repurposes it here, to warn Gentiles who misunderstand God's purpose in Israel's blindness, casting off, setting aside and fall.

*“Answer a fool according to his folly,
lest he be wise in his own conceit.”* Proverbs 26:5.

*“Seest thou a man wise in his own conceit?
there is more hope of a fool than of him.”* Proverbs 26:12.

*“The sluggard is wiser in his own conceit than
seven men that can render a reason.”* Proverbs 26:16.

*“The rich man is wise in his own conceit;
but the poor that hath understanding searcheth him out.”* Proverbs 28:11.

*“Be of the same mind one toward another.
Mind not high things, but condescend to men of low estate.
Be not wise in your own conceits.”* Romans 12:15.

Being *wise in your own conceits* means, being wrong about what God is doing or what God says. Conceit is having an exaggerated, unwarranted opinion of your own knowledge and understanding; being so proud that you think you are right when you are wrong. Being *wise in your own conceits* springs from human pride, not from dependence upon the Holy Spirit. Conceit springs from ignorance of what the Bible says in context, and a misunderstanding of what God is doing.

If you are walking in the Spirit, Galatians 5:16, you will not *be wise in your own conceits*. Here in Romans 11:25, being *wise in your own conceits* refers to saved

Gentiles misunderstanding what God is doing when He sets aside and blinds Israel in part. Don't miss the dramatic importance of what Paul teaches here in Romans 11:25.

Starting about two hundred years after Christ, a false teaching arose which said that God was through with the Jews, because they had rejected Jesus as their Messiah and that the church had replaced Israel in the plan of God. That false teaching came to be known as replacement theology or displacement theology or supersessionist theology or supersessionism. It is an ugly, lying, unbiblical heresy, a false teaching that has done great damage to evangelism to Israel.

that blindness in part is happened to Israel, - This is a mystery because it seems not to fit with Israel being God's chosen and elect people, Isaiah 45:4. How could Israel be blind to the God who elected him, blessed, protected, loved, reconciled and redeemed him? Israel's blindness started centuries before God removed them from the place of blessing. In the OT, Israel rebelled against God and worshiped idols. Some of that idolatrous behavior, they picked up in the land of Egypt. Some they picked up from pagan nations who were not driven out of the land when Israel came in.

Christians should [never add pagan practices](#) to their life because they want to be more spiritual. Everything you need to be spiritual is found in the Bible, Ephesians 1:3. [God doesn't bless paganism](#) in any form. Adding paganism to your spiritual life is a fool's errand. Thinking that God will accept paganism in your spiritual life because some forms of paganism appeal to you reveals your ignorance of the Bible, rightly divided.

Israelites adopted the pagan religions and pagan worship of ancient Canaan, sacrificed their children to Molech, ignored God's command to *be fruitful and multiply and replenish the earth*. Israel was killing the babies God blessed them with, in the vain hope that devil gods, 1 Corinthians 10:20-21, like Molech, would bless them with more babies.

In plainer words, Israelites made a conscious decision to reject the one true God, made a conscious decision to kill their babies, made a conscious decision to worship a false god. The one true God promised Israel, in Leviticus 18:24, that, if they worshiped idols, He would drive them out of the land. Israel got exactly what he (Romans 11:7) deserved. Israel earned the severity of God, Romans 11:22, upon his sin and rebellion.

"For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted,

and I should heal them.” Acts 28:27.

blindness in part - Israel had an eye, ear and heart problem. They didn't want to see truth, hear truth or believe truth. Israel didn't love truth. They closed their own eyes to God's truth, before God did anything to them. It is important to remember that *blindness in part* is not total blindness. *Blindness in part* is not Total Depravity or Total Inability to believe and get saved.

This corresponds to Isaiah 54:7, where Isaiah describes the turning away from Israel as, *a small moment*. Do you know the difference between total blindness and blindness in part? Unbelieving Israel is not totally blind. They are not totally depraved or totally unable to believe the gospel and get saved. Israel is blind *in part*. How do we know that for sure? We know that for sure because that is what Romans 11:25 says - *blindness in part*.

*“For a small moment have I forsaken thee;
but with great mercies will I gather thee.” Isaiah 54:7.*

Please do not read TULIP false teaching into Romans 11:25. Individual Israelites have the ability to hear the gospel, believe the gospel in their heart and get saved. That is demonstrated by the fact that many thousands of Israelites got saved in the 25 years between the resurrection of Christ and AD 58, when Paul wrote Romans. Paul was one of them. Romans 11:23 tells us it is possible for Israel to get saved, if they turn from their unbelief and start believing.

Israel's unbelief was their sticking point with God and your unbelief is your sticking point with God. Israel was capable of believing and you are capable of believing. Believing is an act of your will. God will not believe for you, regardless what TULIP teachers say. You must believe, Romans 10:9-10. It works like this.

The more unbelieving Israel was, the more blind Israel became. Unbelief produced more unbelief because unbelief feeds on itself. If individual Israelites tended toward believing, they were able to hear and believe and obey the gospel because belief produces more belief. When an unsaved man responds affirmatively to his conscience, Romans 2:15, God gives him more light. The more he responds affirmatively, the more light God gives him. In that way, the conscience works to bring people to saving faith in our Lord Jesus Christ.

Multiplied thousands of Israelites got saved in the time period between the resurrection of Christ and AD 58, when Paul wrote Romans. If Israelites tended toward hard-hearted unbelief, blindness settled in upon them. In plainer words, their blindness was caused by their own hard heart, Isaiah 29:13, and their own,

turning away their eyes from God's truth, Acts 28:27, and closing their ears to God's truth, 2 Chronicles 24:19.

"Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear." 2 Chronicles 24:19.

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:" Isaiah 29:13.

"For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." Acts 28:27.

"And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again." Romans 11:23.

*"But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away."
2 Corinthians 3:14-16.*

Believing is the key. That's what it means to, *turn to the Lord*. Every Israelite was capable of believing on Messiah Jesus. As easily as they made the decision not to believe on Christ, they had the ability to made the decision to believe on Him. In a contest of wills with God, Israelites always lose.

The vail is taken away when an Israelite turns to the Lord, believes and gets in Christ. The vail doesn't make it impossible for Israelites to believe, doesn't make it impossible for Israelites to get saved. Remember, many thousands of Israelites got saved in the fifty years after Christ's glorious resurrection. They can respond to the gospel, believe the gospel, obey the gospel and get saved, if that is what they decide to do.

Believing on Christ is the pivot point between being lost and being saved. Believing on Christ is the one thing each of us must do to get in Christ. When we believe on Christ, the Holy Spirit baptizes us (no water involved) into the body of Christ, 1 Corinthians 12:13. That spirit baptism puts us in Christ and, in Christ, we are born again, chosen, saved and sealed unto the day of redemption.

until the fulness of the Gentiles be come in. - *Until* indicates a time factor. The blindness of Israel will last: *until the fulness of the Gentiles be come in*. No one knew it in AD 58, when Paul wrote Romans but *the fulness of the Gentiles* would last almost two thousand years.

fulness of the Gentiles - *The fullness of the Gentiles* describes what is sometimes called, the church age, in which the church is made up mostly of saved Gentiles, who have been given, *all spiritual blessings in heavenly places in Christ*, Ephesians 1:3, far surpassing present day, unsaved Israel in spiritual blessings. *All spiritual blessings in heavenly places in Christ* would have been given to every saved Israelite had they believed on the Lord Jesus as their Messiah.

The *fulness of the Gentiles* is when God's program for the church is accomplished, God's purpose in saving Gentiles is achieved and the rapture happens. When the saved are caught up together *to meet the Lord in the air*, the fulness of the Gentiles will be come in. At that point, God's focus shifts back to national Israel, as she endures the seven year tribulation and is preached to by God's 144,000 Jewish witnesses, Revelation 7:1-8, 14:1-4.

The times of the Gentiles, Luke 21:24 and *the fulness of the Gentiles* overlap but are not the same. When Jesus spoke of *the times of the Gentiles*, the context was Israel and Jerusalem being trodden down of the Gentiles. That trodding down of Jerusalem by the Gentiles began when Titus the Roman General, began the siege of Jerusalem in AD 66 and sacked Jerusalem and destroyed the Jewish temple in AD 70.

The times of the Gentiles continue through the church age and into the tribulation, running concurrently with *the fulness of the Gentiles* until the Rapture of all born again, saved Christians, aka, saints, 1 Thessalonians 4:13-18. *The times of the Gentiles* then continue until the end of Israel's seven years of tribulation.

Review: the times of, and the fulness of, the Gentiles

The times of the Gentiles - Luke 21:24 - was taught by Jesus and has to do with Israel losing Jerusalem in AD 70, Jerusalem being trodden under foot, the Jewish temple being destroyed and the Jews being scattered among the Gentile nations for the duration of the church age.

The fulness of the Gentiles - Romans 11:25 - was taught by Paul and has to do with saved Gentiles leading the church and being evangelists to the world, including evangelizing unsaved Jews during the church age.

1. Who taught us about *the times of the Gentiles*, Luke 21:24? _____
2. Who taught us about *the fulness of the Gentiles*, Romans 11:25? _____

3. What is *the times of the Gentiles*? _____
4. When did *the times of the Gentiles* start? _____
5. When will *the times of the Gentiles* end? _____

6. What is *the fulness of the Gentiles*? _____
7. When did *the fulness of the Gentiles* start? _____
8. When does *the fulness of the Gentiles* end? _____

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

And so all Israel shall be saved: - “*All Israel shall be saved.*” - Paul rejects the false teaching known as: **1.** replacement theology, or, **2.** fulfillment theology, or, **3.** supersessionist theology, or, **4.** displacement theology (sitting in another’s chair and thereby, displacing them), aka, **5.** supersessionism - that the church has superseded or displaced or replaced Israel and that Christians are now spiritual Jews and the church is now spiritual Israel. Of course, the Bible never says that. That teaching is not found in the Bible, is not taught in the Bible.

Supersessionism is part of Covenant Theology, which, these days, is the main theology of the TULIP tribe. A century and two ago, prominent Calvinists like Jonathan Edwards, 1703-1758, and Charles Spurgeon, 1834-1892, rejected replacement theology, choosing instead to hold to the biblical view, that Israel has a bright future, based on the faithful promises of God.

Jonathan Edwards: “Nothing is more certainly foretold than this national conversion of the Jews in Romans 11.” Jonathan Edwards, *The Works of Jonathan Edwards*, vol. 1, Banner of Truth Trust, reprint, 1976, 607.

Charles Spurgeon: “I think we do not attach sufficient importance to the restoration of the Jews. We do not think enough of it. But certainly, if there is anything promised in the Bible, it is this. I imagine that you cannot read the Bible without seeing clearly that there is to be an actual restoration of the children of Israel ... For when the Jews are restored, then the fullness of the Gentiles shall

be gathered in...” Charles Spurgeon, The Spurgeon Archive, Sermon No. 28, delivered June 3, 1855.

Covenant theology is essentially, the opposite of Dispensationalism. Most of the TULIP tribe are not dispensationalists. Here are proof texts which are alleged to prove that the NT Church has replaced OT Israel, Romans 2:28-29, Romans 9:6-8, Philippians 3:3, and Galatians 6:16.

People who believe in replacement theology use those verses to prove that the NT church has replaced Israel. Because they believe that, any time a promise is made to Israel in the OT, they read that promise to Israel as if it is referring to the church. Here are the verses. As you read these verses ask yourself:

Do these verses say:

1. The NT church replaced OT Israel?
2. That promises to Israel now belong to the church?
3. That Christians are now Jews?
4. That Christians are now inward Jews?
5. That God has broken His promises to Israel?
6. That the church can now claim God’s promises to Israel?
7. That the church is now spiritual Israel?
8. That Christians are now spiritual Jews?

*“For he is not a Jew, which is one outwardly;
neither is that circumcision, which is outward in the flesh:
But he is a Jew, which is one inwardly; and circumcision is that of the heart,
in the spirit, and not in the letter; whose praise is not of men, but of God.”*
Romans 2:28-29.

*“Not as though the word of God hath taken none effect.
For they are not all Israel, which are of Israel:
Neither, because they are the seed of Abraham, are they all children:
but, In Isaac shall thy seed be called.
That is, They which are the children of the flesh, these are not the children of
God: but the children of the promise are counted for the seed.”* Romans 9:6-8.

*“And as many as walk according to this rule, peace be on them,
and mercy, and upon the Israel of God.”* Galatians 6:16.

*“For we are the circumcision, which worship God in the spirit, and rejoice in
Christ Jesus, and have no confidence in the flesh.”* Philippians 3:3.

1. Do any of those proof text verses say that the NT church has replaced OT Israel? _____
2. Do any of those proof text verses say that OT promises to Israel now belong to the NT church? _____
3. Is God capable of telling us that the NT church has replaced OT Israel if that is what He wanted us to believe? _____
4. Is God capable of telling us that OT promises to Israel have been transferred to the NT church if that is what He wanted us to believe? _____

Reasons To Reject Replacement Theology

1. The Bible never says or hints at or implies replacement theology.
2. No human author of the Bible ever taught replacement theology.
3. God never encouraged belief in replacement theology.
4. Paul four times rejects the idea of replacement theology, that God rejected Israel or that the church replaced Israel, Romans 3:4, 6, 11:1, 11.
5. God gave Abraham's descendants, Israel, the land in an everlasting covenant, Genesis 15:8, 17:17-19, Psalm 105:6-11, Ezekiel 37:21-26. If God can break His promise to Abraham, take the land back from Israel and give the land to the church, then God can break His promises to us about our eternal salvation.
6. The NT reiterates that *the gifts and calling of God are without repentance*, Romans 11:29. Paul is absolutely certain that God hasn't changed His mind about Israel, even if covenant theologians and replacement theologians insist that He has.
7. God promised Israel's restoration to the land, Ezekiel 36:24-28, Amos 9:11-15, and God always keeps His promises.

In Romans 11:25, Paul told us: *that blindness in part is happened unto Israel, until the fulness of the Gentiles be come in*. Blindness in part means that God has set Israel aside temporarily (Isaiah 54:7 calls it a *small moment*) yet that *small moment* of being forsaken by God and set aside by God, lasts for the duration of the church age, which, as of 2020, has now been 1958 years.

In the NT time frame, Israel's blindness and forsaking began around AD 62, Acts 28:28, a few years after Paul wrote Romans. But at some point in the future, *all Israel shall be saved*. In plainer words, God has not walked away from Israel forever. And, Israel has not ceased to be Israel, the chosen, elect, Isaiah 45:4,

beloved people of God. And God's forever promises to Israel have not been canceled and given to the NT church.

Did you notice?

None of the verses used as proof texts for replacement theology says that the NT church has replaced Israel or that God's promises to Israel in the OT can now be claimed by the NT church. The Bible never says that the church is now spiritual Israel or that Christians are now spiritual Jews. Replacement theology is opinion and false teaching, masquerading as Bible truth, since replacement theology is never ever stated in the Bible.

John Calvin understands Romans 11:26, *And so all Israel shall be saved*, as a reference to the church composed of Jews and Gentiles. John Calvin, *The Epistles of Paul the Apostle to the Romans and to the Thessalonians*, trans. Ross Mackenzie, eds. David W. Torrance and Thomas F. Torrance (Grand Rapids: Eerdmans, 1961) 255.

Based on your reading and study of Romans 11, has the word, Israel, suddenly stopped meaning the nation of Israel and suddenly, in Romans 11:26, started to instead, mean, the church composed of Jews and Gentiles? _____

If we are willing to ignore the common sense meaning of words and redefine words without any reference to how those words are used in context in the Bible, then we have ceased to be students of the Bible. Calvin's method of interpretation makes people religious fantasists instead of people who believe what the Bible says, in context.

Replacement Theology arrives at the wrong conclusion because its method of interpretation is wrong. It depends on an allegorical, non-literal approach to interpreting the Bible. As Bible believing Christians, we make what scripture actually says, in context, our most important focus. That means we approach the Bible seeking the literal sense or the plain sense, not looking for allegorical meanings or hidden meanings or secret meanings, which are different from the plain meaning.

In other words, we, as Bible believing, dispensational Christians, believe what the Bible says, in context. We believe the plain meaning and the plain sense of scripture. The main things are the plain things and the plain things are the main things. That is the common sense approach to Bible study, because, we believe that words have meaning and words mean something. The words of scripture are not to be twisted to mean the opposite of what they say.

When we go by what the Bible says, it is clear that Israel refers to people who are biologically descended from Abraham, Isaac and Jacob. In the Bible, the land of Israel was given to the descendants of Abraham and Jacob/Israel for an everlasting possession, Genesis 17:8, 48:4.

The land of Israel was never given to the church or to spiritual Jews. It was given to genuine Jews who are related to Abraham by blood. Everlasting, in the Bible, never means: until God decides to take it back and give it to someone else.

Dispensationalists recognize the biblical differences and distinctions between Israel and the church. Dispensationalism is not based on human philosophy and is not based on the religious ideas of a church or a denomination. Dispensationalism is based on recognizing distinctions and differences found in the Bible itself, because they were placed there by God, to help us understand the Bible.

God has not transferred the promises He made to OT Israel to the NT church. The NT church is not the the new/true Israel. We know that the church has not forever superseded Israel as the people of God because the Bible never says that about the church or Israel. We also know that because here is what Romans 11:26 says: *And so all Israel shall be saved*. God isn't through with Israel.

But what does that mean - *all Israel shall be saved*? Does all Israel mean every Jew who ever lived will be saved? Some people teach that but Paul didn't teach that and the Bible doesn't say or teach that. If Paul intended to teach that every Jew who ever lived would be saved, he wouldn't have written what he wrote in Romans 9:1-3.

*“I say the truth in Christ, I lie not, my conscience also
bearing me witness in the Holy Ghost,
That I have great heaviness and continual sorrow in my heart.
For I could wish that myself were accursed from Christ for my brethren,
my kinsmen according to the flesh:” Romans 9:1-3.*

Why would Paul think about going to hell for his Jewish brethren if he believed in or was teaching replacement theology or displacement theology or supersessionism and he knew all Israel would get saved anyway, at the end of the Great Tribulation? There's no reason to make Paul out to be a fool here. Paul wrote Romans 9:1-3. He also wrote The Epistle of Paul the Apostle to the Hebrews and he knew there are no second chances to get saved, once a man is dead, Hebrews 9:27. All Israel doesn't mean: every Jew who ever lived.

Therefore, Paul isn't teaching that all the Jews who ever lived will be saved at the end of the great tribulation. Zechariah 12:10-14 provides interesting insight about who is meant by, *all Israel*. The context is the spirit of grace and supplications poured out upon the inhabitants of Jerusalem. The context is mourning for the crucified Christ, whom they have pierced, Revelation 1:5-7. The context is: *a great mourning in Jerusalem... the land shall mourn... all the families that remain*.

“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.

11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.”
Zechariah 12:10-14.

All the families that remain - That is who is meant when Paul says: *And so all Israel shall be saved*. He is talking about the Jewish survivors of the great tribulation, so, *all the families that remain*.

Here is supersessionism in a nutshell.

Supersessionism is the view that the NT church is the new and/or true Israel that has forever superseded the nation Israel as the people of God. This view is most popular among the TULIP tribe. It takes these slightly different forms.

1. Punitive supersessionism - The idea that God is punishing Israel for her rejection of Christ, by permanently replacing Israel with the church.

2. Economic supersessionism - The idea that God's plan for Israel as the people of God was temporary and would expire when Christ came and Israel would be replaced by the church.

3. Structural supersessionism - The idea that the OT Scriptures don't do much to help us formulate our Christian convictions about God's work as consummator and redeemer, therefore the NT church has replaced Israel.

4. Strong supersessionism - The idea hold that Israel has no future in the plan of God; God is done with Israel completely and forever.

5. Moderate supersessionism - The idea that God has a plan for the future salvation of Israel but not for Israel's restoration to the promised land. Moderate supersessionism says that Israel has God's irrevocable gift of calling but that doesn't guarantee them the national blessing of the land of Israel, that God has promised. The everlasting covenant, according to this view, is now, somehow, fulfilled by saved Israelites becoming part of the church.

Kenneth Gentry defines replacement theology, which he believes, in this way: "We believe that the international Church has superseded for all times national Israel as the institution for the administration of divine blessing to the world." Kenneth L. Gentry, Jr., "Supersessional Orthodoxy; Zionistic Sadism," *Dispensationalism in Transition*, Vol. VI, No. 2; Feb. 1993, p. 1.

Walter Kaiser says, replacement theology, "declared that the Church, Abraham's spiritual seed, had replaced national Israel in that it had transcended and fulfilled the terms of the covenant given to Israel, which covenant Israel had lost because of disobedience." Walter C. Kaiser, Jr., "An Assessment of 'Replacement Theology,'" *Mishkan* (No. 21; 1994), p. 9.

"It is only where the Church persists in refusing to learn this message, where it secretly—perhaps quite unconsciously!—believes that its own existence is based on human achievement, and so fails to understand God's mercy to itself, that it is unable to believe in God's mercy for still unbelieving Israel, and so entertains the ugly and unscriptural notion that God has cast off His people Israel and simply replaced it by the Christian Church.

These three chapters [Romans 9–11] emphatically forbid us to speak of the Church as having once and for all taken the place of the Jewish people... But the assumption that the Church has simply replaced Israel as the people of God is extremely common... And I confess with shame to having also myself used in print on more than one occasion this language of the replacement of Israel by the Church." C. E. B. Cranfield, *A Critical and Exegetical Commentary on The Epistle to The Romans*, 2 vols. (Edinburgh: T & T Clark, 1979), vol. 2, p. 448.

In Romans 11, when the remnant of Israel is saved, they will come to understand, embrace and proclaim Isaiah 53:5, as only blood related, Israelite descendants of Abraham can. "*He was wounded for OUR transgressions, He was bruised for OUR iniquities. Surely the chastisement of OUR peace was upon Him and with His stripes, WE are healed.*"

In Romans 11:26-29 - *the election* - has nothing to do with anyone being elected to salvation before the foundation of the world. How do we know that absolutely for sure? We know that absolutely for sure because unconditional election to salvation before the foundation of the world is never mentioned anywhere in the Bible.

Here in Romans 11, *unsaved Israel* is chosen and elect but rebellious, unbelieving, unsaved Israel, Isaiah 45:4, is: **1.** being hardened, Jeremiah 19:5, **2.** and blinded, because they closed their eyes, Acts 28:27, **3.** and removed their hearts, Isaiah 29:13, **4.** they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart, Jeremiah 11:8, **5.** and closed their ears, 2 Chronicles 24:19, rejecting the gospel and eventually rejecting their Messiah but God remains faithful and will eventually restore Israel.

11:26 - as it is written, - Have you noticed the manner in which Paul presents truth? He constantly and consistently appeals to what the OT says, *as it is written*, to help people believe in the Jesus of the NT. Paul believed the Bible, OT and NT, and every Christian ought to believe the Bible. The apostle Paul never, ever, tried to unhitch Christianity from the Old Testament. Only false teachers try to unhitch Christianity from the OT. If you are a Christian who doesn't believe the OT or, who wants to unhitch Christianity from the OT, you need to work on becoming a Bible believer again.

It isn't intellectual or thoughtful or loving or biblical when you reject what the Bible says. It isn't sophisticated or spiritual when you disagree with the Bible or reject the OT, which, by the way, Jesus believed, John 5:45-47. People try to unhitch Christianity from the OT because they do not believe the OT. In plainer words, they have a bad motive - unbelief - and based on their bad motive of unbelief, they want to walk away from the OT and act like it never happened.

Contrary to the modern heresy that tries to unhitch Christianity from the OT, Jesus argued that people who believe the OT end up believing on Jesus and people who don't believe the OT end up not believing Jesus' words.

Please read that last sentence again to be sure you got what Jesus taught on this subject. It is ungodly, wicked and spiritually damaging when anyone tries to unhitch Christianity from the OT and rejects the truth claims of the OT, for any reason.

Christians follow Christ as Paul followed Christ. The Lord Jesus Christ and Paul believed the Bible and believed the OT. If you don't believe the Bible, you're not following Paul and you're not following the Lord Jesus Christ. Isn't the idiocy of

unhitching Christianity from the OT evident on its face, John 5:39? When Jesus said that, the only scriptures that existed were the OT. God gave us the OT and the NT. God put them both together in one book. The OT testifies of the Lord Jesus Christ. And some people want us to unhitch Christianity from the OT?

Modern fools who argue that the OT is a hindrance to people getting saved and therefore, we must unhitch Christianity from the OT, have bought into the Satanic lie spread by false teachers. Jesus taught the opposite of the, unhitch Christianity from the OT, heresy. Jesus hitched the OT to Christianity and we should too, in John 5:39 and Luke 24:25-27, for starters.

“Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” Luke 24:25-27.

Paul uses reason and logic but he doesn't preach and witness in a secular way. It is secular foolishness to attempt to unhitch Christianity from the OT. In his witnessing efforts, Paul, as Jesus did, appeals to what the OT says as rational truth, as reason to get saved, as reason to believe on Christ. God made sure Paul's way of citing scripture is clear so that we have an example to follow, 1 Corinthians 11:1.

If you take the post-modern view, that we cannot use the Bible to prove the Bible, or the OT to prove the NT, you have departed from God's truth, because, according to Jesus, the Bible is truth, John 17:17. When Jesus said that, none of the NT had been written, therefore Jesus was referring to the OT. Here's the truth. If you don't believe the Bible enough to use it in your witnessing, you are living like an atheist instead of like a Christian. Christians believe the Bible, including the OT.

**Unbelief isn't Christian or Godly.
Unbelief is unChristian and unGodly.**

Hermeneutic refers to the the method we use to interpret the Bible. Hermeneutics can be divided into four types: allegorical (ignoring the plain meaning of words and making up fanciful meanings), anagogical (seeking the spiritual or mystical sense instead of the plain sense), moral (drawing ethical lessons from the Bible instead of teaching the text of scripture) and literal (the plain, common sense meaning of the text based on the words used and the context).

The literal hermeneutic (method of interpretation), says that a biblical text should be interpreted according to the plain meaning of the text, by observing its grammatical construction and the historical context, meaning and usage of the words of the text, factoring in Who, What, When, Why and Where.

One popular and awful hermeneutic today is the hermeneutic of doubt or the hermeneutic of unbelief. That is, approaching the Bible in unbelief, with the presupposition that the Bible contains errors and is not trustworthy, or, that I cannot believe what the Bible says until I have proved that what it says is true.

A hermeneutic of doubt and unbelief is never biblical, never Christian, no matter how logical one thinks it is. It's time to stop reasoning like a pagan and start reasoning like a Christian who believes the Bible. Paul told us he didn't use *wisdom of words* when he preached the gospel, 1 Corinthians 1:17.

He used the biblical gospel and presented truth based on what the Bible says; meaning, based on the truthful testimony of scripture. In 1 Corinthians 11:1, we are told to follow Paul as he follows Christ. It's time to start believing the Bible and then, use the Bible, including the OT, in your witnessing and as the foundation of your world view.

There shall come out of Sion the Deliverer, - Who is the Deliverer? _____
Name the founders of every religion besides Christianity. None of them is the Deliverer and none of them ever will be the Deliverer. The founders of false religions couldn't deliver a pizza in a parking lot. They are insignificant and unimportant in the grand scheme of God's prophetic plan. The Bible tells us who the Deliverer is. It isn't Buddha and it isn't Mohamed. It isn't any of the Popes of Rome. It isn't an Emperor or a Dictator or a President.

The Deliverer is a specific person, prophesied in the OT and fulfilled in the NT. The Deliverer came as foretold, regardless of Israel's wicked rejection of Him. Who, pray tell, is the Deliverer? _____

and shall turn away ungodliness from Jacob: - Isn't that always the problem mankind has - ungodliness? "*For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;*" Romans 1:18. There is nothing sanctifying about Israelite ungodliness. Israelite or Jewish ungodliness is just as loathsome in the sight of God as Gentile ungodliness. Paul is particularly focused on first century Israel. That's why he writes: *shall turn away ungodliness from Jacob.*

No matter how spiritual Israel looked from the outside, after the resurrection of Christ, Israel's religion was nothing but an empty shell. After the resurrection of

Christ, there was no salvation in Judaism. That's why God's Deliverer intended to *turn away ungodliness from Jacob / Israel*, Genesis 32:28.

The law could still do its job, of being *our schoolmaster to bring us unto Christ, that we might be justified by faith*, Galatians 3:24-25. Yet once the law has brought us to Christ, we are no longer under the law. The sacrifices of the law pointed to the sacrifice of the coming Messiah. Everything in the law of Moses pointed to Christ as the fulfillment of the law. The law was part of the process of turning away ungodliness from Jacob by pointing everyone who tried to keep it to Messiah Jesus.

What was God's plan to turn away ungodliness from Jacob? **a.** Ask Israel to be nice, **b.** Give Israel points for trying keep the law of Moses, **c.** Give Israel points for being descendants of father Abraham, **d.** Justify ungodly Israel by faith alone in Christ alone.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Romans 4:5.

That didn't happen to national Israel when Christ came in the first century AD because Israel rejected the only Messiah God would ever send him.

turn away ungodliness from Jacob - National Israel was not a follower of the true and living God, John 8:42-44. They tried many times to kill their Messiah. They rejected their Messiah who was sent to them by the true and living God they claimed to worship. Israel was unfaithful and ungodly and Israel's sins were ungodliness and unbelief.

**It is impossible to follow Jehovah
while you reject Jesus.**

First century Israelites couldn't do that and modern Gentile pagans cannot do that. Many people view themselves as following God while rejecting Jesus, or, they view themselves as following God while rejecting what Jesus believed and lived and taught. That has never worked for anyone anywhere. It was impossible for any Israelite to please God, who continued to follow Judaism after the resurrection of Christ, 1 Thessalonians 2:14-15. If you want to please God, obey the gospel, believe on the Lord Jesus Christ and get in Christ.

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

For this is my covenant unto them, - *Them* is rebellious, unbelieving Israel. This is not a covenant with the Gentiles. This is a covenant with Israel. It is going to happen in the future and it indicates that God is not through with Israel. Many people believe that God is all through with Israel, that Israel has no future in God's plans. That is the false teaching of supersessionism, aka, replacement theology, aka, displacement theology. And yet, Paul begs to disagree. Paul reminds us that God made a covenant with Israel.

when I shall take away their sins. - This reiterates v. 26 - *and so all Israel shall be saved*. That doesn't happen in the church age and it hasn't happened yet. It is a future event on God's prophetic calendar. All Israel getting saved happens at the end of the great tribulation. God does intend to take away Israel's sins and God does intend to save all Israel, Romans 11:26.

28 - As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes.

As concerning the gospel, - For Paul, everything circles back to the glorious gospel of Christ. Why? Because nothing else permanently saves and changes the human heart. Most of Israel didn't believe the gospel. Think of it this way. The only thing that could save unbelieving Israel was the gospel of Christ, yet the gospel of Christ is the one thing Israelites refused to believe.

The truth that, in the first century, Israel could be described as enemies of the gospel, is no reason to mistreat Israel or regard them as enemies today. Even with Israel as his implacable enemy, concerning the gospel, Paul continued going to synagogues wherever he traveled, interacting with unbelieving Jews, teaching the gospel, and witnessing to them about Jesus, Acts 17:1-4.

they are enemies for your sakes: - Right now, in the first century, as Paul writes Romans, unsaved, unbelieving Israelites are enemies of saved and born again Christians. They are enemies in the sense of opposing evangelism and opposing preaching the gospel and opposing teaching the Bible. The truth of Paul's statement is the Acts of the Apostles, chapters 9-28. And yet, in spite of Israel's determined opposition, the gospel prevailed.

Unsaved, unbelieving, Christ rejecting, truth averse Jews followed Paul from city to city, Acts 14:19, stirring up the people, opposing the preaching of the gospel, persecuting the apostle Paul. Paul knew they were enemies by difficult personal experience.

Don't try to sugarcoat, in your mind, the awfulness of Israel's sin. God didn't remove Israel from the place of blessing for 2000 years, because they forgot to dot an i or cross a t. Israel wasn't judged for minor and inconsequential sins. Israel was wicked because Israel betrayed, rejected and crucified Messiah Jesus. And when He rose from the dead, they continued to hate and oppose Him.

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” Acts 2:36.

“Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the Just One; of whom ye have been now the betrayers and murderers:” Acts 7:52.

“the Jews... Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:” 1 Thessalonians 2:14-15.

but as touching the election, - Our rule of interpretation is to focus on the biblical definition and biblical usage of the word, *election*. We do not assume that we're wandering around the TULIP patch every time we see the word, *election*. The word, *election*, has a clear and precise biblical meaning and usage. That biblical meaning and usage is never the TULIP definition, which says:

Election means that God chose, before the foundation of the world, that He would save a few people and reprobate everyone else, because Jesus only died for the few He elected to save.

Election here in Romans 11:28 has absolutely nothing to do with the TULIP false teaching of unconditional election to salvation of a few individuals before the foundation of the world. Further, *election* here has nothing to do with Gentiles. *The election* here in Romans 11:28, refers to: Romans 11:5, 7, Isaiah 45:4, where Israel is God's elect nation and the election is the saved remnant of Israel.

In the context of Romans 11, the election refers to the believing remnant of saved Israelites, not to Gentiles. In spite of being God's elect, chosen nation, many in OT Israel were idolaters, not true followers of Jehovah, just as many in NT Israel were not true followers of Jehovah. How do we know that for sure?

Remember where we are in Romans. For three chapters now, Romans 9 - 10 - 11, Paul has been intensely focused on Israel. Paul knows that God is getting ready to toss Israel on the ash heap of history if Israel doesn't repent and believe on Messiah Jesus. So when Paul mentions, *the election*, he is referring to Israel

as God's elect, Isaiah 45:4. Don't try to sneak the Gentiles into *the election* in Romans 11:28. You couldn't find a Gentile in Romans 11:28 if you had a crowbar, a blow torch and an x-ray machine.

It's also good to keep this helpful truth in mind. The word, unconditional, is never found in the Bible, therefore, in the Bible, the word *election*, is never linked to the word, unconditional. Consider the implications of that Bible fact. If you hear someone talking about God's unconditional election of people to salvation before the foundation of the world, you know at least one thing for sure.

They got that teaching OUT of the Bible because it certainly isn't IN the Bible. The link between the words, election, and unconditional, is only found in Gnostic TULIP philosophy. It is never found in the Bible. The false teaching of unconditional election to salvation before the foundation of the world is also, never found in the Bible. There are two twin heresies linked to the word, unconditional.

Two Twin Heresies/False Teachings

First is the TULIP heresy/false teaching, that God chose or elected a few individuals to salvation before the foundation of the world, for whom Jesus would die and whom God would save by irresistible grace, without them repenting of their sins, without them believing the gospel, without them believing in the physical, bodily resurrection of Christ, without them obeying the gospel, without them believing on Jesus as their Savior, without them having faith in Christ and without them calling upon the Name of the Lord.

Second is the heresy/false teaching that God unconditionally loves everyone without exception, without any conditions. The Bible never hints, implies or says that God loves everyone unconditionally so, of course, most people glom onto that false teaching and defend it as if the Bible does say it, without any critical thinking, without testing it against what the Bible actually says. The truth is, God unconditionally loves saved people.

God does not unconditionally love any unsaved people. If God loved unsaved people unconditionally, that would be universalism, the false teaching that everyone will be saved or everyone is already saved, regardless of what they believe, regardless if they reject the Lord Jesus Christ. God absolutely does love unsaved people and Jesus did die for unsaved people but God's love for unsaved people is not unconditional. God has set a condition and the condition is that you must believe on the Lord Jesus Christ and you must be born again.

Think about it carefully. Unconditional means God doesn't or won't impose any conditions upon anyone, to receive His love and favor and salvation. Is that what the Bible says? _____ Of course not. God's unconditional love for unsaved people is never taught in the Bible, is never mentioned in the Bible. In His preaching, Jesus did impose conditions upon people.

Even in John 3:16, Jesus/God in the flesh, imposed the condition that you must believe in Jesus. If you don't believe on Jesus, you will perish. Jesus Himself is the one who said John 3:16. Is what Jesus said in John 3:16, crystal clear to everyone, as a condition which Jesus set? _____ Here's Jesus again, setting another condition.

*"I tell you, Nay: but, except ye repent, ye shall all likewise perish.
I tell you, Nay: but, except ye repent, ye shall all likewise perish."
Luke 13:3, 5.*

1. Is repent or perish a condition set by Jesus? _____ 2. Since Jesus said it twice in Luke 13:3-5, does God love unsaved people: **a.** without any conditions or, **b.** unconditionally? _____ 3. Since the Bible never says that God loves unsaved people unconditionally, is it false teaching to say that He does? _____ 4. Is it easy or difficult to access the love of God? **a.** Easy, **b.** Difficult. 5. Does God genuinely, sincerely love unsaved people? _____ 6. Did Jesus die on the cross for unsaved people? _____ 7. Is it the desire of God's immensely loving heart that unsaved people believe on the Lord Jesus Christ and get saved? _____ 8. Are you saved right now, today? _____

but as touching the election, - Let's review election. In the Bible, election never refers to unconditional election to salvation before the foundation of the world, and never refers to anyone being in Christ before the foundation of the world, not in any verse, not in any chapter, not in any book of the Bible, not in the OT and not in the NT. If you think it does, you need to look up every verse about election, read them carefully and reprogram your mind with biblical truth. Don't believe the TULIP lie and don't allow TULIP to redefine Bible words.

Election doesn't mean what many people think it means. Everyone who accepts God's invitation to salvation and gets in Christ, is elect but that's a different election than Paul mentions three times in Romans 11. In Romans 11:5, 7, 28, *election* is always a reference to Israel, never a reference to any Gentiles.

Remember, the Bible never says that Christ died for the elect. What does the Bible say? God justifies the ungodly, Romans 4:5. *Christ died for the ungodly*, Romans 5:6. *Christ Jesus came into the world to save sinners*, 1 Timothy 1:15.

Are you an ungodly sinner? Then Christ Jesus came into the world to save you. It doesn't matter what TULIP says. What matters is, What does the Bible say, in context?

Are you ungodly? Then Christ died for you and will save and justify you when you believe on Him. *Election* always and only, means what the Bible says it means. Is that a biblical and Christian way to view *election*? _____

“This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.” 1 Timothy 1:15.

Why did Messiah Jesus come? _____ Did you ever notice that, the Bible never tells us that Christ came to save the elect. Think about that for a moment. *Christ Jesus came into the world to save sinners.* The word, *sinners*, includes everyone, “*For all have sinned, and come short of the glory of God;*” Romans 3:23. Are you a sinner? _____ If you answer, Yes, then you can be sure Christ Jesus came into the world to save you. How can you be sure? You can be sure because that is what the Bible says.

In the Bible, no one is elect until he gets in Christ. If you're not saved, you're not in Christ and therefore, you are not elect. If you're not in Christ yet, then you're not elect yet. You are only elect in Christ. Outside of Christ, you are not elect.

When Paul uses the word, election, three times in Romans 11:5, 7, 28, he is never referring to anyone being unconditionally elected to salvation before the foundation of the world. How do we know that for sure? We know that for sure because we've read those verses and they don't mention unconditional election to salvation before the foundation of the world. The Bible never mentions unconditional election to salvation before the foundation of the world, not in the OT, not in the NT, not in Romans and not in Ephesians. What should we conclude from those fascinating biblical facts? _____

God doesn't have a Plan B for Israel

they are beloved for the father's sakes. - God is faithful and always keeps His promises. In the face of Israel's wicked idolatry, God remains faithful to His promises, *for the father's sakes*, Leviticus 20:26, Deuteronomy 14:2. This is Paul's powerful argument to first century Israel. In spite of the sins of your fathers and in spite of your own sins, God still loves you and sent Christ Jesus to save you. Jesus is God's only offer of salvation for Israel. God doesn't have a Plan B. If you reject Messiah Jesus, then, biblically speaking, you have no hope, Ephesians 2:12-13.

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

For the gifts and calling of God are without repentance. - That is precisely why *God has not cast away his people, which he foreknew* - because *the gifts and calling of God are without repentance*. Repentance means: to change your mind. God hasn't changed His mind about Israel, in spite of Israel's centuries of rebellion and idolatry. God will not go back on His promises to Israel.

*“And ye shall be holy unto me: for I the LORD am holy,
and have severed you from other people,
that ye should be mine.”* Leviticus 20:26.

*“For thou art an holy people unto the LORD thy God, and the LORD
hath chosen thee to be a peculiar people unto himself,
above all the nations that are upon the earth.”* Deuteronomy 14:2.

Those promises were first given to Abraham, then to Isaac, then to Jacob. Those promises included the truth of Messiah Jesus, who would be Abraham's descendant, Abraham's seed. The gifts and calling of God cannot be separated from God's Messianic promises to Abraham; therefore Christianity cannot be unhitched from the OT and promises made to Israel cannot be stolen from Israel and given to the church by TULIP philosophers.

It should be pointed out that God will also, not change His mind about His plan of salvation, to suit Israel's wicked unbelief and rejection of Messiah Jesus. Unbelieving Israel will be broken off from the good olive tree for about two thousand years.

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, - Paul reminds the Gentiles of their sordid past, when they did not believe God, did not obey God, did not trust God and rebelled against God. Israel and the Gentiles had a long track record of unbelief, in spite of the mighty signs and wonders the Lord showed them, 1 Corinthians 1:22, Jeremiah 32:21, Exodus 3:2, Psalm 74:9.

“For the Jews require a sign, and the Greeks seek after wisdom:”
1 Corinthians 1:22.

“And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;” Jeremiah 32:21.

The nation of Israel began with signs - Exodus 4:8.

The burning bush sign: *“And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.” Exodus 3:2.*

The rod to serpent sign: *“And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.” Exodus 4:3.*

The leprous hand sign: *“And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.” Exodus 4:6.*

The water to blood sign: *“And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.” Exodus 4:9.*

The 10 plagues signs: *“And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.” Exodus 7:3.*

“We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long.” Psalm 74:9.

Israel ignored the signs and wonders of Messiah Jesus.

“And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.” Matthew 10:1.

“Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights”

in the heart of the earth.” Matthew 12:38-39.

God’s plan to save both Jews and Gentiles was never about merit; it was always about mercy, Romans 11:30. That’s what makes God’s redeeming love so spectacular. God doesn’t save the deserving. He saves the ungodly, those who were His enemies, those who desperately need merciful salvation.

yet have now obtained mercy through their unbelief: - The Gentiles obtained mercy through the unbelief of national Israel. As national Israel rejected Messiah Jesus in the Acts time period, Acts 13:46, 18:6, 28:28, God turned from Israel and sent the gospel to the Gentiles. That’s what it means when Paul writes that the Gentiles obtained mercy through Israel’s unbelief.

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, - Romans 9:1, 10:1 - In the winter of AD 57-58, as Paul is writing Romans, God’s prophetic clock is ticking and Israel’s time to repent and believe on Christ Jesus is running out. By the mid first century AD, Israel had a 1500 year long track record of shameful rebellion against God. That track record includes Israel’s wicked rejection of his Messiah, the Lord Jesus Christ.

The OT prophets pleaded with Israel to forsake idol worship and get right with God. The Lord Jesus Christ Himself brought miracles and signs, to convince Israel to believe on Him. The NT apostles and prophets pleaded with Israel to believe on Messiah Jesus. Now Paul marshals all of his considerable intellect, knowledge of the OT and excellent persuasive skills to convince Israel to believe on Jesus.

have these also now not believed - Paul wrote Romans in the winter of AD 57-58. Paul knows what is coming for unbelieving Israel. Four years after AD 58, God has had enough of Israel’s rebellion. In AD 62, Acts 28:28, God turns His back on Israel and dumps His elect nation on the ash heap of history for 2000 years, the duration of the church age, a period also known as, *the times of the Gentiles*, Luke 21:24, and, *the fulness of the Gentiles*, Romans 11:25, because they run concurrently for many years.

Eight years after Paul wrote Romans, in AD 66, Titus, son of the Roman Emperor Vespasian, and Commanding General of the Roman legions in Israel, began the Roman war with Israel. The Jews fought like madmen and endured almost

unbelievable suffering, defending their holy city against the might of Rome for four long years.

Twelve years after Paul wrote Romans, in AD 70, General Titus takes Jerusalem, destroys the temple, has his troops drag away the stones of the temple and burns the temple mount and much of the city. The destruction of the Jewish temple and the Jewish nation is the result of Israel's rebellion against God, century after century for fifteen hundred years.

Even God's longsuffering mercy is running out and Israel comes under the judgment of God, while Paul, the apostle to the Gentiles, takes the glorious gospel of Christ to all men every where. Israel doesn't believe now but individual Jews can and will believe, through the mercy of born again, saved, witnessing Gentiles. The mercy the Gentiles received from God will be passed on to the people of Israel and some of them will believe. Some of those who have not believed now, will eventually believe on Messiah Jesus.

that through your mercy they also may obtain mercy. - God's original plan was for Israel to evangelize the Gentiles. When Israel decided to live in rebellion against God, God's plan changed and now, saved Gentiles have been evangelizing unsaved Israelites for almost 2000 years.

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

For God hath concluded them all in unbelief, - Notice Paul's argument. Paul doesn't say: God didn't, in eternity past, unconditionally elect them to salvation and that's why they don't believe on Messiah Jesus. In the Bible, lack of unconditional election is never even mentioned as the reason Israel didn't believe on his Messiah. In the Bible, unconditional election to salvation is a non-issue.

Unconditional election is never mentioned in the Bible, therefore, it is an extra-biblical, man-made, philosophical construct and not a bible doctrine. Unconditional election to salvation before the foundation of the world is not a biblical truth. Unconditional election to salvation is never mentioned by anyone in the Bible, including God.

Gentiles are under sin and Israel is under sin. All are under sin. There is a logic to Paul's argument that is inescapable. God hath *concluded them all in unbelief, that he might have mercy upon all*. Not everyone will receive God's mercy but mercy is offered to all and salvation is offered to all.

*All in unbelief.
All under sin.
All under sin.
That he might have mercy upon all.*

*“What then? are we better than they? No, in no wise:
for we have before proved both Jews and Gentiles,
that they are all under sin,” Romans 3:9.*

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

Who is the *all* that God has concluded in unbelief and under sin? To understand Romans 11:32, we must understand the context of vs. 30-31. The context is unbelieving Gentiles, v. 30, and unbelieving Israel, v. 31. Paul is saying that all are guilty sinners - *concluded them all in unbelief* - so that he might have mercy upon all. Romans 10:12-13 explains how God has mercy upon all. God has mercy upon all by being *rich unto all that call upon Him*.

that he might have mercy upon all. - The teaching of unconditional election is that God chose a few whom He would have mercy upon and save, while leaving all the rest dead in trespasses and sins and incapable of being saved, since according to TULIP, Jesus only died for those He unconditionally elected to salvation. If they're incapable of being saved because Jesus didn't die for them, then there is no way God could have mercy upon them. *Mercy upon all* indicates Jesus died for all of them and rose from the dead for all, so all can be saved.

Does God having *mercy upon all*, match the teaching of unconditional election, that God only chose and elected and had mercy on a few? No, of course it does not. Since the idea is that God *might have mercy upon all*, it can't possibly be the TULIP teaching of unconditional election to salvation for only a few. Can you explain the difference between all and a few? _____

God's mercy extends to all and God has *mercy upon all*, in the sense that Jesus died for all and is willing to save all who come unto God by Him for salvation. All have been reconciled to God but that doesn't mean all are saved. Because the shed blood of Christ appeased the wrath of God, *God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them*, 2 Corinthians 5:19.

That's the way God has mercy upon all. How does God have mercy on poor lost sinners? The mercy of God on a lost and dying world happened at Calvary, Luke

23:33, where they crucified Him and where God laid upon Christ *the iniquity of us all*, Isaiah 53:6.

If you want the mercy of God, forget Mt. Sinai. The law cannot save anyone or show mercy to anyone. If you want the mercy of God, you'll only find it on Mt. Calvary. That is where the grace and mercy of God accomplished what the law could not accomplish. Redemption full and free is in Christ and His sacrifice on Calvary for the sins of the world. If you want the mercy of God, you must get in the risen Christ. You get in Christ by believing on Christ as your Savior, from sin, hell and the wrath of God. Are you in Christ today? _____

At Calvary

1 - Years I spent in vanity and pride,
caring not my Lord was crucified,
knowing not it was for me He died
on Calvary.

Refrain:

Mercy there was great, and grace was free;
pardon there was multiplied to me;
there my burdened soul found liberty
at Calvary.

2 - By God's Word at last my sin I learned;
then I trembled at the law I'd spurned,
till my guilty soul imploring turned
to Calvary.

3 - Now I've given to Jesus everything,
now I gladly own Him as my King,
now my raptured soul can only sing
of Calvary.

4 - Oh, the love that drew salvation's plan!
Oh, the grace that brought it down to man!
Oh, the mighty gulf that God did span
at Calvary.

-William R. Newell, 1895, 1868-1956

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 both of the wisdom and knowledge of God! - God's ways are not our ways, His thoughts are not our thoughts. God's wisdom is beyond the ability of man to get his mind around. We know a little bit because God, in the Bible, has revealed a little bit of information to us but beyond what God has revealed, we know nothing. God told us His judgments are unsearchable, inscrutable, unfathomable, beyond our human understanding.

how unsearchable are his judgments, - The Greek word for *unsearchable* is ἀνεξεραύνητος anexeraunētos, pronounced, ä-nek-say-rau'-nay-tos. This word is an hapax legomena, a word that occurs only once in the Greek NT. No other human author of the NT uses this word that Paul used, under inspiration of God.

*"I would seek unto God, and unto God would I commit my cause:
Which doeth great things and unsearchable;
marvellous things without number:" Job 5:8-9.*

*"Which doeth great things past finding out; yea,
and wonders without number." Job 9:10.*

*"Hast thou not known? hast thou not heard, that the everlasting God,
the LORD, the Creator of the ends of the earth, fainteth not,
neither is weary? there is no searching of his understanding."*
Isaiah 40:28.

TULIP teachers ascribe to God, imaginary decrees in eternity past and then cite Romans 11:33, to tell us their unbiblical, man-made philosophy is unsearchable. God's ways are past finding out and that's why we can't understand their Gnostic beliefs. To which Bible believing Christians reply: Hogwash. Romans 11:33 isn't describing the made up, eternal decrees of TULIP-land.

One of God's unsearchable judgments is Noah's flood, in which God destroyed most of the human race worldwide, Genesis 6:13, 17, 7:17-24. Another of God's unsearchable judgments was displacing the nations already in Canaan and giving the land to the Jews.

Another of God's unsearchable judgments is putting up with idolatrous Israel for 1500 years. Another of God's unsearchable judgments is removing Israel from the place of blessing for 2000 years. Another of God's unsearchable judgments is sending the gospel to the Gentiles because, *they will hear it*, Acts 28:28.

Those judgments of God cannot be figured out down here on earth. To some people they seem strange and unfair.

Unsearchable to describe God's judgments and His ways is a biblical way of testifying to God's infinity and omniscience. *Unsearchable* says, we, as puny finite humans, cannot figure out why the infinite, holy and wise God does what He does. We don't need to seek refuge in Gnosticism and allegedly secret knowledge, John 18:19. We don't need to embrace Gnostic philosophy which denies what the Bible says, in context. Instead, we need to believe what the Bible says and stay away from Gnostic philosophy.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Colossians 2:8.

*"For my thoughts are not your thoughts,
neither are your ways my ways, saith the LORD.
For as the heavens are higher than the earth,
so are my ways higher than your ways,
and my thoughts than your thoughts."* Isaiah 55:8-9.

and his ways past finding out! - There is no figuring out what God is doing, except what God has revealed to us in the Bible. In many situations we encounter, at many times in our life, we are cast upon faith. Faith is trusting God when you don't know how it will turn out, when you can't manipulate circumstances to turn out the way you hope they will, when you cannot understand what God is doing. Faith is trusting God when life hurts and your heart hurts and you don't understand why God doesn't do something to heal your hurt.

The truth is, God does not owe us an explanation of what He is doing and much of the time, God will not give us an explanation, except what is already written in the Bible. If you want answers beyond what is written in the Bible, it's all about faith - trusting God when life makes no sense to you and try as you might, you cannot figure it out. Faith is integral to living a joyful Christian life.

He Maketh No Mistake

My Father's way may twist and turn,
My heart may throb and ache,
But in my soul I'm glad I know,
He maketh no mistake.

My cherished plans may go astray,
My hopes may fade away,
But still I'll trust my Lord to lead
For He doth know the way.

Though night be dark and it may seem
That dawn will never break;
I'll pin my faith, my all in Him,
He maketh no mistake.

There's so much now I cannot see,
My eyesight's far too dim;
But come what may, I'll simply trust
And leave it all to Him.

For by and by the mist will lift
And plain it all He'll make,
Through all the way, though dark to me,
He made not one mistake.
- A.M. Overton, 1932, 1900-1952

When the Bible says: *The just shall live by faith*, Romans 1:17, that is exactly what it means. Faith doesn't stop when you get saved. Every Christian is supposed to live by faith for all of our life. Every Christian can do that because the faith by which we live is *the faith of the Son of God*. Since God is the source of our faith, we have an infinite supply. That is easier to say than to live out in our daily life but it is still God's truth in the Bible.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Galatians 2:20.

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? - The truth is, none of us have known the mind of the Lord except as He has revealed His mind to us in the Bible. When God reveals Himself in the Bible, we know the mind of the Lord on the issues upon which the Bible touches.

*"The secret things belong unto the LORD our God:
but those things which are revealed*

*belong unto us and to our children for ever,
that we may do all the words of this law.”*
Deuteronomy 29:29.

This is not a general philosophical argument from Paul, that no one can know the mind of the Lord. This is not an argument that TULIP philosophy is true but unsearchable, so we just have to accept it. Paul is continuing his thought from the previous verses, about God's ways being past finding out. We do know the mind of the Lord on many topics because God has revealed His mind in the Bible; what He thinks, what He does, what He wants. Paul has been talking about Israel for three chapters of Romans. Remember our shortened outline.

Romans 9 - Israel's rebellion
Romans 10 - Israel's ignorance
Romans 11 - Israel's rejection

Romans 11 explains that Israel rejected Messiah Jesus and as a consequence, God rejects Israel *until the fulness of the Gentiles be come in. And so all Israel shall be saved*, Romans 11:25-26. Before He could have mercy upon all Israel, God had to conclude all Israel in unbelief, Romans 11:32.

With the benefit of hindsight, we know that God's rejection of Israel has lasted about 1958 years so far (AD 2020 - AD 62, Acts 28:28 = 1958 years). That is why Paul asks: *For who hath known the mind of the Lord?* Paul wrote Romans 11:34 in the context of Romans 11:32-33, about God's inexplicable, unable to be explained, grace in having mercy on faithless, unbelieving Israel, *when the fulness of the Gentiles be come in*, Romans 11:25.

Because we do not fully know the mind of the Lord about Israel's unbelief, we do not know why God put up with Israel's unbelief and foolishness for fifteen centuries, from 1450 BC to about AD 70. Our human tendency would be to dump Israel on the ash heap of history and be done with it but that is not God's way or God's plan. Romans 11:32 tells us that God *concluded them all in unbelief, that he might have mercy upon all*. In that sense and in that context, Paul wrote: *For who hath known the mind of the Lord?*

For who hath known the mind of the Lord? - We do not know everything God knows and everything He has observed about Israel over the last thirty five centuries. We do know that God chose the man, Jacob/Israel because he descended from Abraham and Isaac. We do know that God chose the sons of Jacob/Israel, from four different wives, to form the twelve tribes of Israel. We do know that Messiah Jesus came from God's elect nation, Israel, Isaiah 42:1, 45:4.

And we do know that God loves Israel *with an everlasting love*, Jeremiah 31:1-9, in spite of Israel's rebellion and unbelief. Jeremiah 31 is specifically focused on the remnant, Jeremiah 31:7. In Romans 9-11, Paul is also focused on the remnant of Israel, Romans 9:27, 11:5. That Paul is focused on the remnant indicates that he knows all Israel will not get saved during his lifetime.

What we do not know is, why God loves rebellious Israel in such a profound and everlasting way. We don't know the mind of the Lord as to why but we see in God's everlasting love for Israel, an example of God's extreme lovingkindness and grace. That grace and kindness of God now freely flows to every born again Christian in the church age, Ephesians 1:3. The God of the OT is a God of genuine love and grace. God dearly loves Israel with an everlasting love and He also dearly loves every saved and born again Christian.

*"The LORD hath appeared of old unto me, saying,
Yea, I have loved thee with an everlasting love:
therefore with lovingkindness have I drawn thee."*
Jeremiah 31:3.

*"And because he loved thy fathers,
therefore he chose their seed after them,
and brought thee out in his sight
with his mighty power out of Egypt;"*
Deuteronomy 4:37.

*"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."*
Deuteronomy 7:8.

*"Nevertheless the LORD thy God would not hearken unto Balaam;
but the LORD thy God turned the curse into a blessing unto thee,
because the LORD thy God loved thee." Deuteronomy 23:5.*

*"Remember, O LORD, thy tender mercies
and thy lovingkindnesses;
for they have been ever of old." Psalm 25:6.*

*"I drew them with cords of a man, with bands of love:
and I was to them as they that take off the yoke on their jaws,*

and I laid meat unto them.” Hosea 11:4.

*“For my thoughts are not your thoughts,
neither are your ways my ways,
saith the LORD.” Isaiah 55:8.*

*“The counsel of the LORD standeth for ever,
the thoughts of his heart to all generations.” Psalm 33:11.*

*“O LORD, how great are thy works!
and thy thoughts are very deep.” Psalm 92:5.*

or who hath been his counsellor? - There may be a bit of sarcasm in Paul's words here. Has God ever asked advice from you on anything? Has God ever needed your counsel on any issue? Paul is asking a rhetorical question. It is obvious even to the most obtuse (dull, slow-witted) Israelite, that God has never needed any man to counsel Him or give Him advice.

*“Who hath directed the Spirit of the LORD,
or being his counsellor hath taught him?” Isaiah 40:13.*

*“For I beheld, and there was no man; even among them,
and there was no counsellor, that,
when I asked of them, could answer a word.” Isaiah 41:28.*

*“There are many devices in a man's heart;
nevertheless the counsel of the LORD, that shall stand.”
Proverbs 19:21.*

*“The LORD of hosts hath sworn, saying,
Surely as I have thought, so shall it come to pass;
and as I have purposed, so shall it stand:” Isaiah 14:24.*

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

Or who hath first given to him, - God is the uncaused first cause. No one ever first gave to God. God is the first giver of life and salvation. The only things we have to offer God are: a repentant heart, our body as a living sacrifice, Romans 12:1-2, and our time, treasure and talents to serve God throughout our life here on earth.

and it shall be recompensed unto him again? - Let's see if we can get our mind around that. Think of a young child whose mom and dad give him money to buy Christmas gifts. They take him to the store, help him pick out the gifts, let him pay for the gifts with the money they gave him, and let him give the gifts as if the gifts came from him. That is how Christians serve God. Everything good that we have originated in God and came to us as a gift from God.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:" Ephesians 1:3.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." James 1:17-18.

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

For of him, and through him, and to him, are all things: - Earth is not the center of the universe, is not the end of the story. The human race is not the center of the universe. Our needs and wants are not the center of the universe. God is the center of the universe that He spoke into existence. God is actively involved in and preeminent in His universe. He is not a doddering old man who lets the universe run itself. God is in charge and all glory goes to Him forever. That is exactly how things ought to be and that is exactly how things have been, are and always will be.

For of him, and through him, and to him, - Paul describes the preeminence of God. Preeminence means: to be first, to hold first place, being superior to and surpassing all others. However preeminent you think you are, Christ is more preeminent. He will not share His glory with you or anyone else, Isaiah 42:8.

Christ is preeminent in all things. The sooner a Christian learns that, the better off he will be. Joyfully accepting the preeminence of Christ helps alleviate stress in your life because when you acknowledge Christ's preeminence, you are learning to live by faith.

are all things - Paul provides insight about *all things* in his letter to the church at Colosse. Colossians was written in the AD 63-64 time frame so Paul's original readers in AD 58 didn't have access to Colossians at that time. We do have access now and here is Paul's explanation of all things.

*“For by him were all things created, that are in heaven,
and that are in earth, visible and invisible,
whether they be thrones, or dominions, or principalities,
or powers: all things were created by him, and for him:
And he is before all things, and by him all things consist.
And he is the head of the body, the church:
who is the beginning, the firstborn from the dead;
that in all things he might have the preeminence.”*

Colossians 1:16-17.

to whom be glory for ever. Amen. - Jesus gets glory forever because Christ, in all things, will have the preeminence. You are not preeminent. I am not preeminent. We will never be preeminent. The world is not preeminent. Satan is not preeminent. Religion is not preeminent. Christ is preeminent in all things. Christ's preeminence is automatic because this is the universe He created. Every knee shall bow and every tongue shall confess, Philippians 2:10-11. Why? Because Christ is eternally preeminent.

to whom be glory - Why does Paul mention God's *glory* here, in the last verse of Romans chapter 11? Romans 1:23 provides the answer to that excellent question. The first time Paul mentions the glory of God in Romans, fallen man had *changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.*

Romans 1:23 describes the idols men made to worship instead of worshiping the one true God. God doesn't simply dislike or disagree with idols, idolatry and idolaters. God hates and will not tolerate idolatry and idolaters, Psalm 5:5, 11:5, 11:7, 26:5, Revelation 9:20-21. On the other hand, Jesus died for idolaters and God saves every idolater who calls upon the name of the Lord. God glorifies Himself in two ways: by saving repentant idolaters and by judging unrepentant idolaters.

“And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.”

Romans 1:23.

Idolaters and their idolatry rob God of glory. They have no idea who God is or what He wants to give them. They transfer the glory God deserves to metal, stone and wooden idols. God will not put up with that because it is open, intentional rebellion against what is right, against what is true, against the character and nature of God Himself. God is eternal and glory goes to Him, not to His creation and not to idols made by the human race.

Throughout the OT, God's people had a problem with idols and idolatry and making friends with idolaters and marrying into idolatrous families. Idolatry and serving false gods is what caused God to kick Israel, the northern kingdom, and then Judah, the southern kingdom, out of the promised land.

glory for ever, - In eternity, God's creation, including us, will praise Him and serve Him and enjoy Him for ever. If you think that sounds boring, you don't know God very well. Do you really think the God who created gravitational fields and ocean currents and ocean waves and 360 waves and barrels and bombs and raging volcanoes is boring?

In heaven, all will be in harmony, all will be peace, all will be right, all the redeemed will be sin-free forever but heaven will not be boring. God is the greatest creative genius who ever lived. The Lord Jesus Christ, who dwells in your heart by faith, created the entire universe and everything in it, including salt water crocs, killer whales, great white sharks and grizzly bears.

Do you really think the God who created all of that plus galaxies and solar systems and black holes and worm holes and solar storms and gravitational fields, decided to make heaven a boring place? If you think heaven sounds boring, you're not giving God enough credit for being infinitely smarter, infinitely more imaginative, infinitely more adventurous and infinitely more clever and creative than you.

In plainer words, you're giving yourself too much credit and not giving God enough credit. How about correcting that right now? Before we start the Review Questions, we'll give you a minute to have that conversation with your Creator and apologize to Him for thinking He is boring.

Review Questions for Romans 11

1. Romans 11:1 - Hath God cast away his people, Israel? **a.** Yes, **b.** No. **c.** God forbid.
2. Romans 11:1 - What is Paul's reasoning, that God has not cast away his people? **a.** I am a Jewish rabbi, **b.** I am an expert on growing olives, **c.** I am an Israelite and God hasn't cast me away.
3. Romans 11:1 - Which tribe was Paul from? **a.** Judah, **b.** Levi, **c.** Ephraim, **d.** Benjamin.
4. Romans 11:2 - When Paul says, *foreknew*, is he teaching TULIP? _____
5. Romans 11:2 - Does the Bible ever say that, before the foundation of the world, unsaved people were predestinated to get saved? _____
6. Romans 11:2 - How many times is the word, *predestinate*, used in the Bible? **a.** 15 times, **b.** 28 times, **c.** 46 times, **d.** only 2 times.
7. Romans 11:2 - How many times is the word, *predestinated*, used in the Bible? **a.** 11 times, **b.** 19 times, **c.** 33 times, **d.** only 2 times.
8. Romans 11:4 - In the days of Elijah, God had reserved how many men who had not bowed the knee to the image of Baal? **a.** 144,000, **b.** 33,000, **c.** 12, **d.** 7000.
9. Romans 11:5 - Who is the *remnant*? **a.** The majority of Israel, **b.** Saved Jews and Gentiles, **c.** Only saved Gentiles, **d.** Only saved Jews.
10. Romans 11:5 - Who is *the election of grace*? **a.** All the unsaved people God elected, before the foundation of the world, to get saved, **b.** A mixture of Jews and Gentiles who are saved, **c.** Only saved Gentiles, **d.** Only saved Jewish descendants of Abraham.
11. Romans 11:5 - How large was the remnant in Paul's day? **a.** Around 7000, **b.** Around 10,000, **c.** Multitudes, perhaps as many as 60,000.
12. Romans 11:5 - How many times is the phrase, unconditional election, used in the Bible? **a.** 15 times, **b.** 23 times, **c.** 31 times, **d.** The phrase, unconditional election, is never used in the Bible.
13. Romans 11:6 - Our salvation is a combination of our works and God's amazing grace. **a.** Yes, **b.** No, **c.** Are you crazy?
14. Romans 11:6 - Can works and grace be mixed? **a.** Yes, **b.** No.
15. Romans 11:6 - If salvation is by works, can it also be partly of grace? _____
16. Romans 11:7 - Why didn't Israel obtain what he sought for? **a.** Because Israel rejected justification by faith, **b.** Because Israel rejected Messiah Jesus, **c.** Because Israel preferred to try to keep the law of Moses, **d.** All of the above.
17. Romans 11:7 - How did the election obtain salvation? **a.** By works, **b.** By faith, **c.** By faith plus works, **d.** By irresistible grace.

18. Romans 11:7 - *the rest were blinded*. Who are the rest? **a.** Jews and Gentiles, **b.** Only unbelieving Jews, **c.** Only unbelieving Gentiles.
19. Romans 11:7 - What's the difference between Israel and the election?
20. Romans 11:8 - Why did God give them *the spirit of slumber*? **a.** As reward for them closing their own eyes to God's truth, **b.** As reward for being independent minded, **c.** To help them get a good night's sleep, **d.** To keep them from getting saved, **e.** As judgment for rejecting Messiah Jesus.
21. Romans 11:9 - *Let their table be made a snare*. What does that mean? **a.** It's about drums, **b.** It's about God cursing their blessings, **c.** It is judgment for their rebellion against God.
22. Romans 11:9 - *Let their table be made a snare*. **a.** That is a judgment on all who reject Jesus, whether Jew or Gentiles, **b.** That is a specific judgment on Jews who reject Jesus.
23. Romans 11:9 - Let their table become *a trap*. **a.** The trap of prosperity, lulling them into thinking they're okay, when really, God is angry at them for their sins, **b.** The trap that any Gentile might fall into if they were prosperous, **c.** This is a specific judgment on Israel, for rejecting Messiah Jesus.
24. Romans 11:9 - *their table* - refers to: **a.** The table of Mecca, **b.** The table of Gentiles, **c.** The table of Israel, **d.** The periodic table.
25. Romans 11:10 - *Let their eyes be darkened*. Who is that aimed at? **a.** Any unsaved person, **b.** Any Arab in the middle east, **c.** Any Gentile who won't listen to the gospel, **d.** Only Israelites who reject Messiah Jesus.
26. Romans 11:11 - Have they stumbled that they should fall? **a.** Yes, **b.** No, **c.** God forbid.
27. Romans 11:11 - Through Israel's fall, salvation came to: **a.** The tribe of Reuben, **b.** The native Americans, **c.** European immigrants, **d.** The Gentiles.
28. Romans 11:11 - What does it mean, to provoke them (Israel) to jealousy? **a.** Get them angry, **b.** Start a Middle East war based on jealousy, **c.** Make them want the blessings the Gentiles were getting.
29. Romans 11:12 - How does the fall of Israel become the riches of the world? **a.** Jews taught Gentiles how to make money, **b.** Jews like the Rothschilds loaned money to Gentiles, **c.** When Israel rejected Christ, God sent the gospel to the Gentiles.
30. Romans 11:12 - Which will be better for Gentiles, the fall of Israel or the fulness of Israel? _____ Why? _____
31. Romans 11:12 - Why did Israel fall? **a.** Israel had no faith, **b.** Israel put his faith in the wrong thing, **c.** Israel rejected the gospel, **d.** Israel rejected justification by faith, **e.** Israel rejected Messiah Jesus, **f.** All of the above.
32. Romans 11:13 - *For I speak to you Gentiles*. **a.** Paul wanted the Gentiles to know why they got the gospel, **b.** Paul wanted the Gentiles not to get proud

like Israel, **c.** Paul wanted the Gentiles to appreciate the spiritual riches they had as a result of believing on Jesus, **d.** All of the above.

33. Romans 11:14 - *If by any means I may provoke to emulation them which are my flesh.* **a.** Paul wants to provoke Gentiles to equal and excel unsaved Jews, **b.** Paul wants to provoke religious people to work harder at their religion, **c.** Paul wants to provoke his fellow descendants of Abraham to equal or excel the saved Gentiles.
34. Romans 11:14 - *them which are my flesh.* **a.** Paul is speaking generally of the human race, **b.** Paul is speaking of anyone from the middle east, **c.** Paul is speaking specifically of his fellow Israelites.
35. Romans 11:15 - *the casting away of them be the reconciling of the world.* **a.** Israel's casting away caused the gospel to go to the Gentiles, **b.** Israel's casting away resulted in millions of Gentiles getting saved, **c.** God made good to come from Israel's sin of rejecting Christ, **d.** All of the above.
36. Romans 11:15 - When God receives and saves Israel (Romans 11:26), that will be *life from the dead*. Will God receiving Israel be bigger and better than God casting off Israel? _____ How so? _____
37. Romans 11:15 - *Reconciling* - Does God reconciling the world to Himself mean that everyone on earth is now saved? _____
38. Romans 11:15 - God reconciled the world to Himself. Now, our part is to be reconciled to God. How can we be reconciled to God? **a.** Work hard enough to earn our salvation, **b.** Become a spiritual Jew, **c.** Believe on Messiah Jesus and get saved.
39. Romans 11:15 - Individuals are personally reconciled to God when they believe on the Lord Jesus Christ and get saved. True - False.
40. Romans 11:16 - Who or what is the firstfruit? **a.** The first communion wafer of the church service, **b.** The first lump of bread dough, **c.** The first Jews to get saved, **d.** Christ is the first fruit.
41. Romans 11:16 - Who is the root that Paul mentions? **a.** The root is King David, **b.** The root is the prophet Samuel, **c.** The root is the apostle Paul, **d.** The root is Abraham.
42. Romans 11:16 - Who are the holy branches? **a.** All unsaved Jews, **b.** The ruling class of Israel, **c.** Saved Jews and Gentiles, **d.** Only saved Jews who believed on Messiah Jesus.
43. Romans 11:17 - How many branches did God break off the good olive tree? **a.** All of the branches, **b.** Some of the branches.
44. Romans 11:17 - The broken off branches. **a.** Represent saved Israelites, **b.** Represent saved Gentiles, **c.** Represent unsaved Gentiles, **d.** Represent unsaved Israelites.
45. Romans 11:17 - Israel is: **a.** the wild olive tree or, **b.** the good olive tree?

46. Romans 11:18 - *Boast not against the branches*. Who is not supposed to boast against the branches? **a.** Jews, **b.** Brits, **c.** Americans, **d.** Gentiles.
47. Romans 11:18 - thou bearest not the root but the root thee. Were the Gentiles: **a.** carrying the root of the olive tree, or, **b.** was the root of the olive tree carrying the Gentiles?
48. Romans 11:20 - Is Paul teaching that saved Gentiles could lose their salvation? **a.** Yes, **b.** No.
49. Romans 11:21 - Paul's analogy is to unsaved Israelites so he cannot in any way, be teaching that Gentiles might lose their salvation. True - False.
50. Romans 11:22 - God's treatment of Israel, casting them away, letting Israel fall, is called, *severity*. Why was God so hard on Israel? **a.** Because Israel wasn't good at keeping the law, **b.** Because Israel wasn't kind enough to the Gentiles, **c.** Because Israel used to worship idols, **d.** Because Israel rejected Jesus as their Messiah.
51. Romans 11:22 - When God talks about the Gentiles also being cut off, does that mean the Gentiles: **a.** will be cast out of the land of Israel, **b.** will stop being spiritual Jews, **c.** will be removed from the place of blessing, like the Jews were removed, **d.** will lose their salvation.
52. Romans 11:23 - If Israel starts believing on Jesus, is it possible they may be grafted into the good olive tree again? **a.** Not likely, **b.** Yes, **c.** No way.
53. Romans 11:24 - Was it natural or unnatural, to graft branches from a wild olive tree into a good or cultivated olive tree? **a.** Natural, **b.** Unnatural.
54. Romans 11:24 - Is this verse talking about the restoration of Israel? _____
55. Romans 11:25 - What is the mystery of Israel's blindness? **a.** That Israel needed eyeglasses, **b.** That Israel needed a seeing eye dog, **c.** That God made Israel spiritually blind as judgment for rejecting Messiah Jesus.
56. Romans 11:25 - In the Bible, what is a mystery? **a.** A hard to understand doctrine, **b.** Something only really smart people can figure out, **c.** A truth God wants to hide from most people, **d.** A truth not previously revealed in the Bible.
57. Romans 11:25 - When will Israel's spiritual blindness go away? **a.** When the age of Aquarius ends, **b.** When the Gentiles get raptured up to heaven, **c.** When Israel reconquers Jerusalem, **d.** When Halley's comet can be seen again, **e.** When the fulness of the Gentiles be come in.
58. Romans 11:25 - What kind of blindness did Israel have? **a.** Israel was tee totally blind physically, **b.** Israel was blinded by the light, **c.** Israel had spiritual *blindness in part*.
59. Romans 11:25 - Did Israel's blindness mean that no Israelite could ever get saved? **a.** Yes, I think so. **b.** No, because multiplied thousands of Israelites got saved in the twenty five years after the resurrection of Christ.

60. Romans 11:25 - What is *the fulness of the Gentiles*? **a.** It is the Gentiles getting proud and full of themselves, **b.** It is the Gentiles being evangelistic during the church age, **c.** It is the Gentiles completing God's will for the church and getting raptured home to heaven.
61. Romans 11:25 - Is the times of the Gentiles different than the fulness of the Gentiles? _____ What is the difference? **a.** The times of the Gentiles is about Jerusalem being trodden down of the Gentiles. **b.** The fulness of the Gentiles is about the Gentile church accomplishing its purpose and then getting raptured home to heaven. **c.** Both of the above.
62. Romans 11:26 - *And so all Israel shall be saved.* That means that: **a.** Every Jew who ever lived will be saved, **b.** That every Jew from the first century will be saved, **c.** That every Jew in the tribulation will be saved, **d.** That all Israel who survive the Great Tribulation will be saved.
63. Romans 11:26 - Who is the Deliverer who comes out of Zion? **a.** Father Abraham, **b.** King David, **c.** Moses, **d.** Elijah, **e.** The Lord Jesus Christ.
64. Romans 11:26 - *And so all Israel shall be saved.* Does this verse teach that God is all through with Israel, completely and forever, or does Israel have a future? **a.** Nope, the TULIPs are right. God is all through with Israel. **b.** Nope, the Bible is right; Israel has a future because God is going to save all Israel.
65. Romans 11:26 - Supersessionism is the teaching that the NT church has replaced Israel. Does any verse in the Bible say that? _____
66. Romans 11:26 - *as it is written.* Paul always appeals to what the OT says, because Paul: **a.** Thought we should unhitch Christianity from the OT, **b.** Thought the OT was full of weird stories and factually wrong statements, **c.** Strongly believed that the OT was the infallible, inspired words of God.
67. Romans 11:27 - *For this is my covenant unto them.* Does this mention of God's covenant with Israel indicate that: **a.** God is completely through with Israel, **b.** That God has not broken His covenant with Israel, **c.** That God intends to keep His covenant with Israel.
68. Romans 11:28 - Why does Paul call Israel enemies, *as concerning the gospel*? **a.** Because Israel rejected the gospel, **b.** Because Israel rejected Messiah Jesus, **c.** Because Israel rejected the preaching of the gospel.
69. Romans 11:28 - *But as touching the election.* What does *election* refer to here? **a.** It refers to Israel, from Isaiah 45:4, **b.** It refers to unsaved Jews and Gentiles whom God, before the foundation of the world, elected to get saved, **c.** It refers to the saved remnant, the believing remnant, all the Israelites who got saved.
70. Romans 11:29 - What does this mean: *For the gifts and calling of God are without repentance.* **a.** God has changed His mind and is not going to keep His promises to Israel, **b.** God has not changed His mind and therefore, will keep His everlasting promises to Israel.

71. Romans 11:30 - Did the Gentiles obtain mercy through Israel's unbelief? **a.** Yes, **b.** No.
72. Romans 11:31 - Does God expect saved Gentiles to evangelize unsaved Israelites? **a.** Yes, indeed He does. **b.** No, He doesn't.
73. Romans 11:32 - *For God hath concluded them all in unbelief, that he might have mercy upon all.* That means: **a.** All of the elect will be saved, **b.** God will only have mercy on the elect, **c.** God can have mercy upon all and save all who call upon Him because God concluded them all in unbelief and died for all.
74. Romans 11:33 - Are God's ways: **a.** searchable and capable of being found out or are they: **b.** unsearchable and incapable of being found out?

Thank you so much for studying the Bible with us.

We love and appreciate you.

God bless you all.