

## Romans 11

I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. <sup>2</sup> God has not rejected his people whom he foreknew. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel? <sup>3</sup> "Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life." <sup>4</sup> But what is God's reply to him? "I have kept for myself seven thousand men who have not bowed the knee to Baal." <sup>5</sup> So too at the present time there is a remnant, chosen by grace. <sup>6</sup> But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.

<sup>7</sup> What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, <sup>8</sup> as it is written,

"God gave them a spirit of stupor,  
eyes that would not see  
and ears that would not hear,  
down to this very day."

<sup>9</sup> And David says,

"Let their table become a snare and a trap,  
a stumbling block and a retribution for them;  
<sup>10</sup> let their eyes be darkened so that they cannot see,  
and bend their backs forever."

<sup>11</sup> So I ask, did they stumble in order that they might fall? By no means! Rather, through their trespass salvation has come to the Gentiles, so as to make Israel jealous. <sup>12</sup> Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean!

<sup>13</sup> Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry <sup>14</sup> in order somehow to make my fellow Jews jealous, and thus save some of them. <sup>15</sup> For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? <sup>16</sup> If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches.

<sup>17</sup> But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree, <sup>18</sup> do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you. <sup>19</sup> Then you will say, "Branches were broken off so that I might be grafted in." <sup>20</sup> That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear. <sup>21</sup> For if God did not spare the natural branches, neither will he spare you. <sup>22</sup> Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness. Otherwise you too will be cut off. <sup>23</sup> And even they, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again. <sup>24</sup> For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree.

<sup>25</sup> Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. <sup>26</sup> And in this way all Israel will be saved, as it is written,

"The Deliverer will come from Zion,  
he will banish ungodliness from Jacob";

<sup>27</sup> "and this will be my covenant with them  
when I take away their sins."

<sup>28</sup> As regards the gospel, they are enemies for your sake. But as regards election, they are beloved for the sake of their forefathers. <sup>29</sup> For the gifts and the calling of God are irrevocable. <sup>30</sup> For just as you were at one time disobedient to God but now have received mercy because of their disobedience, <sup>31</sup> so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy. <sup>32</sup> For God has consigned all to disobedience, that he may have mercy on all.

<sup>33</sup> Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

<sup>34</sup> "For who has known the mind of the Lord,  
or who has been his counselor?"

<sup>35</sup> "Or who has given a gift to him  
that he might be repaid?"

<sup>36</sup> For from him and through him and to him are all things. To him be glory forever. Amen.

**Exodus 8:32**

But Pharaoh hardened his heart this time also, and did not let the people go.

**Exodus 10:1**

Then the Lord said to Moses, "Go in to Pharaoh, for I have hardened his heart and the heart of his servants, that I may show these signs of mine among them,

**Acts 13:42-49**

As they went out, the people begged that these things might be told them the next Sabbath. <sup>43</sup> And after the meeting of the synagogue broke up, many Jews and devout converts to Judaism followed Paul and Barnabas, who, as they spoke with them, urged them to continue in the grace of God.

<sup>44</sup> The next Sabbath almost the whole city gathered to hear the word of the Lord. <sup>45</sup> But when the Jews saw the crowds, they were filled with jealousy and began to contradict what was spoken by Paul, reviling him. <sup>46</sup> And Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God be spoken first to you. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles. <sup>47</sup> For so the Lord has commanded us, saying,

"I have made you a light for the Gentiles,  
that you may bring salvation to the ends of the earth."

<sup>48</sup> And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and as many as were appointed to eternal life believed. <sup>49</sup> And the word of the Lord was spreading throughout the whole region.

**Acts 20:26-27**

Therefore I testify to you this day that I am innocent of the blood of all, <sup>27</sup> for I did not shrink from declaring to you the whole counsel of God.

**Philippians 2:12-13**

Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, <sup>13</sup> for it is God who works in you, both to will and to work for his good pleasure.

## **Romans 2:28-29**

For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical.<sup>29</sup> But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

**Why "Israel" refers to ethnic Israel or the nation of Israel (Jews) and not to the church**

1. The term "Israel" in verses 25 and 26 most naturally refers to the same thing.

Verse 25: "Lest you be wise in your own conceits, I want you to understand this mystery, brothers: a partial hardening has come upon Israel. . . ." That must refer to the nation as a whole from generation to generation. He continues, ". . . until the fullness of the Gentiles has come in. (26) And in this way all Israel will be saved."

2. The reference in verse 26 to banishing ungodliness from Jacob fits with the national view of "all Israel."

Verse 26: "And in this way all Israel will be saved, as it is written, 'The Deliverer will come from Zion, he will banish ungodliness from Jacob.'" This seems most naturally to be a picture of the second coming. Christ's banishing ungodliness from Jacob refers most naturally to the removal of the hardening referred to in verse 25. "Jacob" is not a natural or typical reference to the elect remnant of Israel.

3. The parallel between the two halves of verse 28 point to all Israel as the nation as a whole.

Verse 28: "As regards the gospel, they are enemies of God for your sake." Now this half of the verse surely refers to the nation as a whole — they are enemies of God. So the second half of the verse surely refers to the nation as a whole as well: "But as regards election, they are beloved for the sake of their forefathers." The point of this verse is to show that even though Israel now is a covenant-breaking, unbelieving nation, it is going to change. The nation that are enemies now will be converted later because of election and love.

4. The parallels in verse 12 point in the same direction.

Verse 12: "Now if their [the Jewish nation's] trespass means riches for the world [salvation for the Gentiles], and if their [the Jewish nation's] failure means riches for the Gentiles, how much more will their full inclusion!" Here "their full inclusion" most naturally refers to the same nation as "their trespass" and "their failure." So "their full inclusion" refers to the salvation of "all Israel" and is national.

5. The same thing is true about the parallels in verse 15.

"For if their [Jewish nation's] rejection means the reconciliation of the world, what will their [Jewish nation's] acceptance mean but life from the dead?" The nation now rejected will be accepted. So the "acceptance" of the Jewish nation most naturally refers to the salvation of "all Israel" — the salvation of the nation as a whole some day.

-John Piper

## **Zechariah 12:10**

"And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn."