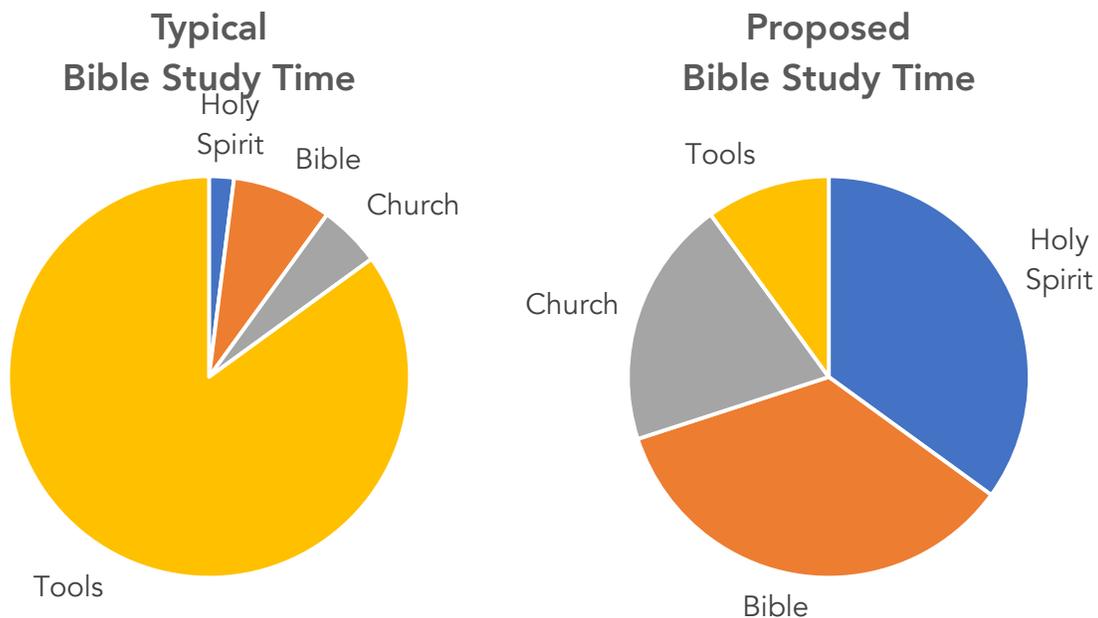


Romans

Gentiles Grafted In ([Romans 11:11-24](#))

Introduction

A gentle review: **Did we do this?** Spend more time with God and His Word than with anyone and anything else.



Our approach each week will be REAP (read, explain, apply, personalize).

Here's our outline of the book of [Romans](#) (summarized from the ESV's outline):

- ✓ Paul's Introduction & Righteousness Introduced ([1:1-17](#)) (three weeks)
- ✓ Righteous Wrath ([1:18-3:20](#)) (six weeks)
- ✓ Saving Righteousness ([3:21-4:25](#)) (three weeks)
- ✓ Righteous Freedom ([5:1-8:39](#)) (11 weeks)
- 5. Righteousness → Jews ([9:1-11:36](#)) (post July 4 to Labor Day) (eight weeks)
- 6. Righteous Living ([12:1-15:13](#)) (post Labor Day to October) (nine weeks)
- 7. Paul's Closing ([15:14-16:23](#)) (November to early December) (five weeks)
- 8. Righteousness Summarized ([16:25-27](#)) (December & wrap up) (two weeks)

Today's text ([Romans 11:11-24](#)) is the fifth part of this major section.

God's Sovereign Choice

1 I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit— 2 that I have great sorrow and unceasing anguish in my heart. 3 For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. 4 They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. 5 To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

6 But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, 7 and not all are children of Abraham because they are his offspring, but "Through Isaac shall your offspring be named." 8 This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. 9 For this is what the promise said: "About this time next year I will return, and Sarah shall have a son." 10 And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, 11 though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of him who calls— 12 she was told, "The older will serve the younger." 13 As it is written, "Jacob I loved, but Esau I hated."

14 What shall we say then? Is there injustice on God's part? By no means! 15 For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." 16 So then it depends not on human will or exertion, but on God, who has mercy. 17 For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." 18 So then he has mercy on whomever he wills, and he hardens whomever he wills.

19 You will say to me then, "Why does he still find fault? For who can resist his will?" 20 But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?" 21 Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? 22 What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, 23 in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— 24 even us whom he has called, not from the Jews only but also from the Gentiles? 25 As indeed he says in Hosea,

"Those who were not my people I will call 'my people,'
and her who was not beloved I will call 'beloved.'"

26 "And in the very place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'"

27 And Isaiah cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved, 28 for the Lord will carry out his sentence upon the earth fully and without delay." 29 And as Isaiah predicted, "If the Lord of hosts had not left us offspring, we would have been like Sodom and become like Gomorrah."

Israel's Unbelief

30 What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; 31 but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. 32 Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone, 33 as it is written,

"Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame."

1 Brothers, my heart's desire and prayer to God for them is that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. 4 For Christ is the end of the law for righteousness to everyone who believes.

The Message of Salvation to All

5 For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. 6 But the righteousness based on faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) 7 "or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). 8 But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); 9 because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. 10 For with the heart one believes and is justified, and with the mouth one confesses and is saved. 11 For the Scripture says, "Everyone who believes in him will not be put to shame." 12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. 13 For "everyone who calls on the name of the Lord will be saved."

14 How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? 15 And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!" 16 But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed what he has heard from us?" 17 So faith comes from hearing, and hearing through the word of Christ.

18 But I ask, have they not heard? Indeed they have, for

"Their voice has gone out to all the earth,
and their words to the ends of the world."

19 But I ask, did Israel not understand? First Moses says,

"I will make you jealous of those who are not a nation;
with a foolish nation I will make you angry."

20 Then Isaiah is so bold as to say,

"I have been found by those who did not seek me;
I have shown myself to those who did not ask for me."

21 But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people."

The Remnant of Israel

1 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. 2 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? 3 "Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life." 4 But what is God's reply to him? "I have kept for myself seven thousand men who have not bowed the knee to Baal." 5 So too at the present time there is a remnant, chosen by grace. 6 But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.

7 What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, 8 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."

9 And David says,

“Let their table become a snare and a trap,
a stumbling block and a retribution for them;

10 let their eyes be darkened so that they cannot see,
and bend their backs forever.”

Read: Gentiles Grafted In (11:11-24)

11 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.

12 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!

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

17 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, 18 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. 19 Then you will say, “Branches were broken off so that I might be grafted in.” 20 That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear. 21 For if God did not spare the natural branches, neither will he spare you. 22 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. 23 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. 24 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.

Explain: Gentiles Grafted In (11:11-24)

Bible study is asking and answering questions about the text. Let's ask some questions.

Are there any literary/structural observations?

There is no Greek verb in **Romans 11:12, 15, 16**. There are also no Old Testament quotes in this section (perhaps because Paul has used what he needed to use and wants them focused on the here and now?).

What do the words mean?

11 So I ask [lego; present active indicative], **did they stumble** [aorist active indicative; fall, offend, stumble] **in order that they might fall** [second aorist active subjunctive; fail, fall, fall down, light on]? **By no means** [second aorist active optative (possibility (more remotely possible than subjunctive)); to become, to come into existence, begin to be, receive being; same phrase used in **Romans 3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11** (this is the last of about 10 times Paul uses this response in **Romans—Greek moods**)! **Rather, through their trespass** [side slip, error, transgression, fall, fault, offense, sin, trespass; same word used in **Romans 4:25; 5:15** (twice), **16** (twice), **17, 18, 20**] **salvation** [soteria; rescue, safety; deliver, health, salvation, save, saving; same word used in **Romans 1:16; 10:1, 10**] **has come to the Gentiles, so as to make Israel jealous** [aorist active infinitive; stimulate alongside, excite to rivalry, provoke to jealousy; same word used in **Romans 10:19**]. **12 Now if their trespass** [side slip, error, transgression, fall, fault, offense, sin, trespass; same word used in **Romans 4:25; 5:15** (twice), **16** (twice), **17, 18, 20; 11:11**] **means riches** [wealth, fullness, money, possessions, abundance, richness, valuable bestowment, riches; same word used in **Romans 2:4; 9:23**] **for the world** [kosmos], **and if their failure** [diminishing, fault] **means riches** [wealth, fullness, money, possessions, abundance, richness, valuable bestowment, riches; same word used in **Romans 2:4, 9:23**; earlier in **11:12**] **for the Gentiles, how much more will their full inclusion** [which is put in to fill up, piece that **filled** up, fulfilling, full, fullness—**puzzle piece missing**] **mean!**

13 Now I am speaking [present active indicative] **to you Gentiles. Inasmuch then as I am** [present middle indicative] **an apostle** [delegate, ambassador; same word used in **Romans 1:1**] **to the Gentiles, I magnify** [render glorious, glorify, honor, magnify; same word used in **Romans 1:21; 8:30**] **my ministry** [diakonia; ministering, ministration, ministry, office, relief, relief, service, servicing] **14 in order somehow to make my fellow Jews jealous** [aorist active subjunctive; stimulate alongside, excite to rivalry, provoke to jealousy; same word used in **Romans 10:19; 11:11**], **and thus save** [aorist active **subjunctive** (**Greek moods**); saved, delivered, protected, healed, preserved, made whole; same word used in **Romans 5:9, 10; 8:24; 9:27; 10:9, 13**] **some of them. 15 For if their rejection** [casting away, loss, rejection, loss] **means the reconciliation** [exchange, restoration to favor, atonement, reconciliation; same word used in **Romans 5:11**] **of the world** [kosmos], **what will their acceptance** [receiving, admission] **mean but life from the**

dead [*nekros*]? **16 If the dough offered as firstfruits** [beginning of sacrifice, first fruits; same word used in [Romans 8:23](#)] **is holy** [sacred, pure, consecrated, holy, saint; same word used in [Romans 1:2, 7; 5:5; 7:12; 8:27; 9:1](#)], **so is the whole lump** [lump; same word used in [Romans 9:21](#)], **and if the** [Note: all of the following words are so well translated in the ESV that there is no reason to type the same words in brackets after each one: root, branches, broken off, grafted in] **root is holy** [sacred, pure, consecrated, holy, saint; same word used in [Romans 1:2, 7; 5:5; 7:12; 8:27; 9:1](#); earlier in [11:16](#)], **so are the branches**.

17 But if some of the branches were broken off, and you, although [present middle participle] **a wild olive shoot, were grafted in** [aorist middle indicative] **among the others and now share** [second aorist active indicative; companion, partake, partaker, partake with, co-participate] **in the nourishing** [fatness, richness; a noun and not an adjective as the ESV translates, so it really should be something like, 'this fatness, this root; insert Sean's comments here about root and fatness] **root of the olive tree, 18 do not be arrogant** [present middle **imperative** (**Greek moods**); boast, glory, rejoice against, exult against] **toward the branches. If you are** [present middle indicative; boast, glory, rejoice against, exult against; same word used earlier in [Romans 11:18](#)], **remember it is not you who support** [present active indicative; bear, carry, take up] **the root, but the root that supports you. 19 Then you will say** [future active indicative], **"Branches were broken off so that I might be grafted in** [aorist middle subjunctive]." **20 That is true** [good, honestly, recover, well]. **They were broken off because of their unbelief** [*apistia*; faithlessness, disbelief, unfaithfulness, unbelief; same word used in [Romans 3:3; 4:20](#)], **but you stand fast** [perfect active indicative; stand, abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set up, stanch; same word used in [Romans 3:31; 5:2; 10:3](#)] **through faith** [*pistis*]. **So do not become proud** [present active **imperative**; high/esteemed/lofty + (*phroneo*) set the affection on, mind, regard, savor, think], **but fear** [*phobeo*; present middle **imperative**; **Proverbs taxonomy of learning**]. **21 For if God did not spare** [aorist active indicative; abstain, treat leniently, forbear, spare; same word used in [Romans 8:32](#)] **the natural branches, neither will he spare** [future active indicative; abstain, treat leniently, forbear, spare; same word used in [Romans 8:32](#); earlier in [11:21](#)] **you. 22 Note then** [aorist active **imperative**; be aware, behold, consider, look on, perceive, see, be sure, tell, understand, know] **the kindness** [usefulness, moral excellence, gentleness, goodness, kindness; same word used in [Romans 2:4; 3:12](#)] **and the severity** [severity, decisiveness, rigor] **of God: severity** [severity, decisiveness, rigor; same word used earlier in [Romans 11:22](#)] **toward those who have fallen** [second aorist active participle; fail, fall, fall down, light on; same word used in [Romans 11:11](#)], **but God's kindness** [usefulness, moral excellence, gentleness, goodness, kindness; same word used in [Romans 2:4; 3:12](#); earlier in [11:22](#)] **to you, provided you continue** [present active subjunctive; stay over, remain, abide, continue,

tarry; same word used in **Romans 6:1** in his kindness [usefulness, moral excellence, gentleness, goodness, kindness; same word used in **Romans 2:4; 3:12**; twice earlier in **11:22**]. **Otherwise you too will be cut off** [second future middle indicative; cut down, cut off, cut out, hewn down, hindered]. **23 And even they, if they do not continue** [present active subjunctive; stay over, remain, abide, continue, tarry; same word used in **Romans 6:1; 11:22**] in their unbelief [apistia; faithlessness, disbelief, unfaithfulness, unbelief; same word used in **Romans 3:3; 4:20; 11:20**], **will be grafted in** [future middle indicative], **for God has the power** [present middle indicative; able, could, mighty, possible, power, strong; same word used in **Romans 4:21; 9:22**] **to graft them in** [aorist active infinitive] **again** [again]; Jim's note: it is helpful to me to think about the grafting in and out as opportunity that God makes available and takes away]. **24 For if you were cut** [cut down, cut off, cut out, hewn down, hindered; same word used in **Romans 11:22**] **from what is by nature a wild olive tree, and grafted** [aorist middle indicative], **contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into** [future middle indicative] **their own olive tree.**

Are there any repeated words?

Trespass, Gentiles, holy, branches, broken, grafted, olive tree, severity, kindness, cut off,

What are some observations of the text?

13 Paul clarifies his ministerial target as **an apostle to the Gentiles**

17 - 22 Paul's imperatives aren't about physical action, but rather thinking a certain way

17-22: The grafting imagery is harsh, but the results can be beautiful (**show grafting**)

Apply (What is the point?)

1. God is **sovereign** (Amy Valovcin: We are to not get comfortable, God can (and will) deal with us the way he did with the "dead branches." He can also graft the dead branches back in, because He's God and can prune and add to the tree as He chooses.)

2. **Hope** remains

3. There is no place for **arrogance** (Joy? Yes. Arrogance? No. Here's the difference: Joy: We get in! We get in! We get in! How kind is God? ☺

Arrogance: We get in! We get in! We get in! How good am I/are we? ☺)

Hughes: We who are Gentiles are fortunate to have any part in the tree at all. This is a call to profound humility. Kroll: Gentiles must be careful not to become arrogant because just as the Jews of the Old Testament became proud, the same thing may happen to Gentiles in the New Testament era.

Personalize (What do we do with that?)

1. Submit to His **choices** (and His voice)
2. Talk about the hope and **live** hopeful lives
3. Rejoice in God's **kindness** and **fear** God (taxonomy)

Next week: The Mystery of Israel's Salvation (11:25-36)

25 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. 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";

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

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

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

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

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

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

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: [Romans](#) (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read ([Romans](#))
- Talk (about [Romans](#)—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Quotes & Observations

Amy Valovcin (Hughes)

The Message: Be humbly mindful of the root that keeps you lithe and green

We who are Gentiles are fortunate to have any part in the tree at all. This is a call to profound humility.

I am glad (blessed) to be a part of the tree, to be grafted in.

We are to not get comfortable, God can (and will) deal with us the way he did with the "dead branches." He can also graft the dead branches back in, because He's God and can prune and add to the tree as He chooses.

As harsh as this may seem to some (dead trees, God pruning), I take this as a strong reminder to remain faithful and steadfast. To not look upon myself as better or higher than those that are not a part of the tree. Also, to not look at people with condemnation, because I don't know the "pruning" that is taking place in their lives.

Jessica Norris (Kroll)

If Israel's blindness brought salvation to the Gentile world, what will God's renewal of Israel's faith bring? The ultimate reception of a repentant Israel will bring revival on an unprecedented scale.

Israel is not only the first fruits in God's program of salvation, but also the nation in which that salvation is rooted. There is still hope for Israel as long as the root is healthy.

Gentiles must be careful not to become arrogant because just as the Jews of the Old Testament became proud, the same thing may happen to Gentiles in the New Testament era.

McGarvey (Ironsides)

Let me first say that this passage is really good stuff! Ours is the God of second (and third, and fourth...) chances. He wants His people, and He wants His people back!

With holy enthusiasm he exclaims: 'Now if the [defection] of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?' (v. 12). It is well to note the use he makes of this word fullness, as we shall

come upon it lower down in the chapter. The fullness of Israel will be the conversion of Israel—the fulfillment of God's purpose regarding them. (p. 85)

One getting grafted into the vine does not preclude another who has broken off being grafted back in.

Thus Jew and Gentile believing together partake of the root and fatness of the olive tree. (p 85)

Root and Fatness—restaurant chain, rock and roll band, new American church plant . . . take your pick, and the name would be great! ("We are Root and the Fatness. Thanks for coming out, Chattanooga! Good night! –drops mic—)