

# Romans 11:11-15

## Israel's Fall and Future Fulness

### 1. Romans 9-11 Backstory

- a. Jesus came to find a faithful remnant of Israel in MMLJ - Luke 12:32, 12:51, Matt 21:43
- b. Some Jews received him, some Gentiles did, too - Mt 8:10-12, 15:28, Acts 11:18
- c. Israel rejected Him and those that received him (by grace + faith) - John 1:11, Acts 7:54
- d. The remnant forcefully scattered among the Gentiles by unbelieving Israel - Acts 8:3-4
- e. Peter ministers to a Gentile, and affirms he and they shall be saved by grace - Acts 15:11
- f. Christ sent Paul to Gentiles with salvation by grace + faith (+ the mystery of Christ)
- g. *Romans* written in Acts 20, Paul mentions the remnant "at this present time" - Rom 11:5
- h. Rom 9-11 - What happened to Israel and their promises of salvation? Rom 11:7 concludes:
- i. Remnant obtained it by election (grace + faith). Rest were blinded = Israel failed to obtain.

### 2. 11:11 – Israel's Fall

- a. *"I say then..."* - The question has been answered, but is their fall the end of Israel's story?
- b. *"God forbid"* - Should be fatal to any doctrine that says, 'God is done with national Israel'
- c. *"rather through their fall"* – Israel is fallen, but their scriptural fall will result in their revival.
  - i. They stumbled at Christ/faith/grace, they fell in their refusing to repent (Acts 3-7)
- d. *"salvation is come unto the Gentiles"* – How does Israel's fall result in salvation to Gentiles?
  - i. When Gentile shows up consider how God could bless them thru Israel's promises?
  - ii. For Israel to be saved they needed faith + grace (not flesh, law, works)
  - iii. Gentile sinners could only be blessed the same way (see above)
  - iv. John 4:22 – Salvation was of Jews because they knew what they worshipped, but ...
  - v. Why Israel fell explains how God could bless the world acc. to his promises to Israel
  - vi. (That Gentiles also get mercy/salvation doesn't transform them into Israel.)
- e. *"for to provoke them to jealousy"* – Don't stop reading after 'Gentiles'!
  - i. The Gentiles in this verse are a means to an end for Israel → Israel's salvation.
  - ii. God is not provoking Israel with wrath, but grace (see Deu 32:21 vs. Rom 11:5)
- f. Israel rejecting Christ 1) prevents their blessing, 2) does not prevent God from blessing others, 3) shows how God will receive them. ← (What we have in common w/remnant)

### 3. 11:12 – The Fulness of Israel

- a. Every verse in this passage speaks to Israel's return (not explaining this dispensation)
- b. Paul explains that salvation to Gentiles is not the end for Israel. God is faithful.
- c. *"the fall of them be the riches of the world"* - Not financial/political, but spiritual Jam 2:5
  - i. The final fulfillment of Israel's salvation comes by their rise, not their fall. Isa 60:1-3
- d. *"diminishing of them the riches of the Gentiles"* - Not by spoil, but mercy - Rom 9:23, 10:12
- e. *"how much more their fulness"* – Israel fulness will come, it will be more than Gentiles.
  - i. The prophets said how they would eat the riches of the Gentiles – Isa 61:6
  - ii. Israel is blessed over these Gentiles in their fulness – Gen 12:3, Deu 26:19, Isa 2:2

### 4. 11:13 – The Apostle of the Gentiles

- a. *"For I speak to you Gentiles"* – The Gentiles who were blessed by Israel's fall.
  - i. He is not talking to 'them' (fallen Israel), but those who might boast against them.

- b. *"I am the apostle of the Gentiles"* – A job bestowed by Christ himself – Gal 1:1, 12, 2:8
- c. *"I magnify mine office"* – Paul magnifies his office by speaking to these other Gentiles.
  - i. These are Gentiles, but not Gentiles who believed from Paul's ministry.
  - ii. He names his credentials, because these Gentiles did not know (see Rom 1:1-5)
  - iii. He blames Corinthians (his children in the faith) for requiring such proof. 2 Cor 3:1

#### 5. 11:14 – Saving Some of Israel

- a. *"If by any means..."* – By ministering to these believing Gentiles the scriptures.
- b. *"I may provoke to emulation"* – Unbelieving Jews provoked by the scriptures explaining righteousness (9:30), salvation (11:11), riches (11:12), and more to any that believed.
  - i. This ministry of provocation was Paul's in the book of Acts – Acts 26:22-23
  - ii. How does he provoke? By teaching what the prophets said should come: death/resurrection, Christ, grace, faith, fall/blindness, blessing to Gentiles
- c. *"might save some of them"* – He does this not to boast, but to save them.
  - i. He knows his ministry does not result in "all Israel being saved", but to save some.
  - ii. He wants them to be saved, they can be saved. They will be saved acc. to prophets.

#### 6. 11:15 – Israel's Resurrection

- a. *"casting away of them"* – due to unbelief; *"receiving of them"* - their salvation by faith
- b. They can still be saved; they are not doomed to blindness or unbelief.
- c. *"reconciling of the world"* – 2 Cor 5:19 speaks of God not imputing their trespasses
- d. One day, Israel will revive and return to the land, and rise up from ground. Eze 37
- e. *"life from the dead"* a dead nation raised, but also the final resurrections.
  - i. This is not happening now in 2025, because of a lack of faith.