

Romans 11

1 Paul is clarifying that #1 his people are not just the Jewish nation but those who He foreknew, and #2 that includes Jew as well as Gentile. He in fact is from the Jewish nation.

2,3 Did God foreknow all Israel or just the remnant? Always Scriptural backing for what he is preaching. He argues for the remnant that God foreknew even in the darkest of hours. We think there is no one who believes but us, in spite of God's display of power. Those He foreknows are of any nationality. They respond to the Holy Spirit and because of their acceptance of His conviction, they shun evil.

4 God reserves for himself, his remnant of faithful believers, those who have responded to the Holy Spirit. Are you among the remnant today who are separated from the world and living unto God by faith?

5 Even when Israel was a nation of probably millions, only 7000 had not worshipped the abomination, Baal. That is a lot of people but it is a small portion. Israel, who though they were special to God, was shown here what a small proportion are faithful. Then also the percentage that became believers in Jesus was a like proportion. Notice it is God that reserved them. Today there is a large number of conversions in New York area in the Jewish style Christian churches. Still, it is a remnant. I know even in the Jewish military there are Christians. I knew a man who was approached by a soldier and asked to pray for the Christians in Israel's military. A remnant. Is there a remnant in the USA of Christians who love God and have not bowed the knee to materialism(mammon) and the ways of man, who live not to please self but the One who sent them? It is the grace of God that has called them and helped them to respond.

6 Grace excludes works. The very definition means works are not involved.

7 A righteousness that is freely received is in the possession of a minority. The others are trying to obtain it by their actions - trusting in themselves instead of God. They become hardened after their continual rejection, like Pharaoh.

8 Deut 29:4 But to this day the LORD has not given you a mind that understands or eyes that see or ears that hear. That was in regard to the miracles in Egypt. Isaiah 29:10 says they could not read or understand because it is as if the scroll is sealed. Jesus quoted 13 of that chapter, that they worship with the lips but their heart is far from Him. It is not only God giving them the veil that keeps them from seeing or hearing the Gospel, but also a condition of the heart. We

wonder why they are not understanding what we share. They can't until the veil is removed. Grace must lift it. They must will for it to be lifted. Vs 2 reminds us this is about foreknowledge. We can't just intellectually see. We must have grace that helps it dawn on our hearts.

9 Our prosperity can be a snare to think that all is well between us and God. We have abundance so God must be pleased with us. We have no need to be passionately following God; our refrigerators are full.

10 Ps 69:22,23 Who would he pray this kind of a prayer for? He prays for those who reject the love and mercy of God and insist on their own way. Extreme Calvinism would take these last three chapters and make God and man into something the rest of Scripture declares them not to be. Man can choose. God is just. He is no respecter of persons. The gate is narrow that leads to eternal life.

11 God uses every thing for His glory. Even Israel rejecting Him is opportunity for the Gentiles to be sons, and through that, make the Jews envious of a relationship with God.

12 When Jews come to Christ they are a great blessing. Does this point to a time of great Jewish conversion or just those individuals of the remnant that make the choice? 144,000? If God uses their rebellion, what will their obedience result in?

13-15 (an elaboration of verse 12) Paul gave himself the title Apostle to the Gentiles. His ulterior motive in being the evangelist to the Gentiles was arousing jealousy of the Jews to save some. When they receive their Messiah they too will know salvation, acceptance with God, receiving eternal life.

16 There can't be partial holiness to a whole thing. You can't be partially holy. If you are separated to God then your family is His. What is Paul driving at? Is he saying the Jewish nation is partially converted so the whole is God's? I don't think so. The branches broken off are taken from the trunk of the faithful, those who place their faith in God to save them. Once they are separated they are not a part of what is holy and are defiled. Here Paul begins an illustration of a cultivated olive tree and wild olive trees. The wild ones are cut and grafted to the cultivated one and therefore become holy. Whatever is placed on the altar is holy because the altar is most holy. You can't defile the root and trunk of faith, it is God's and so when you are joined to it you are God's. It changes you not vice versa.