



ENEMIES, yet ELECT

As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance.

ROMANS 11:28,29 (KJV)

Study 15a: JEWISH REJECTION and GENTILE RECONCILIATION (11:13-24)

11:13-16 How does God (and Paul) see unbelieving Israel?
(Num. 15:18-21; 23:19-23)

God's choice has once for all made Israel a "holy" people. Not holy, to be sure, in the sense that all her members are righteous and holy in manner of life; but holy in the sense that this people has, in a special way, been sanctified and separated unto God.-- **Anders Nygren**, *Romans* p. 397

Life from the dead. The meaning may be that Israel's conversion will be the immediate precursor of the resurrection, to coincide with Christ's parousia. -- **F.F. Bruce**, *op.cit.*, p. 216

11:17-21 How should the Gentile Christian view Israel? (1 Cor. 10:1-12)

Do we gather from the length and fulness of the argument that already it was difficult to bring Gentiles to think aright of the chosen people in their fall and rebellion? -- **H.C.G. Moule**, *op.cit.*, p. 301

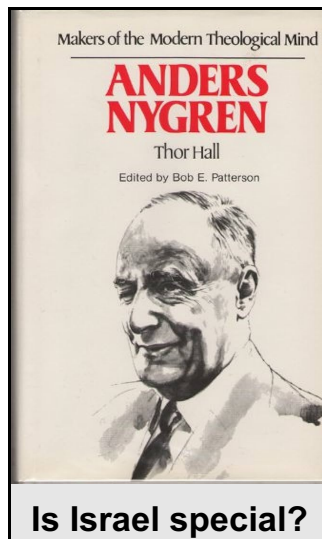
The Gentile believers must not yield to the temptation to look down upon the Jews. But for the grace of God which ingrafted them among His people and made them "fellow-citizens with the saints" (Eph. ii. 19) they would have remained for ever lifeless and fruitless. The new life which enables them to produce fruit for God is the life of the old stock of Israel on which they have been grafted. Israel owes no debt to them; they are indebted to Israel. -- **F.F. Bruce**, *op.cit.*, p. 218

11:22-24 True or false -- Israel is a "vessel

of wrath", whereas the church is a "vessel of mercy"?
(9:14-24)

... many exalt themselves in an amazingly stupid manner and call the Jews either dogs or accursed, or they insult them with other abusive words, though they themselves do not know what kind of people they are and what is their standing in God's sight. They want to convert the Jews by force or invective. May God resist them ... God hates them, and so they are hated by the Apostles and all who are of God. -- **Martin Luther**, *op.cit.*, p. 144,146

... all through the Middle Age, and through generations of preceding and following time also, Christendom did little for Israel but retaliate, reproach, and tyrannize. It was so of old in England; witness the fires of York. It is so to this day [1907] in Russia, and where the *Judenhetze* inflames innumerable hearts in Central Europe. ... the wrong-doings of Jews, beyond a doubt, have often made a dark occasion for a "Jew-hatred," on a larger or narrower scale. But all this leaves unaltered, from the point of view of the Gospel, the sin of Christendom in its tremendous failure to seek, in love, the good or erring Israel. It leaves as black as ever the guilt of every fierce retaliation upon Jews by so-called Christians, of every slanderous belief about Jewish creed or life, of every unjust anti-Jewish law ever passed by Christian king or senate. It leaves undiminished responsibility upon the Church of Christ, not only for the flagrant wrong of having too often animated and directed the civil power in its oppressions of Israel ... -- **H.C.G. Moule**, *op.cit.*, p. 295,296



Study 15b: The ETERNAL ELECTION OF ISRAEL (11:25-32)

11:25-27 Of what mystery are many "wise" Christians uninformed (ignorant, KJV)? (Isa. 59:9-13,19-21; 27:2-9a)

So far as the proclamation of the gospel is concerned, the order is "To the Jew first"; so far as the reception of the gospel is concerned, the order is "By the Gentile first, and then by the Jew". ... "All Israel" is a recurring expression in Jewish literature, where it need not mean "every Jew without a single exception" but "Israel as a whole". Thus "all Israel has a portion in the age to come", say the Mishnah tractate *Sanhedrin* (x. 1), and proceeds immediately to name those Israelites who have no portion therein. -- **F.F. Bruce**, *op.cit.*, p. 220,222

11:28-29 Why cannot Israel ever be separated from God's

love? (8:38,39; Jer. 31:1-3,31-37; Isa. 59:2; 60:1-3)

God chose Israel in His grace and not because of any merit in her (Deut. 7:6-11 and 9:1-6). If the nation was not chosen because of its goodness, can it be rejected because of its sin? "Election" means grace, not merit. -- **Warren Wiersbe**, *op.cit.*, p. 132

He means that the promises which God made to the patriarchs when He called them are secured to their descendants, not on the ground of merit, but on the ground of God's fidelity to His word. -- **F.F. Bruce**, *op.cit.*, p. 223

... in the matter of man's spiritual salvation, in the gift to him, in his Fall, of the life eternal, God has dealt with man, practically, through one race, Israel. -- **H.C.G. Moule**, *op.cit.*, p. 305

VICTORY of MERCY, VINDICATION of GOD

Study 16: **LET GOD BE TRUE, but EVERY MAN A LIAR**

11:30-32 What great saying of James does Israel's ultimate redemption underline? (James 2:13)

The "gifts" of unmerited choice, of a love uncaused by the goodness of its object, but coming from the depth of the Eternal; the "call" which not only invites the creature, but effects the end of the invitation; these are things which in their nature are not variable with the variations of man and of time. The nation so gifted and called, "not according to its works," is for ever the unalterable object of the eternal affection. -- **H.C.G. Moule**, *op.cit.*, p. 314

11:33-34 Why will even eternity never become boring? (2:4; 9:23)

The soul of the Apostle is possessed with the thought of the

greatness, goodness and glory of God. His far-reaching purposes have filled his mind as he contemplates the glorious future when "all Israel shall be saved" (ver.26). His unchanging **faithfulness** has cheered his heart as he has dwelt on the irrevocableness of God's gifts to, and calling of, Israel (ver.29). His abundant **mercy** has fired his heart as he has pondered the wonder of Divine **grace** in relation to all mankind (ver.32). And thus we have what has been called the Divine philosophy of history. -- **W.H.G. Thomas**, *op.cit.*, p. 218 (emph. added)

11:35-36 When times seem to reflect God's severity rather than His goodness, what truth is vindicated? (Isa. 40:1,2,5,9-11,13-14; Job 35:1-7; 41:11; Lam. 3:31-33)

God's unchangeable purpose for Israel

God is not a man, that he should change. Having chosen the Jews as his people, the purpose which he had in view in that choice can never be altered; and as it was his purpose that they should ever remain his people, their future restoration to his favour and kingdom is certain. Having previously explained the nature of God's covenant with his ancient people, Paul infers from the divine character that it will be fully accomplished ... The general proposition of the apostle, therefore, is, that the purposes of God are unchangeable; and, consequently, those whom God has chosen for any special benefit cannot fail to attain it. The persons whom he hath chosen to eternal life shall certainly be saved; and the people whom he hath chosen to be his peculiar people, as the Jews were chosen in Abraham, must for ever remain his people. The purpose once formed, and the promise once given, never can be changed. As in the whole context Paul is speaking, not of individuals, but of the rejection and restoration of the Jews as a body, it is evident that the calling and election which he here has in view, are such as pertain to the Jews as a nation, and not such as contemplate the salvation of individuals. **Charles Hodge** *Romans* p.376

