

Romans

SERMON SERIES

Romans

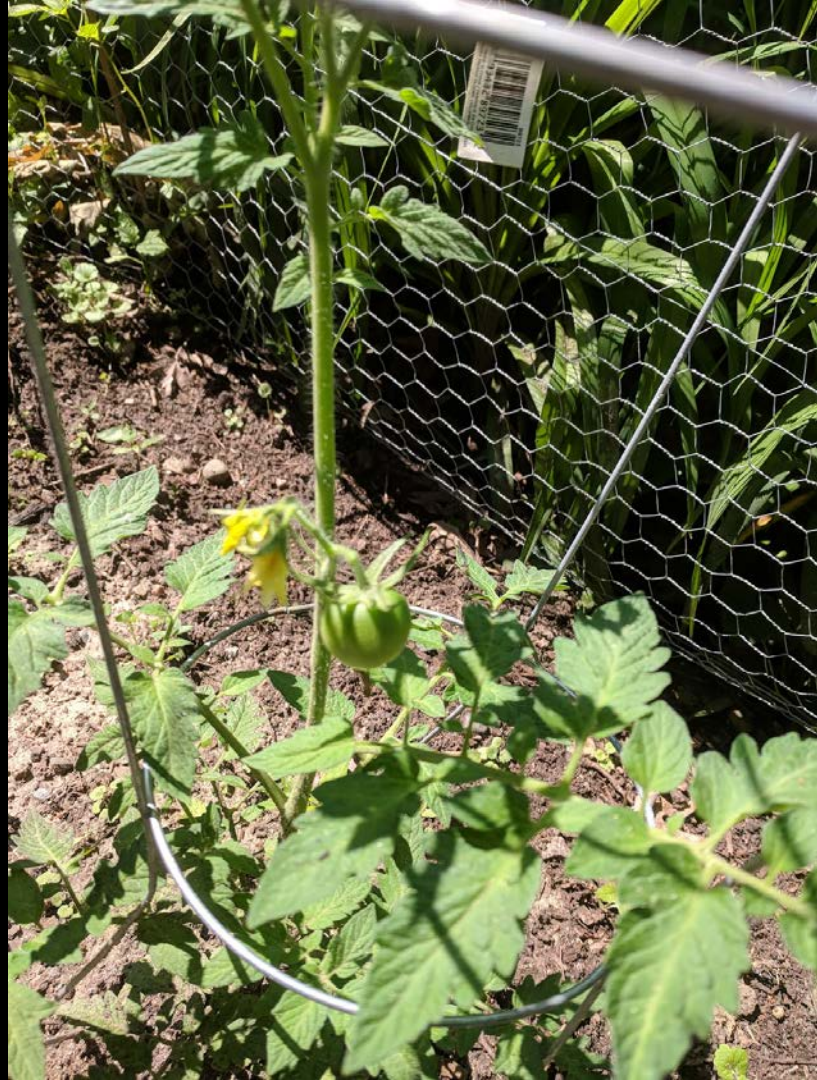


DID GOD'S
PLAN FAIL?

Romans



CHAPTERS 9-11





This Week's Sermon:
Grafted
Romans 11:11-24

Romans 11:1-6

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. ²God 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.”

Romans 11:1-6

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.

Theology in these verses

Theology in these verses

1. Stumble to be saved?

Romans 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.





Theology in these verses

1. Stumble to be saved?

2. Trespass of Israel

Romans 11:11-24

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!

Theology in these verses

- 1. Stumble to be saved?**
- 2. Trespass of Israel**
- 3. A Word to the Gentile Believers**

Romans 11:11-24

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.

Romans 11:11-24

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.

“The logic of the verse shows that it must refer to a blessing even greater or more climactic than the extension of reconciliation to the Gentiles. For Paul argues from the lesser to the greater: if something negative like Israel’s rejection means that Gentiles are being reconciled to God, how much greater must be the result of something positive like Israel’s acceptance? Opinions about what this greater blessing might be fall into two general categories.”

(1) “Life from the dead” might refer to an event at the very end of history: either the general resurrection from the dead itself, or to the state of blessedness that follows that resurrection.

(2) “Life from the dead” might refer to the enjoyment of “eternal” life that believers experience in the new age of salvation inaugurated in Christ’s death and resurrection. In this case, Paul could refer to the spiritual life offered to humans generally or to Israel in particular.

Moo, D. J. (2018). *The Letter to the Romans*. (N. B. Stonehouse, F. F. Bruce, G. D. Fee, & J. B. Green, Eds.) (Second Edition, p. 712). Grand Rapids, MI: William B. Eerdmans Publishing Company.

Theology in these verses

- 1. Stumble to be saved?**
- 2. Trespass of Israel**
- 3. A Word to the Gentile Believers**
- 4. A Warning to Gentile Believers**

Romans 11:11-24

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.

Both of the metaphors in v. 16, then, assert that the “holiness” of the patriarchs conveys to all of Israel a similar holiness. In according such significance to the patriarchs, Paul of course does not mean that Abraham, Isaac, and Jacob possessed any qualities that earned spiritual benefits for themselves and their descendants. As both the OT and Paul make clear (see esp. Rom. 4 and Gal. 3), the patriarchs convey spiritual benefits on their descendants only as recipients and transmitters of the promises of God. Their “holiness” consists in their having been set apart by God for this salvation-historical role.

~Moo, D. J. (2018). *The Letter to the Romans*. p. 718).

Isaiah 11:1-5

There shall come forth a shoot from the stump of Jesse,
and a branch from his roots shall bear fruit.

² And the Spirit of the Lord shall rest upon him,
the Spirit of wisdom and understanding,
the Spirit of counsel and might,
the Spirit of knowledge and the fear of the Lord.

³ And his delight shall be in the fear of the Lord.
He shall not judge by what his eyes see,
or decide disputes by what his ears hear,

Isaiah 11:1-5

⁴ but with righteousness he shall judge the poor,
and decide with equity for the meek of the earth;
and he shall strike the earth with the rod of his mouth,
and with the breath of his lips he shall kill the wicked.

⁵ Righteousness shall be the belt of his waist,
and faithfulness the belt of his loins.

Romans 11:11-24

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.



“In the Middle East at the time of Paul and today, two main types of olive trees are commonly grafted – the wild and the cultivated varieties. The cultivated trees grow olives used for food and to produce olive oil. Wild olive fruit isn’t as flavorful and is not usually eaten. Grafting won’t make a wild branch produce olives of cultivated quality or change the solid root structure of the original tree. It would, however, allow the wild branch to benefit from the established roots and healthy base of the cultivated tree and help it to produce healthy fruit of its unique variety.”

None of these conclusions is warranted. Writers and speakers frequently transgress the natural boundaries of a metaphor in their application of it. We should therefore be content to recognize that Paul has allowed the theological process he is illustrating to affect the terms of his metaphor. We cannot be sure, then, whether he knows he is citing an actual arboricultural practice or not; and we should not draw any theological conclusions from the fact.

Moo, D. J. (2018). *The Letter to the Romans*. (N. B. Stonehouse, F. F. Bruce, G. D. Fee, & J. B. Green, Eds.) (Second Edition, pp. 720–721). Grand Rapids, MI: William B. Eerdmans Publishing Company.

Romans 11:11-24

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Romans 11:11-24

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.



Romans 11:11-24

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So What?!?!

So What?!?!

1. Jealous Much?

So What?!?!

- 1. Jealous Much?**
- 2. Arrogant Much?**

Romans 11:11-24

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John 15:1-11

I am the true vine, and my Father is the vinedresser.

² Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. ³ Already you are clean

because of the word that I have spoken to you. ⁴ Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. ⁵ I am the vine; you are the branches.

Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. ⁶ If anyone does not abide in me he is thrown away like a

John 15:1-11

branch and withers; and the branches are gathered, thrown into the fire, and burned. ⁷ If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. ⁸ By this my Father is glorified, that you bear much fruit and so prove to be my disciples. ⁹ As the Father has loved me, so have I loved you. Abide in my love. ¹⁰ If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. ¹¹ These things I have spoken to you, that my joy may be in you, and that your joy may be full.

Hebrews 12:2

² looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

Gospel Application

His banner, over me, is love