

Hidden Hills Sovereign Grace Baptist Church

Wednesday Sermon

Date: July 21, 2021

Text: Romans 11:13-26

Scripture Reading: Romans 11:13-26

Subject: Gentiles grafted in all Israel to be saved

In verses 1 through 12 of this 9th chapter, we considered these things:

1. That God has not cast away his people whom he foreknew; Paul sets himself forth as proof of this as a believer of the gospel.
2. That God had, in the days of Elijah, reserved to himself 5000 of Israel who had not bowed their knee to Baal, thereby reiterating the doctrine of Personal Election.
3. That the election of some is by grace and not of works.
4. That the election of Israel had obtained that which Israel sought for, that is the remnant, and the rest were blinded.
5. That Israel stumbled that through their fall salvation is come to the gentiles to provoke them to jealousy.
6. That if the fall of Israel be the riches of the world, how much more would the world profit by Israel's fulness.

Now, we come to chapter 11, verses 13 through 26.

Romans 11:13 (KJV) *For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:*

For I speak to you Gentiles, -- What Paul is going to say respecting the Jews, he says with reference to the Gentiles, to show them in what manner they have been admitted to the privileges of the people of God. It is said to increase their gratitude; to warn them against abusing those mercies, etc.

Inasmuch as I am the apostle of the Gentiles, -- The apostle of the Gentiles, not because *other* apostles did not preach to Gentiles, for they all did, except perhaps James. Nor was it because Paul did not himself preach occasionally among the Jews; but because he was especially called to carry the gospel to the Gentiles, and that this was his original commission.

Acts 9:15 (KJV) *But the Lord said unto him (Ananias), Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:*

Paul was principally employed in organizing churches and ministering to them in lands of the Gentiles. It is because the charge of the Gentile churches was especially entrusted to him, while that of the Jewish churches was especially entrusted to Peter. See [Ga 1:16](#); [Eph 3:8](#); [Ga 2:7-8](#). As Paul was especially appointed to this office, he claimed special authority to address, those who were gathered into the churches from heathen lands.

I magnify mine office: -- not himself, for he was not of a self-exalting man, but humble and lowly minded, ready at all times to admit that himself was less than the least of saints and the chief of sinners. But his office, which he had received from Christ, as an instance of his grace and favor. This was magnified partly by the miracles, signs, and wonders done by him, in proof, and for the confirmation of his apostleship; and partly by his constant, diligent, and faithful preaching of the Gospel: as also by the unwearied pains he took to spread it far and near; and likewise by the numbers of souls he was the means of bringing to the knowledge of Christ; and it was no small accession of glory to his office, as an apostle of the Gentiles, that he was an instrument of the conversion of many among the Jews.

Romans 11:14 (KJV) *If by any means I may provoke to emulation them which are my flesh, and might save some of them.*

If by any means I may provoke to emulation them -- This is what he had in mind, even when he was carrying out his office among the Gentiles with so much labor, and consistency. It was, that if possible he might stir up the Jews to emulate (strive to be equal) and imitate the Gentiles, in seeking after Christ. That is what he means when he says,

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which are my flesh, -- His heart's desire and prayer to God for Israel was that they might be saved. These were his flesh and blood.

And might save some of them. -- he says "some", not all, for he knew that most of the people was rejected and blind, only a seed was left among them, a remnant according to the election of grace that should be saved, and which would obtain righteousness and life, while the rest were blinded.

Romans 11:15 (KJV) *For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?*

For if the casting away of them be the reconciling of the world, -- This verse is like verse 12 which we considered last time. It is true that the casting away of Israel was the reconciling of the gentile world.

What shall the receiving of them be, but life from the dead? -

- By the receiving of them is meant the conversion of the Jews in the latter day, when they will be received by Christ, on whom they will look with an eye of faith, and mourn over their sins against him. We see this mourning over their sins in the 12th chapter of Zechariah when God pours out upon the house of David, and upon

the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Jesus whom they pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. (Zec. 12:10). With this pouring out the spirit of grace, we are told *"In that day there shall be a fountain opened to the house uncleaness."* (Zec. 13:1).

Romans 11:16 (KJV) *For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.*

For if the firstfruit be holy, -- The first mention of firstfruits in scripture is found in Exodus 23:16. Let's read it:

Exodus 23:16 (KJV) *And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.*

The English word firstfruits is translated from the Hebrew word: "בכור bikkur bik-koor" The Biblical use of that word will show us the sense of it. This Hebrew word is translated in our Old Testament as: firstfruit 14 times, firstripe 2 times, firstripe figs 1 time, hasty fruit 1 time. Therefore, it is clear that first fruits speaks of the first of the ripe fruit. It is the first or earliest effect of anything, in a good or bad sense; in this case, in the good sense.

Holy means that which is hallowed, consecrated or set-apart for sacred use. Such was Abraham, Isaac, and Jacob followed by the remnant of Israel both of the Old Covenant and the New.

the lump is also holy: -- If P, then Q. If the firstfruit is holy – consecrated or set-apart then the lump, which is the mass of the elect of the nation of Israel is also consecrated or set-apart for

sacred use. The last of this mass shall be sovereignly brought into the bond of the New Covenant as described in Zechariah 12-14.

And if the root be holy, so are the branches. -- This presents us with the same idea as the firstfruits and the lump. If the root, which is the beginning is holy, then so are the branches.

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Romans 11:17 (KJV) *And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;*

And if some of the branches be broken off, -- This speaks of the cutting off of some of the branches when the nation, as a whole under corrupt leaders, rejected the Christ, the king.

And thou, being a wild olive tree, -- And thou – you gentiles. Being a wild olive tree. Let's look at this. Where were we before the gospel came to us?

Ephesians 2:11-13 (KJV) *Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.*

Romans 9:4-5 (KJV) *Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; 5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.*

We, as gentiles had no part in any of these blessings given Israel at all until we were grafted in – that is until we were made nigh by the blood of Christ.

Wert grafted in among them, and with them partakes of the root and fatness of the olive tree; -- See that? We were grafted! What does that mean? A cut was made of the olive tree (not the wild one), so that scion might be inserted, in the same way that we graft new limbs into a fruit tree today. As a wild olive tree having no hope and without God were grafted in AMONG them. Among who? The remnant of Israel. And WITH THEM partake of the root and fatness of the olive tree – that is, of the promises to Israel particular of the adoption (redemption of the body at the resurrection), of the glory which is now in the church throughout all ages which is composed of Jews and Gentiles, and of the covenant – the new covenant as described in the Letter to the Hebrews.

Romans 11:18 (KJV) *Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.*

Here is a stern warning to the gentiles who believe and have been grafted in. ***Boast not against the branches.*** – That is, don't boast that the unbelieving, Christ rejecting Jews were cut off, which they surely were. That cutting off of some of the branches brought salvation to us who were of the wild olive tree.

But if thou boast, thou bearest not the root, but the root thee. – What is the root? The choosing of Israel. God's giving them the special privileges, which none of us Gentiles had until the gospel was brought to us after the cutting off of the branches who rejected Christ. The root (that is, Israel and God's promises to them) bears us.

Romans 11:19 (KJV) *Thou wilt say then, The branches were broken off, that I might be grafted in.*

Thou wilt say then, -- This is an objection which the apostle foresaw the Gentiles would make against what he had said, and in to support their boasting against the unbelieving Jews.

The branches were broken off, that I might be grafted in. -- The sense of which is, that the Jews were rejected and left out of the Gospel church on purpose to make way for the Gentiles, that they might be put in their place; and consequently the Jews must be more vile and unworthy, and the Gentiles more deserving of such favors and privileges, or God would never have taken such a step, to leave out one to make room for the other. All of this is a supposed claim of the Gentiles against the Jews.

Romans 11:20 (KJV) *Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:*

Well; because of unbelief they were broken off, -- because of Israel's unbelief and contempt as a nation for the Messiah, they were rejected of God, and died in their sins.

And thou standest by faith. – The continuance of the LORD's mercies to you depends on your faithfulness. If you are faithful, those mercies will be preserved; if, like the Jews, you become unbelieving and unfruitful, like them you will be also rejected. This fact should do away with boasting, and make you thankful and cautious.

Be not highminded, but fear: -- Do not be jubilant in the contemplation of your privileges which produces vain self-confidence and boasting. This *fear* stands opposed to the spirit of

boasting and self-confidence, against which he was exhorting them.

Romans 11:21 (KJV) *For if God spared not the natural branches, take heed lest he also spare not thee.*

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We know that God did not spare the natural branches – that is, those who were naturally of Israel. He cut them off because of their unbelief.

If God proceeded with so much severity against his ancient people the Jews, you Gentiles may in reason expect as great severity, if you take not heed to yourselves, and to your standing. Be thankful and do away with boasting.

Romans 11:22 (KJV) *Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.*

Behold therefore the goodness and severity of God: on them which fell, severity; -- That is, on the unbelieving nation of Israel.

but toward thee, goodness, if thou continue in his goodness:
-- If the LORD has begun a good work in you which moves you both to will and do of his good pleasure, goodness will follow.

otherwise thou also shalt be cut off. – If there is no goodness, then you Gentiles shall be cut off – that is, the individual branches.

Romans 11:23 (KJV) *And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.*

Here is a special blessing and promise to those of Israel who were cut off – if they turn from their unbelief, then God shall graff them in again to their own olive tree – to the root and fatness of it.

Romans 11:24 (KJV) *For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?*

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Good question! Most all of us know that the Lord continues to save some of the branches who were cut off to this day. Who is to say how many of them He will bring into his kingdom or into his church?

Romans 11:25 (KJV) *For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.*

This is a very important verse! This plainly teaches that God, who is now dealing with the Gentiles to take out of them a people for his name will do so until the fulness of the Gentiles be come in. Then – after that last Gentile has been brought in, the LORD will once again deal with Israel to bring them into the bond of the covenant – to save a nation in a single day!

Romans 11:26 (KJV) *And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:*

This is another key verse – this is a quote from Isaiah 59:20.

Isaiah 59:20-21 (KJV) And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. 21 As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the

mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

Same idea as Zechariah 13:1. **Zechariah 13:1 (KJV)** *In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.*

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Isaiah 66:8-13 (KJV) *Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? **or shall a nation be born at once?** for as soon as Zion travailed, she brought forth her children. **9** Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God. **10** Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: **11** That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. **12** For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. **13** As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.*