

GRAFTED IN

Lesson Fifteen; Romans 11

A Remnant by Favor

⁵ So too at the present time there is a remnant [out of the whole nation], chosen by grace [i.e. the favor Messiah has attained].

⁶ But if it is by grace, it is no longer on the basis of works [i.e. Jewish status 'under the law']; otherwise grace would no longer be grace.

False Premise: Israel failed to obtain Righteousness

⁷ What then? Israel failed to obtain what it was seeking. (By no means!) The elect [chosen] obtained it, but the rest were hardened,

⁸ as it is written [in Isaiah 29:2], "God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day."

Wrath upon the Generation

⁹ And David says [in Psalm 69:22-23], "Let their table become a snare and a trap, a stumbling block and a retribution for them;

¹⁰ let their eyes be darkened so that they cannot see, and bend their backs forever."

False Premise: Israel Stumbled and Fell

¹¹ So I ask, did they stumble in order that they might fall [from salvation]? By no means! Rather through their trespass [time for] salvation has come to the Gentiles, so as to make Israel jealous [by the inclusion of Gentiles in the kingdom].

Redemption Delayed

¹² Now if their trespass [of rejecting the gospel of the kingdom] means riches for the world [in that it has bought time for the Gentiles to enter the kingdom], and if their failure [to enter the kingdom now] means riches [of God's revelation] for the Gentiles, how much more will their full inclusion mean!

Addressing the Gentiles Directly

³ 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.

Life from the Dead

¹⁵ For if their rejection [of the gospel of the kingdom] means the reconciliation of the world, what will their acceptance mean but life from the dead?

The Dough and the Tree

¹⁶ If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches.

Messianic Jews and Israel

- The first fruits of the dough: Remnant (Messianic Jews)
- The whole lump: All Israel (Non-Messianic Jews)
- The root: Remnant (Messianic Jews)
- The branches: All Israel (Non-Messianic Jews)

The Forefathers and Israel

- The Dough: Forefathers
- The Whole Lump: Israel
- The Root: Forefathers
- The Branches: All Israel

Grafting into Abraham

The Hebrew verb (*venivrechu*, וניברכו) translated as "will be blessed" is related to a Mishnaic Hebrew term (*mavrik*, מבריק), which means "to intermingle, to graft."

Rabbi Eliezer expounded, "What is meant by the verse, 'And in you all the families of the earth will be blessed'? The Holy One, blessed be He, said to Abraham, 'I have two goodly shoots to engraft on you: Ruth the Moabitess and Naamah the Ammonitess.' All the families of the earth, even the other families who live on the earth are blessed only for Israel's sake. All the nations of the earth, even the ships that go from Gaul to Spain are blessed only for Israel's sake." (b.Yevamot 63a)

"No Ammonite or Moabite shall enter the assembly of the LORD; none of their descendants, even to the tenth generation ..." (Deuteronomy 23:3).

Grafted In

¹⁷ But if some of the branches [Jewish people] were broken off [from spiritual Israel], and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree [i.e. the faith of the forefathers or the faith of the remnant],

¹⁸ do not be arrogant toward the branches [the Jewish people who are not disciples of Yeshua]. If you are, remember it is not you who support the root [forefathers/Messianic Jews], 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 [regarding the message of gospel, and they did

not repent], but you stand fast through faith. So do not become proud, but fear.

²¹ For if God did not spare the natural branches [i.e. the Jewish people who did not repent], neither will he spare you [if you do not repent].

Kindness and Severity

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 [i.e. other peoples], and grafted, contrary to nature, into a cultivated olive tree [i.e. the people of Israel], how much more will these [Jewish people], the natural branches, be grafted back into their own olive tree [the people of Israel].

Partial Hardening

²⁵ Lest you be wise in your own sight, I want you to understand this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in.

²⁶ And in this way all Israel will be saved, as it is written [in Isaiah 59:20], "The Deliverer will come from Zion, he will banish ungodliness from Jacob";

²⁷ [and it is written regarding the final redemption in Isaiah 27:9] "and this will be my covenant with them when I take away their sins."