

## ROMANS 11:28-29

In the closing verses of this chapter "for" is used three times (vss. 29,32, and 34) and is implied once (vs. 35). The Greek word is *gar* and means "assigning a reason (used in argument, explanation or intensification; often with other particles." The "for" in vs. 36 is *hoti and means* "conjunction; demonstrative, that (sometimes redundant); causative, because." The reasoning given about what God does ("for" - *gar*) is predicated on vs. 36 and who He is. These verses summarize God's plan for Jew and Gentile in finding mercy from a holy God. In verse 28 we have a contrast between the Jews rejection of the gospel being for the Gentiles blessing and Israel being loved by God the Father in their election. In verse 29 God confirms that His promises to Israel are unchangeable.

### **28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.**

In this verse we are confronted with two realities with the Jewish people.

#### **1. concerning the gospel, they are enemies for your sakes**

A. The focus is on the gospel.

1) The flow of this book is about the gospel. It takes the reader back to Romans 1:16.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

And the next verse explains why the gospel is nothing to be ashamed of, is the power of God to salvation, and vitally important for Jew and Gentile.

**"For therein is the righteousness of God revealed** from faith to faith: as it is written, The just shall live by faith." bold added

2) This verse is summarizing what brought the readers to this point.

B. They are enemies of the gospel, **not enemies of Christians or non-Christians.**

1) Enemies of the gospel because they had a false understanding about the Mosaic Law.

"Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone," Romans 9:32.

"As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed," Romans 9:33.

Referencing Isaiah 8:13-14

"Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.

And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem."

2) Enemies of the gospel **because of self-righteousness.**

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God," Romans 10:1-3

C. They are enemies of the gospel **for the blessing of Gentiles.**

"I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy," Romans 11:11.

Israel's clinging to the Law for justification, Romans 9:32, leading them to the rejection of their Messiah, Romans 10:3, was the vehicle through which God brought salvation to the Gentiles, Romans 11:11.

## 2. touching the election, they are beloved for the fathers' sakes.

### A. Touching the election

- 1) Once again we need to make sure our "Israel glasses" are on!

"All that Paul has said up until this point...has *begged the question of Israel*. Why has Israel, by and large, rejected its Messiah? What is God doing with Israel? Has he forsaken his first chosen people (Israel) for a new chosen people (Gentiles)? If so, hasn't God been unfaithful to his promises to Israel?

As Romans 9:1-6 makes clear, these questions [concerning **Israel**] are the **glasses through which we must read chapters 9-11 and if you take them off for a second, everything is going to get fuzzy.**"

Austin Fishcer, *Young, Restless, No Longer Reformed*, selections from pg. 100

"As to the scope of the passage, it will become obvious that it is all about God's dealings with men and nations historically and dispensationally, and is *not* about individual salvation and destiny beyond the grave. Now that is the absolutely vital fact to remember in reading the problem verses of the chapters. John Calvin is wrong when he reads into these verses election either to salvation or to damnation in the eternal sense. That is not their scope. They belong only to a divine economy of history....Let us further say that God could never create any man either to be wicked or to be eternally damned. 'Is there unrighteousness with God? God forbid!' In Romans 9 we simply must not read an after-death significance into what is solely historical."

J. Sidlow Baxter, *Explore the Book*, Vol. VI. Pp. 88-89

- 2) "Concerning" and "touching" is the same Greek word, *kata*.

It would be better understood if *kata* was consistently translated "concerning" or both words in these verses were translated how *kata* is most often translated - "according to."

- 3) "Election" is national, they = Israel, and parallels the beginning of this section in Romans 9:1-5.

### B. Israel is beloved for God the Father's sake.

- 1) God loves Israel

"The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt."  
Deuteronomy 7:7-8

- 1) His holy name is at stake.

"But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went." Ezekiel 36:21-22

- 2) God cannot lie

"In hope of eternal life, which God, that cannot lie, promised before the world began."  
Titus 1:2

"Ultimately, what makes Replacement Theology so difficult to digest is that it nullifies God's promises to Israel, thereby calling into question the very character of God. Can He be trusted? God promised ultimate salvation and redemption to Israel at the end of the age. Replacement proponents say, "No, He didn't." Yet, the Old and New Testament are filled with these promises. If Replacement adherents are correct, does this mean God has changed His mind? Is God not unchangeable? We read: "God is not a man, that He should lie" (Numbers 23:19). If God has changed His mind without telling us, how then can we trust anything He said? If Israel is no longer Israel, as Replacement Theology asserts, then what can we trust? Does "salvation" mean "salvation"? Does "redemption" mean "redemption"? Does anything in the Bible mean what it says? Do we really have an authoritative Word from God, or are we treading in quicksand?"

David Ettinger, *Replacement Theology: Disdaining God's Character*, ettingerwriting.com

## 29 For the gifts and calling of God are without repentance.

1. The gifts and calling of God.

A. This is speaking of Israel, not individuals.

B. This goes back to the beginning of this section, Romans 9:4-5.

"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**; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."

**the adoption** huiiothesia from *huiós* = son + *títhemi* = to place, is literally *the placing of one as a son*

"And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn," Exodus 4:22.

God has a glorious future for Israel (chapters 9-11) when He will place Israel, who is His son, as the head of the nations with many blessings.

**the glory** δόξα dox'-ah - dignity, praise

The glory is the God of Israel, yes, but, God's glory is seen in the history of the nation of Israel (as God's glory is seen in the life of Jesus, John 1:14, for example).

"I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory [תפארתה tif-aw-raw' - beauty as an ornament]," Isaiah 46:13.

**the covenants** This is the Abrahamic, Land, Davidic, and New Covenant. The plan of God for the world is wrapped up in these covenants God gave to Israel.

Psalms 105:

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He is the LORD our God: his judgments are in all the earth.

8 He hath remembered his covenant for ever, the word which he commanded to a thousand generations.

9 Which covenant he made with Abraham, and his oath unto Isaac;

10 And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:

11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:

**the giving of the law** The Mosaic Covenant has been a moral guide for generations. One can see the character of God in the Law and the privilege of giving it was to Israel.

**the service of God** This includes the prophets, priests, and kings in their service as God's spokesmen, mediators, and rulers.

**the promises** The many promises to Israel and the Jewish people, including the promises of the Covenants, will come to pass.

"For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them," Jeremiah 32:42.

2. Are without repentance.

"For I am the LORD, I change not; therefore ye sons of Jacob are not consumed." Malachi 3:6

**God's plan for Israel will never be thwarted - by Satan, demons, nations, the Anti-Christ, anti-Semites, replacement theology proponents, et al.**