

**(11:22) - “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.”** - The goodness of God towards sinners can be seen, believed, and experienced only in the glorious Person and finished work of Christ. The severity of God is seen and experienced upon all who die in their sins without Christ. This is the issue of salvation. It is not whether or not one is a Jew or a Gentile. The kindness and generosity of God’s heart is neither given to any person because of physical heritage or nationality, nor because of their works. It is given freely to His people, SPIRITUAL ISRAEL (Jew and Gentile), because of Christ (**Rom. 8:32-34; Eph. 1:3**). The salvation of any Jew or Gentile is founded upon the shed blood, the imputed righteousness of the Lord Jesus Christ. The damnation of any Jew or Gentile is founded upon their own works, which are sinful.

The “**severity**” of God is the fact that God will eternally damn every sinner who comes before Him without Christ, without being washed in His blood and clothed in His righteousness (**Acts. 17:31; John 3:18,36**). God’s “**goodness**” is His grace and mercy in saving sinners through Christ. “**If thou continue in His goodness**” is not a condition we must fulfill in order to attain and maintain salvation. It is evidence of the fact of our salvation by God’s grace in Christ. It is evidence that we are preserved by God’s power in Christ (**Jude 24-25**). The goodness in which we as believers continue is God’s grace - salvation by Christ without the deeds of the law. To be “**cut off**” is not to lose true salvation. It is the evidence here of a false profession of faith in Christ (**1 John 2:19**). It does not determine the situation. It exposes the reality. Those who claim to be objects of God’s mercy, love, and goodness in Christ, but who fail to continue in the faith and humility of God’s grace, reveal that they were never truly saved.

**(11:23) - “AND THEY ALSO, IF THEY ABIDE NOT STILL IN UNBELIEF, SHALL BE GRAFFED IN: FOR GOD IS ABLE TO GRAFF THEM IN AGAIN.”** - Any Jew who is brought to faith in Christ shall also be grafted into the nation of spiritual Israel. It is true that, as a whole, the physical nation of Israel has been cast off because of unbelief, but this does not mean that there is no hope of salvation for any Jew. WHOSOEVER shall call upon the name of the Lord shall be saved, whether they are Jew or Gentile. God will save His elect, and He will save them by His power in regeneration and conversion (the new birth) which is evidenced by their believing His promise of salvation conditioned on Christ alone and repenting from former idolatry and dead works. Notice how Paul emphasizes that the power is not of the believing sinner but of God - “**for God is able to graff them in again.**” Salvation, including the new birth, spiritual life, and faith in Christ, are all of the Lord and by His sovereign grace and power (**John 1:11-13; 3:3-7**).

**(11:24) - “FOR IF THOU WERT CUT OUT OF THE OLIVE TREE WHICH IS WILD BY NATURE, AND WERT GRAFFED CONTRARY TO NATURE INTO A GOOD OLIVE TREE: HOW MUCH MORE SHALL THESE, WHICH BE THE NATURAL BRANCHES, BE GRAFFED INTO THEIR OWN OLIVE TREE?”** - If by being brought to faith in Christ, we as Gentiles, who were not Abraham’s natural descendants, were made spiritually kin to Abraham by God-given faith in Christ (**Gal. 3:26-29**), it should not amaze us that any of Abraham’s natural descendants who turn to Christ now would also then be spiritually kin to Abraham. We were “**by nature**” a wild olive tree - sinners by birth and by practice. Our salvation was (and is) by God’s amazing grace based on the righteousness of Christ and applied by the power of God. There was nothing born into us and nothing we have done to recommend us unto God. We who were by nature children of wrath have been cut out of the wild olive tree (our fall and ruination in Adam) and grafted into “**a good olive tree,**” - spiritual Israel (the blessing of Abraham, our redemption and salvation in

Christ). ***“How much more,”*** or how great and marvelous would it be, if the Jews who were physical descendants of Abraham would be grafted into ***“their own olive tree,”*** again, spiritual Israel?

***(11:25) - “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.”*** - ***“Blindness in part is happened to Israel”*** for the purpose of getting the Gospel to the Gentiles. This is not a partial blindness in the individual Jew but a blinding of the biggest part of that nation because of their unbelief. This was a ***“mystery”*** that God revealed mainly to Paul but also to others ***(Eph. 3:3-4)***. The ***“fulness of the Gentiles”*** is explained in the next verse as Paul shows that ***“ALL ISRAEL SHALL BE SAVED,”*** and this includes all of God’s elect among the Gentiles as well as the Jews. However, this truth should never make Gentile believers ***“wise in your own conceits,”*** which is the same as boasting ***“against the branches” (Rom. 11:18)***. This truth should humble us and make us thankful to God for the Jews and pray for their salvation.

***(11:26) - “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:”*** - Paul quotes from the prophet Isaiah concerning the coming of Christ to do His great work of redeeming His people, ***“ALL ISRAEL,”*** from their sins. For whom did Christ die? Was it only God’s elect among the Jews? No. Christ died for ***“ALL ISRAEL,”*** all God’s chosen people. Christ took away the sins of the world ***(John 1:29)***, i.e., God’s elect, both Jew and Gentile, out of the whole world. Christ is the propitiation for the sins of the world ***(1 John 2:1-2)***, again, God’s elect, both Jew and Gentile, out of the whole world. This salvation is for ***“Even us, whom He hath called, not of the Jews only, but also of the Gentiles?” (Rom. 9:24)***.

Who is ***“ALL ISRAEL”***? Many believe this refers to a future conversion of the whole physical nation of Israel. They believe that before the Lord returns, there will be a great revival of Gospel truth given to the nation Israel and that the whole nation will be brought to faith in Christ and repentance of dead works. I do not believe this is what Paul is teaching here, but if I am wrong, then I would be the first to rejoice. But we must understand Paul’s whole argument here. Obviously, ***“the Deliverer”*** Who comes ***“out of Sion”*** is the Lord Jesus Christ, ***“the Savior of the world” (John 4:42; 1 John 4:14)***. The ***“world”*** describes all of God’s elect, both Jew and Gentile, to whom God does not impute sin. Their sins were imputed to Christ, and Christ’s righteousness has been imputed to them ***(2 Cor. 5:19-21)***. God has justified them, Christ has redeemed them, and He will ***“turn away”*** all ***“ungodliness from Jacob,”*** i.e. He will give them spiritual life and bring them to faith in Christ and repentance from idolatry. The name ***“Jacob”*** is a reference to all of God’s elect as identified by their sin from which Christ saves them. Just as the man ***“Jacob”*** (supplanter) was given a new name, ***“Israel”*** (prevailing with God), all of God’s elect are given that name, ***“Israel.”*** How can a sinner prevail with God? It is only by pleading the righteousness of Christ as his one and only ground of salvation.

I believe Paul is speaking of SPIRITUAL Israel, not physical Israel as a nation. He is writing specifically of the Jewish part of spiritual Israel telling the Gentile believers that God still has a remnant out of that nation which He intends to save. Therefore, the Gentile believers are not to be wise in their own estimation in thinking that no Jew can (or ever will) be saved. The rejection of the Jews as to number is not total. God still has a remnant out of that nation. And the rejection of the Jews as to time is not final. God will continue to save the elect out of the Jewish nation as well as the elect out of the Gentile nations - ***“ALL Israel shall be saved.”***