

# Jealous of Salvation (Pt 2)

## Romans 11:12

Sunday, October 18, 2020

The theme of the whole chapter is that Israel is not entitled to God's redeeming grace, but the existence of a remnant is proof that they are still being saved.

### I. God's gracious redemption includes stumbling sinners (11a)

*So I ask, did they stumble in order that they might fall? By no means!*

- Stumble – to seem hopeless.
- Fall – To fall is to come to final despair.

Have they stumbled that they might fall? By No Means!

### II. God's manifold redemption is pushed from one shore to another (11b)

*Rather, through their trespass salvation has come to the Gentiles, so as to make Israel jealous.*

Through their stumbling salvation has come to the Gentiles

The order of this is shocking to the Jews and honestly to many dispensationalists as well. Romans 11:30–31

*So as to make Israel jealous*

Moses had prophesied as much. (Romans 10:19)

That God was extending grace to those who seemed less worthy of grace was infuriating. (1 Timothy 1:15–17)

### III. God's everlasting redemption is much more than the full inclusion (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!*

He speaks of their *trespass* again (the same word as in v. 11), and says it means *riches for the world*. Parallel to this is the statement that their *failure means riches for the Gentiles*.

*Failure (ἡττημα)* is a very rare word (only found in 1 Cor. 6:7, in which it means “defeat”).

*1 Corinthians 6:6–7 a brother going to law against brother, before unbelievers? <sup>7</sup>To have lawsuits at all with one another is already a defeat for you. Why not rather suffer wrong? Why not rather be defrauded?*

Certainly, denying the Messiah is not only a sin, but a sin resulting in defeat as long as that denial of Jesus exists.

A second question then is how one peoples defeat result in *riches* for others. The word *riches* is repeated, the first time being linked with *the world* and the second time with *the Gentiles*.

There is probably no great difference between these two; the first use regards the recipients comprehensively as the world's population, while the second characterizes them religiously, as Gentiles.

*Riches* is used in an unusual way here. Normally the word denotes a wealth of possessions. But here the meaning is blessings available for other people. Israel's loss was the Gentiles' gain.

If I were writing the grand narrative of the Bible known as the gospel it would end here; Israel loss became the worlds gain.

However, the Spirit reveals through Paul the suggests that Israel has not fallen but that their full inclusion means a gracious victory for some instead of a defeat for the whole people of Israel.

The meaning of *full inclusion* is to put in the piece that fills up. It can be referring to the fulfilling of God's will or the bringing in the fullness of a remnant chosen by grace (vs 5).<sup>1</sup>

Their inclusion will mean no loss of the blessing that had come to the Gentiles, but rather an enrichment.

In chapters 1–3 Paul had made it clear that Israel and the Gentiles failed in the same way; now he is clear that they are saved in the same way.

*how much more*

What is much more? It's explained in vs 15.

Reconciliation is good, but their inclusion means life from the dead! This is the grand consummation of history. That thing for which creation is groaning for in anticipation. That lifting of the curse everlasting damnation of the enemies of Christ, the final crushing of our sinning and the beginning of the eternal song that will ring forever and ever. The much more is the long-anticipated arrival of His everlasting kingdom.

**Conclusion:**

Why it's important:

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What about Christ:

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Disciples Should:

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<sup>1</sup> Leon Morris, *The Epistle to the Romans*, The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press, 1988), 407–408.