



11 I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous.

The idea here is not so much purpose but as a result.

Paul rejects strongly the idea that the stumbling of Israel in its rejection of the Messiah resulted in its final downfall.

What has changed now that Jesus Christ has come?

Israel's relationship to Jehovah was unchanged until the present age.

Now God has ordained that there should be "*no difference*" between Jew and Gentile (**Rom. 10:12**). All alike are under sin (**Rom. 3:9; Gal. 3:22**),

Now the individual Jew like the Gentile may be **saved alone through faith in Christ**. All Jews are now subject to divine judgment. Chafer

¹¹ I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous.

God in His wisdom used it as an occasion to bring His salvation to the Gentiles.

This is the means whereby He could make Israel jealous.

Paul followed this procedure all through his missionary labors,

1. First going to the Jews, and when they rejected the gospel,
2. He went to the Gentiles, until finally in his first Roman imprisonment, he set aside Israel and turned to the Gentiles.

God's blessing to Gentiles causes the self-satisfied Jew to awake,—**First** to ridicule Gentile testimony. **Then**,—seeing the reality of Divine blessing to the despised Gentile, to arouse to a deep jealousy:

¹² Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fulfillment be!

NOTICE THERE ARE NO VERBS IN THIS VERSE.

- Between the word transgression and riches lies the doctrine of the sovereignty of God.
- Between the word failure and riches also lies the doctrine of the sovereignty of God.
- **Sovereignty is not God's approval of everything that is.**
- **God's sovereignty is God's ability to control all events so that the net result brings glory to Him.**

Romans 8:28

¹² Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fulfillment be!

The normal course of things would have been for the nations to be blessed through Israel as God's people enjoying His favor.

But, instead of that, in the present ways of God their fall has been the world's wealth, and the Jews loss, the wealth of the nations.

Now if this blessing be so great for the world, with Israel “fallen,” how much more, when the time of restoration, and of fulness for Israel, be come.

If their fall and loss is the riches of the world, and to the Gentiles = **how much more their fulness?**

Israel will yet have "**their fulness**" or fulfillment, and **the nations will be wealthy then in the richness of millennial blessing, subordinate to Israel as the head under Messiah's beneficent reign.**

But before that day of Israel's wealth and glory, so fully described in Old Testament prophecies, **there has come in a peculiar interval marked by the fall, loss, and setting aside of Israel nationally, and the salvation and wealth of God in grace going out to the nations.**

*¹³ But I am speaking to you who are Gentiles.
Inasmuch then as I am an apostle of Gentiles, I
magnify my ministry,*

Verses 13, 14: *I speak to you that are Gentiles—*

The moment Paul says this, we know he is **not addressing** either Jewish believers or Gentile Christians as such—those “in Christ,” for in Christ is neither Jew nor Greek.

Accordingly, **he is speaking to us Gentiles** as having at present (not as the Church, but the Gentiles as over against the Jews) come into God’s general favor—which the Jews had, but of which they are at present deprived.

***¹³ But I am speaking to you who are Gentiles.
Inasmuch then as I am an apostle of Gentiles, I
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I am speaking to you that are Gentiles—

There were many Jewish saints at Rome. But these three chapters of Romans (9, 10 and 11), are peculiarly fitted to our **Gentile** instruction.

- And particularly so is his desire: ***In as much as I am an apostle of Gentiles, I magnify my ministry***
- **I brag, before the Jews**, of how God works among the Gentiles.
- Gentiles, not Jews, at present are the field of God's operations on earth.
- Of **His saving them**, filling them with His Spirit, and with peace.

Notice **the focus is on Gentiles** and not the Church:

- They are favored, as Israel once was.
- And they have, therefore, like responsibilities.
- If Israel was “cut off” through unbelief, Gentiles must beware lest not abiding in that “goodness” in which God has set the Gentiles (that is, in that direct Divine favor, — without law, or religion, in which God has put Gentiles), it also shall be cut off!
- God did not give Gentiles a Law, with its “10,000 things,” as He gave Israel. **He gave Gentiles the gospel only.**
- He gave them Paul; and **the message of GRACE.**

¹⁴(if) **BUT** somehow, I might move to jealousy my fellow countrymen and save some of them.

The better texts read **de** = "**but**" makes a transition from the statement of the divine plan (Vv.12) to the statement of Paul's own course of working on the line of that plan.

Why does Paul magnify (glorify) his Gentile ministry? in the sense that he honors it by the faithful discharge of its duties.

- **To provoke my fellow-Jews to jealousy—of an inward peace they do not have, that they may desire it: and choose it!**
- He holds on to with affectionate desire to Israel; there is an intense yearning in his soul that some from among them should be saved.
- **“He labors the more earnestly for the Gentiles with a view to the salvation of his own race.”**
- He works tirelessly because he knows that if he is successful the loved Jews will be jealous.

I might move to jealousy "Provoke to imitation" is *parazēloō*, the same word which is translated "**provoke to jealousy.**"

This is not a new class of readers. He has been speaking all along to Gentiles and speaking to it in that character; and he feels it necessary to show the relevance, in such circumstances, of bestowing so much attention on the condition and prospects of the Jews.

“His mission to the Gentiles has an indirect bearing on his own countrymen: the more successful he can make it, the greater is the prospect that some of the Jews may be provoked to jealousy and saved.”

¹⁵ *For if (since) their rejection is the reconciliation of the world, what will their acceptance be but life from the dead?*

- The word "if" which Paul uses throughout his argument here is not *ean*, the "if" of a hypothetical condition,
- But *ei*, the "if" of a fulfilled condition. SINCE
- Paul is **not** arguing upon the basis of a hypothesis, but upon the basis of facts.
- The setting aside of Israel the nation, refers to the act of God setting Israel aside temporarily as a channel through which to bring the good news of salvation to the world, and the substitution of the Gentile nations i.e., the Church, this with a view to bringing Israel back into fellowship with Himself and service in the Millennium.

Reconciliation

Reconciliation means that someone or something is thoroughly changed and adjusted to something which is the standard. The doctrine may be considered in as many as three aspects:

- 1. Old Testament Use.** In the Old Testament reconciliation speaks of atonement or a covering for sin ([Lev. 8:15](#)).
- 2. Of the Whole World to God ([2 Cor. 5:19](#)).** The need of this adjustment is expressed in [Romans 5:6-11](#), where the doctrine with its universal scope appears. Note four expressions in use there: *ungodly, without strength, sinners, enemies*.

By the death of Christ on its behalf, the whole world is thoroughly changed in its relation to God. But **God is never said to be reconciled to man.**

The world is so altered in its position respecting the holy judgments of God through the cross of Christ that God is **not** now imputing their sin unto them. **The world is thus rendered savable.**

3. Of Each Individual (2 Cor. 5:20). Distinguish three changes connected with reconciliation in 2 Corinthians 5:17-20:

(a) that which is positional, wherein a soul is seen to be in Christ (vs.17)

(b) that of a general relationship, or the basis on which salvation may be offered to all mankind (vs. 19), and

(c) that which is a mental attitude or the trust of the individual heart when one sees and accepts the value in the death of Christ for him (vs. 20).

2 Corinthians 5:17-21 (NASB)

¹⁷ Therefore if anyone is in Christ, *he is a new creature*; the old things passed away; behold, new things have come.

¹⁸ Now all *these* things are from **God, who reconciled us to Himself** through Christ and gave us the ministry of reconciliation,

¹⁹ namely, that **God was in Christ reconciling the world to Himself**, not counting their trespasses against them, and **He has committed to us the word of reconciliation.**

²⁰ Therefore, we are ambassadors for Christ, as though God were making an appeal through us; **we beg you** on behalf of Christ, **be reconciled to God.**

²¹ He made Him who knew no sin *to be* sin on our behalf, so that we might become **the righteousness of God** in Him.

Since the position of the world before God is completely changed through the death of Christ, God's own attitude toward man can no longer be the same. He is prepared to deal with souls now in the light of what Christ has accomplished. This **seems** to be a change in God, of course, but **it is not a** reconciliation.

God, on the contrary, believes completely in the thing which Christ has done and accepts it, so as to continue being just, although able thereby to justify any sinner who accepts the Savior as his reconciliation.

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- If men are not personally reconciled to God, **it is not** because reconciliation is not available. It is because they will not have it.
- It is **not** here what explanation *men* take of Christ and His death, but what account *God* says of it.

*¹⁵ For if (since) their rejection is the reconciliation of the world, what will **their acceptance be but life from the dead?***

How could there be permanent rejection of Israel if, in face of innumerable prophecies in the Old Testament of Israel's future exaltation?

Compare our wretched Gentile state before the blessed reconciliation news, -with our present Gentile blessing under the gospel, —

1. As to our fruit of the “setting aside” of the Israelites;
2. And then judge what blessing will come when God “receives” them back!
3. It will indeed be *“life from the dead”!*

This world has never seen what shall then be seen:

1. ***“The earth shall be full of the knowledge of Jehovah, as the waters cover the sea”*** (Isa. 11:9).
2. Not even in Eden, before man’s sin, was that seen!
3. And all this waits the “receiving” of God’s earthly people, elect Israel!
4. God must have them back in their land, to become **“a joy to the whole earth.”** When Jehovah finally speaks everlasting comfort to His people Israel and to Jerusalem, it is written, ***“And the glory of Jehovah shall be revealed, and all flesh shall see it together”*** (Isa. 40:1-5).

Israel, at the present time, is put on the shelf from all of God's grace. **And the world is in reconciliation.**

Israel will yet be received as definitely and publicly as they are now set aside; and in the meantime, every converted Jew is, like Paul, a proof that God in His election of grace is mindful of Israel, securing a remnant of them right through until that day when "*all Israel shall be saved*".

The receiving of Israel refers to that wonderful moment when, as the Messiah returns to the Mt. of Olives (**Zech. 14**) all Israel shall be saved (**Rom. 11:26**).

This will be "*life from among the dead*" in that the nation will be saved by the sovereign grace of **God out from a spiritually dead state and from among those who remain spiritually dead.**

It must ever be remembered that the calling of the Church, the Body of Christ, is a **heavenly one**; as **Israel's is not**.

Though by God's grace partaken of an ineffably higher place—members of Christ Himself, yet we, more than any, should regard Israel's coming blessing; for we have, as they will have, mercy: the sweetest conferment of God on sinners

Newell's Romans footnote 225

NOTE THREE DISPENSATIONAL EVENTS AFFIRMED IN VS. 12 AND 15

¹² Now if their **transgression** is **riches of the world** and their failure is **riches for the Gentiles**, how much more will **their fulfillment** be!

¹⁵ For if their **rejection** is the reconciliation of the world, what will **their acceptance** be but life from the dead?

v. 12

v. 15

- 1) “the **trespass (blunder)** of Israel” = “the setting aside of them”
- 2) “the **riches of the world**” = “the reconciliation of the world”
- 3) “the **fullness of Israel**” = “the receiving of them by God”

Conclusion The Gentiles in general have benefited by Israel’s transgression: Gentile believers are now the focal point of God’s blessings and mercies. Since this is all by His grace, Paul will warn us not to be conceited and arrogant. One day, the last Gentile will get saved, and God’s program for the historical process will again focus on Israel.

