

TRINITY UNITED METHODIST CHURCH  
IHOP BIBLE STUDY

# 19 – Romans 11: 11 - 36 “Engrafted branches,” “All Israel Will Be Saved”  
“Doxology”-- with commentary

The purpose of the Letter to the Romans is to develop a “Model for Living the Awakened/Transformed Life.” **Today’s study is the 19th of 27 lessons.**

According to our Study Chart we are studying the 3rd section of “Embrace The Work of Christ and the Spirit” This is one of seven sessions under the rubric of “Spirit Help.” This is the seventh session in this series. Remember, the focus of the Book of Romans is to provide us “The Model For Living The Awakened/Transformed Life.”

**BACKGROUND:** Honoring our Romans Chart is important. In this section we have seven lessons, five of which we’ve completed. At this point, it is helpful to keep before us that each of these seven lessons teach us what Paul has to say about *how this information helps us awaken to our human purpose of standing in the presence of God as Perfect At-One-Ment?*” According to the chart, this is what is known as “Embracing the work of Christ and The Spirit.”

In this series of seven lessons we will discover how The Spirit helps us. In lesson # 13, the Spirit helps us to **embrace our weakness** so that it is no longer our enemy, but a friend; in lesson # 14, the Spirit **helps us to fulfill God’s desires** rather than our own desires; in lesson # 15, the focus is on how The Spirit helps us **act on God’s desires and not our own.** In lesson # 16, the Spirit helps us embrace Perfect At-One-Ment through the pursuit of **fulfilling our intended purpose.** In lesson, # 17 the Spirit **helps to end The Law and to establish righteousness.** In lesson, # 18 the Spirit extends grace as a **wake up call to a remnant** who are surrendered to do God’s will.

In today’s lesson, # 19 the Spirit extends both **grace and mercy equally to the Jews and to the Gentiles for their salvation.**

**LESSON CONTEXT: Please read carefully!**

A review of any commentary reveals that this is Paul’s longest discourse on any topic. This points up the importance that Paul places on the topic of the grace and mercy applied equally to both the Jews and the Gentiles. **The problem** is that the topic rises to the esoteric so that Paul ends it in a doxology!

“ . . . Paul realizes that he is in a realm beyond human logic—represents a considered climax and deserves to be given priority to other references to the theme of ultimate reward and punishment. The affirmation of mercy for all; therefore, should be given its full weight of meaning. A widely held alternative interpretation is that Paul was thinking in terms of totalities rather than individuals, [so] that both Israel and the Gentiles qualify for salvation but under each heading there may be individual exceptions.” [*The Interpreter’s One-Volume Commentary on the Bible, p. 788.*]

My Gut Trip Analysis observation: The exception is to those who remain asleep. They never know what they are missing.

**Read the assignment in one reading.**

**Define:**

- 1) **Grace** – The gift of being awakened to live the humane life in At-One-Ment
- 2) **Mercy** – The gift of forgiveness for our missing the mark of fulfilling our intended purpose of living humanely and in At-One-Ment.

3) **Salvation** – this word is a transitive verb. We are saved from living the inhumane existence. We are saved to fulfilling our intended purpose.

4) **Divine election** -- Our election is to live the awakened life. All are elected, some are awake.

5) **God's judgment** -- "The reward for the deed is found in the deed itself." God's judgment allows us to live inhumane lives. All of our choices have rewards attached; we do bad things to each other and we pay the price of their dislike; we do nice things to each other and we pay the price of their care for us.

## I. **Vss. 11 - 16: Engrafted branches**

A. Pastor Robert Winters provides us with helpful information at this point. Robert is a member of the Tuesday morning IHOPers. **Chapter 11:14**

**The vine and the branches:** Paul proclaims his desire to bring the Jews to faith even if necessary by moving them to jealousy through his ministry that some might be saved. Those who believe are like branches of an olive tree, each grafted in through faith supported by the root of the tree which binds us together in a common bond with each other and Christ. Through this bond we bear the **fruit of the gospel**.

**WS:** The IHOPers were asked to define the fruit of the gospel. In Paul's words, this is the fruit that will bring the world together in *At-One-Ment*; in Vs. 15, In Vs. 12B, Paul notes that this fruit is the "reconciliation of the world." Also, this fruit is the "riches . . . their fullness (of the Jews) will bring."

B. Paul describes God's original intention for the salvation of both the Jews and the Gentiles. **Outline Paul's argument.** Begin by defining the experience of salvation.

**WS:** Salvation is experienced as living our intended purpose. In the Jewish context, this is applied to the nation of Israel rather than individual people. The intended purpose of the Jews was to be a demonstration to the world of what an obedient people looked and acted.

The "transgression" of the Jews is their failure to live an awakened existence. Jesus Christ is the example of what a surrendered life looks like. This offended the Jews because they believed they were being obedient to The Law. However, it is the Law itself that has embedded in it their failure.

Because of the fulfillment now lies with the Gentiles. Paul is hopeful that the Jews might be jealous and change their ways. Paul reminds us that the rejection of this message by the Jews is done for the reconciliation of the world. If all of this negative material has positive influence, then "how will their acceptance be but life from the dead?"

Again, it is helpful to remind ourselves how Paul uses the term "dead," or "death." This is not the death of the physical body, but the death of the old personality.

## II. **Vss. 17 - 24: Broken branches**

A. This section describes the relationship of the Gentiles to the Jews. The point Paul makes is that the Gentiles are rooted in their Jewish forebears through *divine election*.

**Outline Paul's argument.** Answer the question of how the "cutting away" (vss. 21 – 24) represents *God's judgment*. (Be careful to interpret this phrase using Gut Trip Analysis.)

**WS:** In vs. 16, Paul mixes his metaphors to explain how when another ingredient is added to dough that already contains yeast, then the new ingredient become yeasty as well. Then he switches the metaphor from bread making to the vintner; when the wild plants are engrafted then the new material is supported just like the old.

**Vss. 17 and 18,** Paul uses a vineyard metaphor describing how the *Gentiles* were engrafted into the vine of salvation (living the awakened life) demonstrated by the *Jews*. This "divine election" is passed from the *Jews* to be inclusive of the entire world's population.

**Vss. 21 to 24,** Paul uses an interesting metaphor to make a moral observation. So to speak, the *Gentiles* can say they were engrafted because of the dead wood that had been cut way. Paul's response is to say that this is true. The dead wood (the *Jews*) was cut away because it no longer served the purpose for which it was intended. The *Gentiles* were engrafted and find nourishment from the same root (God and the Jewish heritage and traditions).

Then comes the warning not to be arrogant because of the *Jew's* unbelief, "For if God did not spare the natural branches, God will not spare. . ." the engrafted ones either for their unbelief.

This "cutting away" is God's judgment that always is founded on love. So, Paul can add with confidence, "Why be afraid?" (Vs. 20B)

**Vs. 25B,** Paul makes the point that this hardening of the Jewish hearts would last until "the full number of *Gentiles* has come in." One IHOPer asked, "How many *Gentiles* will that be?"

Pastor Robert Winters helped us by saying that "the full number" represents a degree of maturity rather than a numerical number. In Gut Trip Analysis, maturity is a measure of awakenment. Pastor Winters noted that numerology plays a big part in Israel. Each number, and their combination were representations of wholeness, etc.

### **III. Vss. 25 - 32: Salvation for Israel and Gentiles**

A. This section begins to make the incense smoke (Can you smell it?). **Describe Paul's understanding of HOW God hardens the hearts of the Israelites until the Gentiles awaken. Next describe HOW the Gentile's awakenment in turn re-awakens the Jews.**

**WS:** This final reconciliation consummates God's plan for the restoration of Israel and the awakenment (salvation) of all. Paul's proof-text for this assertion is Isaiah 45:12 and Isaiah 59: 20, 21.

**Vs. 29:** "God's gifts and call are irrevocable." For me this is where the incense really smokes. Gut Trip Analysis of this statement is that all of creation (living and non-living) receive their essence from God who is experienced as Perfect At-One-Ment; this is our nature. Fortunately, non-living things (rocks, trees, dirt) and un-self-conscious things (animals, birds, etc.) fulfill their essence perfectly.

Unfortunately, we human beings are self-conscious that lead to narcissism and turned-in-ness upon our selves. In this way we miss the mark of fulfilling our intended created essence. Traditionally, this "missing the mark" is called sin (separation) because it is the antithesis of what God wants for us (At-One-Ment).

So what's the solution? Vs. 30 helps us out. Because of our disobedience, we have received **mercy** that is the gift of forgiveness for our missing the mark of fulfilling our intended purpose of living humanely and in At-One-Ment.

This section ends with a curious statement. Vs. 32, "For God has bound all humans over to disobedience, so that God may have mercy on them all." How does God "bound us over?" This is God's gift of free will which leads to the axiom, "The reward for the deed is found in the deed itself."

Phew! Heavy incense indeed.

B. **Just for fun, read the doxology out loud—this is sheer poetry.** Speculate on why Paul chooses these verses from Psalm 92:5, Job 41 :11 and 35: 7, and Isaiah 40:13 - 14. **NOTE:** Vs. 36 appears unique to Paul as his doxology.

**WS:**

**Psalm 92: 5** - A Psalm of praise for the profound experience we have of God.

**Job 41: 11** - This chapter comes just prior to the end of the book. It is remembered that Job remained faithful to his intended creation no matter what fate might befall him. All of this is despite his friends (and wife) who have much advice for him to give up. Job can not do otherwise than be faithful to God.

In this passage God is speaking to Job who reminds him that no one can claim anything as being given to God because God is the creator of it all.

**Job 35: 7** - Elihu is speaking to Job: The point Elihu is making that God is above everything. Because of this, neither our sins nor our righteousness has any importance to God. Only other people are affected by our actions. This Job will repudiate.

**Isaiah 40: 13, 14** - This chapter is one of the famous ones used at both Christmas time and at Easter, "Comfort, comfort my people. . . " Vs. 13 and 14 justifies the independence of God.

**Romans 11:36** is used by Paul in 1Cor. 8: 6, and 11: 2 as well as in eight other references in the Letters. Apparently, this material is Paul's own and he uses it as a benediction to this doxology.

**Alright folks, talk to me!**

**The following material is provided by Pastor Robert Winters. Robert is a member of the Tuesday morning IHOPers. The following contains his "Lessons and Principles" summary observations concerning material is Romans 9, 10 and 11.**

## **Romans chapters 9-10-11**

These three chapters in Romans have a unique format. Each chapter starts with Paul's deep desire for Israel to accept Christ's offer of salvation. Mercy is the common theme of these chapters with illustrations to mercy in each chapter and explained by God's actions in three distinct ways. This first expression is the most complete and eloquent: (The vessel is shaped by the potter for God's purposes.) "I have great sorrow and unceasing grief in my heart. I could even wish myself separated from Christ (accursed) for the sake of my brethren."

### **Chapter 9:1-5 Mercy--**

Mercy is described by God choosing to bestow this mercy without our worthiness solely on the basis of our faith. The vessel is chosen by God to receive his mercy – chosen not earned. He shapes it according to his purposes to be sustained and nourished by his son Jesus.

### **Chapter 10:1-2 The word that is spoken--**

It is again Paul's desire and prayer for the salvation of the Jews. It is expressed by the Word spoken first through Christ (Logos) in the beginning and described by the law and proclaimed by the prophets and apostles. And finally the word spoken by the hearer in faith and believed in the heart results in salvation. Even in disobedience and unbelief God still proclaims his salvation.

### **Chapter 11:14 The vine and the branches--**

Paul proclaims his desire to bring the Jews to faith even if necessary by moving them to jealousy through his ministry that some might be saved. Those who believe are like branches of an olive tree, each grafted in through faith supported by the root of the tree which binds us together in a common bond with each other and Christ. Through this bond we bear the fruit of the gospel.

## **Lessons and Principles**

Paul is illustrating a dimension of moral development and Christian character. The Christian develops a God-like character as he receives mercy and grows in Christian grace. Paul is describing his own values that have been shaped by the indwelling of the Holy Spirit. Through the transforming love of God he has changed from a narrow minded zealot into a compassionate person genuinely concerned for the welfare of others, even his critics and enemies. He, like Christ, is willing to offer himself on the behalf of others, not just his family or children. This grace is extended to all who walk in the grace of Christ's transforming gift of salvation.

Paul is following a pattern found in the Old Testament law. This place of mercy, The Mercy Seat, was the covering of the ark found in the inner sanctuary of the temple, a place so holy that only the high priest was allowed to enter and then only once a year on the Day of Atonement. On this day the blood of the sacrificed lamb was sprinkled through out the temple ending at the Ark of the Covenant. Within the Ark were three articles, a vessel which held the manna, a copy of the Mosaic Law, and the rod Aaron used before Pharaoh.

### *The Manna:*

**The manna** was provided by God during the forty years of wandering in the wilderness on the way to the land of promise. Each morning the manna would appear like frost around the encampment of Israel. It lasted only a day and any not used, spoiled, except for on the Sabbath which remained fresh for that extra day. When Israel crossed

the Jordan River the manna ceased for it was no longer needed. They had come into their inheritance which was abundant with food. Paul is stating that God has chosen his vessel, providing for them, and shaping them to his own purposes.

*Mosaic Law:*

**The Mosaic Law** which was placed in the Ark of the Covenant, given by God includes not only religious ritual but a code of ethics. This code of ethics, unlike other contemporary law codes which protected the rich and powerful, gave special attention and protection to those who often had no rights, the poor and powerless, women and even servants. A second dimension of the law included provisions for health. The third dimension of the law described the format for worship. In this provision the temple construction was described and the ritual of worship. This was a prophetic description of salvation and righteousness through God's mercy. The law describes Christ, the Logos or word, who fulfilled the law. The prophets in their ministry gave further details through revelation. The apostles proclaimed this salvation and any who accepted this word and believed were given salvation through Christ. Now by extension we are included in this same service by the conduct of our lives and the words we speak and in the process we are being reshaped into the very character of God.

*Aaron's rod:*

The final article in the Ark was **Aaron's rod** that he used to illustrate God's power before Pharaoh. It was just a walking stick cut from an almond tree but under God's direction and use became an instrument of power and revelation. This walking stick was placed in the ark, which was located in the inner holy sanctuary and there it grew leaves and produced almonds. In God's presence it received new life and bore fruit. Jesus uses this example in his parable of the vine and branches found in John 15:1-11. He is the vine and we are the branches whose purpose is to bear fruit. A vine that is grafted into the root of Jesse, who is Christ, is given new life and bears fruit.

The salvation we receive through faith is a life changing process and these chapters describe a part of that transformation.