

**26b as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:**

1 καθως γεγραπται ηξει εκ σιων ο ρυομενος και αποστρεψει  
ασεβειας απο ιακωβ

**27 For this [is] my covenant unto them, when I shall take away their sins.**

2 και αυτη αυτοις η παρ εμου διαθηκη οταν αφελωμαι τας α  
μαρτιας αυτων

### v.26b-27 - **Summary**

As is seen by the summary being the sum total of the Romans 11:26a-27 exposition. I want to propose that a detailed analysis of 26a-27 may, at best, confuse. Many expositors delve into the quote itself, looking at Paul's use of Isaiah 59:20-21 here in Romans 11:26 and 11:27. Much has been written regarding differences in the Old Testament statement and Paul's New Testament use here (an example being that whereas Isaiah 59:20ff reads Christ "coming *unto* Zion," whereas Romans 11 reads "come *out of* Zion.")

Yet Paul's interest is not in the details, but rather that the verses quoted support his declaration. Let me give an example from 1 Tim 2:12-14. The verse reads; (v.12), "But I suffer not a woman to teach, nor to usurp authority over a man but to be in silence. (v.13) For Adam was first formed, then Eve. (v.14) And Adam was not deceived, but the woman being deceived was in the transgression."

Now the application I would like to make is that, regardless of what verses 13 and 14 say in 1 Tim 2:12-14, it is clear Paul is using those truths in 13-14 to prove his assertion in verse 12. We need not understand culture, the times, or even have read Genesis to see Paul's flow of thought. And when we do come to interpret 1 Tim 2:13-14, our interpretation is only accurate to the extent our exposition gives strong support to the Pauline assertion in verse 12, "I suffer not a woman to teach..."etc.

The above truth of 1 Tim 2:12-14 is the same principle found in Romans 11:25-27. Paul has declared truth(s), and verses 26b-27 is quoted as support. We need to be clear at this point. We do not go back into the Old Testament and its context to decide whether we like Paul's reasoning! Paul has told us that his assertion in 11:25-26a is supported by Isaiah's words

quoted in 11:26b-27.

Now Paul's interest in Romans 11, and 11:25ff, is to establish the possible and available salvation of those Israelites who have been hardened/blinded. Thus Paul's "as it is written," followed by his quotation of Isaiah is meant to express the available promise of gospel forgiveness.

The question then arises: Is the promise a future promise of Israelite forgiveness - that is, future to the book of Romans (i.e. a promise of future glory and redemption when Christ "comes out of Zion")?, or is Paul saying to the hardened Jews - in keeping with his burden in Romans 11:11ff - that the promise of forgiveness that is expressed in Isaiah and quoted by Paul in Romans (v.27, "I shall take away their sins") **is still a promise for them** (Christ-rejecting Israelites).

In keeping with Romans 11 and in particular Romans 11:25ff, the answer is the latter. Again, regardless of any detailed understanding of the Old Testament quotes in v.v.26b-27, we know Paul uses the Word to establish his theme of available forgiveness to the "all Israel" of verse 26a. Anything else is secondary in Paul's flow of thought. **Via the Isaiah quotes, Paul wants to establish the truth that grace offered through gospel promises is still held out to this stiff-necked and wayward nation - Israel.** All else is secondary.

In short form, let us look at how expositors reason through 11:25-27. Romans 11:25-26a has always been seen as a promise of future ingathering just prior to the physical second coming of Christ our Savior. In such a case, verse 26b and following are promises of Christ, in the latter days, "coming out of Zion" to open the eyes of the blinded nation of Israel (v.25) and forgive their sins. This is, more or less, the common doctrinal position of modern expositors.

But this "doctrine" of a far future redemptive promise for Israel in 11:25-27 is neither Paul's interest nor line of thought, and it never has been. He has continually, since verse 11, argued for mercy being available to the Christ-rejecting Israelites even though they had initially turned from their Savior. Paul used Isaiah in Romans 11:26b-27 to say that a Deliverer (Christ) will come out of Zion (born of the line of Abraham) and forgive sins (the New Covenant promise), and that promise was a provision for all of Israel. This promise of forgiveness will be established by Paul as a promise that is irrevocable (11:29) and long standing ("beloved for the fathers sake"). ***That is, the promise given in Isaiah's day is still a promise in Paul's day.***

In conclusion, Paul is establishing via the Isaiah quotation (v.v.26b-27) that the offer of mercy to Israelites and the nation of Israel has not been rescinded. On the contrary, the grace of God in the gospel and the benefits of

that gospel are still full and free to all who come. And 2 Corinthians 3:16 is still true for this blinded people: “Nevertheless when it (Israel/Israelites) shall turn to the Lord, the veil (blindness) shall be taken away.”

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

3κατα μεν το ευαγγελιον εχθροι δι υμας κατα δε την εκλογην αγαπητοι δια τους πατερας

**29 For the gifts and calling of God [are] without repentance.**

4αμεταμελητα γαρ τα χαρισματα και η κλησις του θεου

#### v.28-29 - **General Context**

Right from the start of verse 28, we see the pattern of the sin of Israelites bringing gospel glory to the world; or, as verse 28 states it, “they (Israelites) are enemies of the gospel for your sake (i.e. they reject the gospel with a result that it came to you Gentiles). On the other hand, in light of God’s love for Abraham and Abraham’s seed - his covenant people Israel - the love and mercy of God displayed in many Old Testament passages is still held out to this wayward people. Because of the Jewish rejection of Christ, the Gentiles have the gospel; and because of God’s loving nature, the promises of a merciful God - mercies which are new every morning - are still held out to Israel.

Again, this pattern of Romans 11:11-15 and 11:30-31 confronts us continually. Paul is again stating that the gospel is the Gentiles because of Jewish enmity, and in light of this gospel to the Gentiles, it redounds back to the Jews because of God’s love and plan. Thus, verses 28-29 support the continual theme of an affirmative answer to the original question of verse 11 - the question of salvation and grace to a Christ-rejecting people.

Israel has an offer of gospel mercy even with their initial rejection of the Savior because Gentile redemption is intended to provoke Israel to salvation - a plan founded in God’s love and mercy displayed long ago to Israel’s fore-fathers. The promises of mercy for all Israelites who turn from

their unbelief will be found to be sure and irrevocable mercies (v.29) even in light of the Israelites original rejection of her Messiah.

### v.28-29 - **Major Issues**

We are at the point in Paul's argument (11:11-32) where he makes one final statement regarding the answer to his question of Romans 11:11; "Have they (the Israelites described in verses 8-10) stumbled that they should fall (permanently and hopelessly)? A short and final answer is given here in verses 28-29, with support for the answer given in verses 30-32.

Paul's first concern is to reiterate that seen from the history of Israel and the Messiah, the gospel was forsaken by God's Old covenant people. This truth leads naturally to the conclusion (indeed this was the Roman Gentiles conclusion) that Israel was permanently cast off. Paul called the Israelites "enemies," and the Gentiles believed this was the *whole* of the story concerning Israel and the gospel. The summation of this enmity to the gospel caused the Gentiles to conclude that the nation of Israel (the non-remnant) was irretrievably excommunicated from grace.

But there was more to the story of God's covenant people. Although the sin of Israel had both cut them off from the grace and cast them away from God, there was still grace and mercy for this obstinate people. God changes not, and the multiple expressions of mercy do not change either. God's grace and lovingkindness stand forever - even to the chief of sinners.

The promises made to the Israelite fathers were still promises to the Jews centuries later - for "His compassion's fail not. They are new every morning; Great is thy faithfulness," Lam 3:22-23. The grace offered to the rebellious Israelites of the Old Testament retains its gloriously free character to the Jews of Paul's day. For Paul, the reason for this was simple and basic: ***The gifts (of mercy, grace, etc.) and calling (offered mercy/grace) of God (because of His immutable nature) are without repentance (v.29).***

## v.28-29 - **Key Words**

gifts/χαρισματα – Although this is the typical word for the Spirit’s spiritual gifts (1 Corinthians 12:4,9,28,30,31), here Paul is using χαρισματα in its more general form referring to grace and the gift of grace (Romans 5:15,16; 6:23). Thus Romans 11:29 is speaking of the gifts (of grace)...are without repentance.

calling/κλησις – This “calling” is the gracious invitation to grace and redemption with all the blessings of forgiveness. The Scripture speaks of “many are called,” (1 Cor 1:26); “the hope of His calling,” (Eph 1:18); “one hope of your calling,” (Eph 4:4); “partakers of the heavenly calling,” (Heb 3:1).

Combining the concepts of “gifts” and “calling” lead us in the direction of God’s goodness, and the truth that this goodness, even in light of Israel’s sin - had not been rescinded. Indeed, the call to receive grace and the available gift of mercy is the great encouragement of 11:28-29.

## v.28-29 - **Cross References**

With regards to 11:28-29, the best help in terms of verse cross-references is within chapter 11 itself. Paul’s interest since verse 11 has been the accessibility of Israel to the grace of forgiveness and redemption. Let us look at the differing ways Paul gives us the idea that Israel (by virtue of God’s everlasting grace) has access to the same redemption as the Roman Gentiles - even in spite of their initial, national rebuff of Christ.

In Romans 11:11 and 11:14, they are provoked to jealousy unto salvation. In Romans 11:12, Paul sees a “fullness” or gospel ingathering as a possibility, and in 11:15 Paul speaks of “life from the dead” for repentant Israelites. Romans 11:17ff speaks of redemptive “grafting,” especially verse 24 and natural (Jewish) grafting into the olive tree. Verse 25-26a emphasizes that “all” or the fullness of Israel shall be saved through Gentile salvation (v.25c).

Thus, combining this continuous theme in Romans 11:11ff prepares us for 11:28-29 and the doctrine of gospel grace towards Israel even though their enmity caused the gospel to come to the Gentiles.

## v.28-29 - **Summary**

The truths implied by Paul's phrase "they are beloved for the Father's sake" in verse 28 are echoed in other passages of Scripture. Luke 1:54-55 states; "He has helped His servant Israel, in remembrance of His mercy; As He spoke to our fathers, to Abraham, and to His seed forever." Micah 7:20 parallels this thought with; "Thou will perform the truth to Jacob, and the mercy to Abraham, which thou has sworn to out fathers from the days of old."

God's mercies are extended still to this stiff-necked people Israel. There is abundant mercy for the Jew who will return to the waters of life which are in Christ Jesus - for the gifts and calling of grace and mercy have not been annulled.

**30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:**

ὡσπερ γὰρ καὶ ὑμεῖς ποτε ἠπειθησατε τῷ θεῷ νῦν δὲ ἠλεηθῆτε τῆς τούτων ἀπειθείας

**31 Even so have these also now not believed, that through your mercy they also may obtain mercy.**

οὕτως καὶ οὗτοι νῦν ἠπειθήσαν τῷ ὑμετέρῳ ἐλεεῖν ἵνα καὶ αὐτοὶ ἐλεηθῶσιν

**32 For God hath concluded them all in unbelief, that he might have mercy upon all.**

ἄσυνεκλείσεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθειαν ἵνα τοὺς πάντας ἐλεήσει

#### v.30-32 - **General Context**

Paul has only to summarize and conclude his thoughts in finishing his answer to the question posed in Romans 11:11: “Have they stumbled that they should fall?” All of Paul’s reasoning in 11:11b-11:32 is to establish the sure answer to that question (“μη γένοιτο / May it never be!”), followed by a detailed argument as to why this is so.

Paul began by telling us that the fall of Israelites is not necessarily fixed. Indeed, in verse 11 after his strong retort, Paul enlightens us to the fact that the fall of these Israelites was used of God to take the gospel to the Gentiles, which God purposed in turn to provoke the Jews to turn and receive their Savior.

He further argued in verse 12 that if God brought grace out of Israel’s rejection of Christ, will He not happily be gracious if Israel turns back. In other words, the fullness or acceptance of Israel is a logical necessity if by their apostasy grace was made available to the Gentiles. This was Paul’s interest when he initially proposed the question in verse 11. Would God be gracious to a repentant Israel, particularly in light of their crime of crucifying the Savior and calling down His blood upon their heads (Matt 27:25)? Paul states in so many words; “if grace came in light of Israel’s sin, it will certainly come (to them) in light of their repentance.

Paul further expands this same point in 11:13-15 by: 1) declaring that he magnified the gospel of grace to the Gentiles, such that his kinsman

according to the flesh might be stirred unto salvation (v.v.13-14). He then repeats his statements of verse 12 by declaring in verse 15; “if the casting away of them (Israel) be the reconciliation of the world (Gentiles), what shall the receiving of them be (Israelites) but life from the dead (reconciliation).”

Paul goes on to draw out these truths by using the analogy of the root and the branches, ending and reiterating his main point in verses 23-24; “And they also (Israelites), if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou (Gentiles) were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree: how much more shall these (Israelites), which be the natural branches, be grafted into their own olive tree?”

In verses 25-26a Paul states that this blindness of Israel will continue to be used to bring in the fullness of the Gentiles, and in this manner of blindness/Gentile ingathering, the fullness (all) of the Israelites shall be saved. This grace and love to fallen Israel is always there as was seen in the Old Testament (based on God’s words to Israel’s fathers, 11:28), and it is an irrevocable grace (11:29).

Now Paul finishes by restating that just as Gentiles were rebellious and ignorant, yet received mercy via the fall of Israel, so to God has displayed grace to the Gentiles that the hardened and rebellious Israelites would see that grace and obtain the same mercy. Paul has come full circle in his answer to the same conclusion: **Mercy is obtainable for Israel if they remain not in unbelief.**

### v.30-32 - **Major Issues**

The major issue not to be missed is to see that Paul has stayed on issue throughout 11:11-32. To miss this throws the entire section into chaos. Paul is establishing fully and finally the mercy open to the fallen Jews of verses 8-10. This final summary prior to Paul’s doxology (v.v.33-36) confirms without doubt that the theme of 11:11-32 is redemption for fallen Israel despite their initial sin of rejecting Christ.

What should be noticed is Paul’s use of “now” in verses 30-31. Paul was not interested in some far future doctrine of redemption, but rather in salvation for the Jews *of his day*. The fact that he concludes his discourse in such a fashion should leave little doubt as to the overall purpose of his writings here.

Paul spoke of Israelite rejection followed by Gentile salvation and

Jewish hope of grace repeatedly, and Romans 11:30-32 ends on the same note: “For as you (Gentiles) in times past have not believed God, yet have now obtained mercy through their unbelief: Even so (our word from verse 26, οὕτως, "in like manner") have these also now not believed, that through your mercy that may obtain mercy.”

### v.30-32 - **Key Words**

now/νῦν - As has been mention previously, the contemporary nature of Paul’s question/answer is most important. People often come to verses 25-26 and declare that Paul was speaking in Romans 11:11-32 of a great latter day ingathering of Jews to salvation. But this is rebuffed if only by the Pauline use of “νῦν”/ now. Paul uses *his own ministry* to prove his points, something that could not have been done if the doctrine he was expounding (grace to Israelites) was to occur centuries after his letter. If Paul’s vocabulary I anything, *it is contemporary because the problem and solution were contemporary.*

### v.30-32 - **Cross References**

I think it is most appropriate to cross-reference some ideas of Paul. It is clear from Paul’s statements in Romans 9:2ff; “I have great heaviness and continual sorrow in my heart, and Romans 10:1; “My heart’s desire and prayer to God for Israel is, that they might be saved.”

Paul had great desire and hope for his contemporary kinsman - the Jews. Even with the heinous act of murdering their Lord and Savior, Paul saw that God’s mercy was even held out to them. He had his mind on the generation that had crucified the Son of God, and the wrath that was hanging over their heads. He desired that they flee to the refuge which was Christ.

But the question of Romans 11:11-32 was: Would there be grace for them. The Gentile Romans surly believed not. Paul spends twenty-one verses establishing that the waters of mercy still flowed through Zion. This is how Romans 11:11 begins and 11:30-32 ends - on the available love, mercy, and grace to Israel.

## v.30-32 - **Summary**

God has proven all men are under sin (verse 32), and using their sinfulness God has turned evil to eternal grace. For the Gentiles steeped in unbelieving ignorance, the sin of Jewish rejection brought the light of the gospel, and a Savior, to them. For the Jews, the ingathering of Gentiles was meant to open the eyes of the chosen nation to their redeemer.

This latter issue was the brunt of Paul's discourse in 11:11-32. Could mercy come again to those of the nation of Israel who had turned from their Messiah? Paul's whole burden from beginning to end was to answer... yes. God's grace is irrevocable and immutable. Any and all who call upon the name of the Lord **shall** be saved. For Paul, in light of God's purposes and immutable character, there was room at the cross for his brethren according to the flesh.

**33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable [are] his judgments, and his ways past finding out!**

8ω βαθος πλουτου και σοφιας και γνωσεως θεου ως ανεξερε  
υνητα τα κριματα αυτου και ανεξιχνιαστοι αι οδοι αυτου

**34 For who hath known the mind of the Lord? or who hath been his counsellor?**

9τις γαρ εγνω νουν κυριου η τις συμβουλος αυτου εγενετο

**35 Or who hath first given to him, and it shall be recompensed unto him again?**

10η τις προεδωκεν αυτω και ανταποδοθησεται αυτω

**36 For of him, and through him, and to him, [are] all things: to whom [be] glory for ever. Amen.**

11οτι εξ αυτου και δι αυτου και εις αυτον τα παντα αυτω η δ  
οξα εις τους αιωνας αμην