

Grafted In - To The Israel of God (Part 2)

Finding the Ancient Path

Part 2 — Israel, the nations, Romans 9–11, and the olive tree

Opening and Part 1 recap

Replacement theology and Marcion are revisited as the speaker framed them in Part 1.

Gentiles welcomed into Israel

Isaiah 56 and Exodus 12 are used to describe foreigners joining the covenant people.

Repentance: returning and changing direction

The speaker contrasts *shuv* and *metanoeō* and links repentance to covenant allegiance.

Ephraim and the nations

Genesis 48 and the dispersed house of Israel are linked to the fullness of the nations.

Partial blindness and the fullness of Gentiles

Romans 11:25–26 introduces the mystery of Israel's partial blindness.

Israel, promise, and faith

Romans 9 and John 8 frame ancestry, promise, faith, and obedience.

God has not cast away Israel

Romans 11:1–7 is central to the rejection of replacement theology.

The elect and the rest

The speaker and audience work through a difficult interpretation of Romans 11:7.

Faith and continuing repentance

Questions explore obedience, salvation, discipleship, and growing understanding.

Salvation comes to the Gentiles

Romans 11:11–15 is read alongside an illustrative example from modern church history.

Fullness of the Gentiles

The speaker offers a view of how knowledge of God spreads among the nations.

Faith, unbelief, and the olive tree

Romans 11:17–24 contrasts natural and wild branches, humility, and faith.

Israel's final redemption

Romans 11:25–29 describes the Deliverer and God's covenant faithfulness.

Restoration and the ways of God

The closing argument considers restoration and the limits of human understanding.

Holding fast to covenant

Final discussion reflects on lifelong learning, baptism, and continuing discipleship.

Key Scriptures — Part 1

Isaiah 56:3-7

Exodus 12:48-49

John 14:15,21; 15:10

Jeremiah 31:31-34

Genesis 48:19

Romans 11:25-26

Romans 9:1-9

John 8:39

Romans 8:19

Romans 9:30-32

Key Scriptures — Part 2

Romans 11:1-7

Romans 11:11-15

Daniel 12:4

John 4:22-24

Romans 11:17-24

Deuteronomy 6:4-5

Isaiah 36:5

Romans 11:26-29

Acts 15:19-21

Jeremiah 11:16

Key Takeaways

Part 2 revisits the speaker's rejection of replacement theology and affirms God's continuing promises to Israel.

Isaiah 56 and Exodus 12 frame the inclusion of foreigners in covenant life.

Repentance is described as returning to God's ways or changing direction toward them; the linguistic contrast is the speaker's teaching illustration.

Jeremiah 31 names Israel and Judah as parties to the New Covenant, while the speaker describes Gentile inclusion through faith.

Key Takeaways

Genesis 48 and Ephraim's 'fullness of nations' are connected to Romans 11 in the speaker's interpretation.

Romans 9 distinguishes ancestry from the children of promise; the speaker stresses faith rather than lineage alone.

Romans 11 is presented as explicitly denying that God has rejected His people.

The elect, the rest, and partial blindness are examined through audience discussion; the speaker offers a contextual interpretation.

Key Takeaways

Israel's stumbling is described as opening salvation to the Gentiles and ultimately provoking Israel toward restoration.

The olive-tree image warns Gentiles against arrogance and presents standing by faith as a continuing responsibility.

Hebrew 'hearing' is connected with obeying; the speaker contrasts active faith with intellectual assent.

Audience discussion stresses growth in knowledge and repentance over a lifetime without presuming to judge anyone's eternal standing.

Questions for Reflection

What does it mean for Gentiles to be grafted into Israel?

Does God reject Israel in Romans 11?

How does Isaiah 56 describe foreigners joining Yahovah?

What does Exodus 12 say about the stranger and the native-born?

How does the speaker explain repentance for Israelites and Gentiles?