

Lesson 12:
God's "remnant according to the election of grace"
Romans 11:1-36

Romans 11:1-10: God's "remnant according to the election of grace"

1. Paul ended chapter 10 speaking of God's relationship to "a disobedient and contrary people". Is Paul saying that God has therefore "given up" on the Jews in this new revelation of the gospel? [11:1]

- What does Paul first offer as "proof" that God has indeed NOT "cast away" the Jewish people? [11:1b; cp 1 Tim 1:12-16; etc]

2. Whom does Paul specifically affirm has not been "cast away"? [11:2a; cp 8:28-30]

3. As an example of this, Paul uses the case of Elijah from 1 Kings 19. **Against whom** does Paul say that Elijah was appealing to God? [11:2b; cp 1 Kings 19:1-14]

- What was Elijah's accusation? [11:3]

- However, from **God's** perspective, what was **really** the case? [11:4]

4. By what means does Paul say this still holds true in the gospel age? [11:5; cp 4:4, 16; 6:1, 23; 9:16; see also 1 Samuel 12:19-22; Psalm 94:14; etc]

- Therefore, what does Paul emphasize once again? [11:6; cp 4:4-8, 16; 9:16, 30-32; etc]

5. Paul's question here takes us back to the point he made in chapter 9:30-33. While Israel (generically speaking, **physical** Israel) has not "obtained what it seeks" (salvation), who has "obtained" it? [11:7]

- Again citing Deuteronomy and Isaiah, what does Paul say happened to those who did not "obtain" it? (*note that this is **always** the case with those who reject God's truth*) [11:7d; cp Dt 29:4; Isa 29:10; see also this same idea in 2 Thess 2:11-12; etc]

6. Similar to Elijah, David raised an appeal to God regarding the ungodly in Israel who were troubling him. Considering the context of Psalm 69:19-28, what is the fate of those who turn from God's will and do not repent of doing so? [11:9-10; Paul specifically cites Psalm 69:22-23]

Romans 11:11-32: "And so (in this way - cdb) all Israel will be saved"

7. Though things look pretty bad for Israel, what does Paul affirm does not have to be the case in their apparent "stumbling"? [11:11; cp 9:32-33; 10:1; etc]

- What, however, does Paul say has resulted from Israel's "fall"? [11:11; cp 9:25-26, 30; 11:7; etc]

ROMANS: *the power of God for salvation*

- Remembering his earlier mention of Deuteronomy 32:21 (in Romans 10:19), what does Paul say was effectively one of the reasons God allowed the Gentiles to attain what Israel did not? [11:11; cp v14]
8. However, what does Paul contemplate as being a **better** result than the fall and loss of Israel, even though that was what seemed to cause the message to turn to the Gentiles? [11:12; cp Acts 13:46]
9. Why, then, does Paul say he is even more eager to “magnify” his ministry to the Gentiles? [11:13-14; cp Romans 1:15-17; etc]
- To what does Paul liken the Jewish acceptance of the gospel, once they are spurred on by seeing the Gentiles saved by faith in God’s grace? [11:15; cp Ezekiel 37:1-14; Acts 15:6-12; etc]
10. It is apparent that Paul is being careful not to create a division by giving the Gentiles a reason to “gloat” over the stumbling of Israel. Israel’s stumbling, in effect, occasioned salvation for the Gentiles. As a way to illustrate this, Paul uses two “parables” that express the same idea. In the first parable, what is true of both the “lump” and the “firstfruit”? [11:16; cp Numbers 15:17-21, on which this concept is based.]
- In the second parable (essentially a transition to his teaching in vv17-24), what is true of both the “root” and the “branches”? [11:16]
 - What do both the “firstfruits” (the first offered portion) and the “root” appear to be an allusion of? [11:16; cp the relationship of this example to 11:28]
11. However, what seems to have happened to some of the “branches”? [11:17; cp 9:30-33; 11:7, 11]
- What was the result of this – what happened at the same time and with what great benefit? [11:17; cp 9:30; 10:19-20; 11:1-12; etc]
 - Therefore, what is the exhortation toward the new “branches” that have been “grafted in”? [11:18]
 - Following the logic of Paul’s “twin” parables (11:16), what is true of these “branches”, even though they have merely been “grafted” in? [11:17-18]
12. Why indeed were the original “branches” broken off? [11:19-20; cp 9:32; 10:3, 16; see also Hb 3:16-19]
- Note that both the root and these new branches were essentially made holy by faith. But what is necessary in order that they may remain a part of the tree, connected to the holy root? [11:20-22]
 - Similarly, in what way might the branches that were broken off be “grafted in” again? [11:23-24]
13. Note that Paul says he is revealing part of a “mystery”. What does he not wish his brethren (*Christians*) to be “ignorant” about? [11:25; cp Eph 3:1-7]

- What does he say will be the result of this work of God? [11:26-27; cp 11:22-23; see also Isa 59:20-21]
 - From the original context of Isaiah 59, what is said of these whose sins are taken away – which is also exactly what is necessary for those who would receive the gospel? [11:23, 26-27; cp Isaiah 59:20-21]
 - Considering this, must we understand that Paul’s use of “all Israel” literally means “every physical Israelite” will be saved, as many affirm? [11:26-27; cp also Romans 2:28-29; 9:6-7]
14. What have most of the Jews shown themselves to be with respect to the gospel? [11:28; cp Acts 13:45]
- But who does Paul say this benefitted? [11:28; cp 11:11-12; etc]
 - However, with respect to the possibility of salvation (“election”, justification), where do the Jews stand, and why? [11:28-29b; cp 11:11-12, 14, 23-24; see also 4:13-17; etc]
15. What did the disobedience of the Gentiles emphasize about God when salvation was offered in the gospel after the Jews rejected it? [11:30; cp 11:11-14; etc]
- Similarly, what does the current disobedience of the Jews emphasize about God, seeing as the offer of the gospel for salvation remains extended to them just as to the Gentiles? [11:31; cp 11:15, 23; etc]
 - After all, what is the only hope by which the disobedient can be saved? [11:32; cp 3:23-24; 6:23]

Romans 11:33-36: Song of praise at the wisdom of God’s amazing plan

16. What does Paul exalt specifically about God as he breaks into worshipful “song” after explaining the wonderful working of God’s plan by the gospel? [11:33a]
- How has God expressed the rich depth of His wisdom and knowledge? [11:33b]
17. Referencing both Isaiah 40:13 and Jeremiah 23:18, what rhetorical questions does Paul ask? [11:34]
- Next referencing Job 41:11, what further rhetorical question does Paul ask? [11:35]
 - What is emphatically made clear through these questions? [11:36; cp 9:14, 19-24, 30-33; etc]