

"THE EPISTLE TO THE ROMANS" (Chapter Eleven)

OBJECTIVES IN STUDYING THIS CHAPTER

- 1) To understand how God has not totally rejected His people of Israel
- 2) To see the possibility of apostasy for us today
- 3) To understand Paul's summary conclusion for this section (Chs. 9-11)

CHAPTER SUMMARY

Paul concluded chapter ten with a quotation from Isaiah describing the nation of Israel as "a disobedient and contrary people." Paul begins chapter eleven by giving several examples to show that despite this rebellion God has not totally rejected His people (1-6).

What God has done, however, is harden the hearts of the rebellious Israelites (7-10). But the outcome of this "hardening" led to salvation coming to the Gentiles, which in turn God was using to provoke Israel to jealousy in an attempt to win them back to Him. This is also why Paul magnified his ministry to the Gentiles, hoping to save some of his countrymen by provoking them to jealousy (11-15).

Paul then directs his attention to the Gentile believers, explaining that their obedience allowed them to be "grafted" into Israel to replace those removed by their own disobedience. This "grafting," however, is permanent only as long as they remain faithful. In addition, if any Israelites repent of their unbelief, they too can be grafted back in (16-24).

As Paul draws to a conclusion, he explains that this is how "all Israel" will be saved. Through a "hardening in part" mercy can now be shown to the Gentiles, and by showing mercy to the Gentiles mercy will be available to disobedient Israel. In this way Paul can say that "God has committed them all to disobedience, that He might have mercy on all", proving that God is no respecter of persons and makes His plan of salvation available to all (25-32). Paul ends this section with a doxology praising the wisdom and knowledge of God (33-36).

OUTLINE

I. GOD HAS NOT TOTALLY REJECTED ISRAEL (1-10)

A. EVIDENCE SUPPORTING THIS (1-6)

1. Paul himself (1)
2. There is a remnant, just as in the days of Elijah (2-5a)
3. A remnant according to grace, not works (5b-6)

B. BUT MANY HAVE BEEN HARDENED (7-10)

1. An "elect" have been saved, the rest were hardened (7)
2. This "hardening" foretold by Scriptures (8-10)

II. HARDENING OF ISRAEL TO BENEFIT ISRAEL (11-32)

A. THE JEWISH STUMBLING AND GENTILE CONNECTION (11-16)

1. Salvation to the Gentiles an incentive for the Jews to repent (11-12)
2. This is one reason why Paul magnified his ministry to the Gentiles (13-16)

B. WORDS OF WARNING AGAINST GENTILE CONCEIT (17-24)

1. Gentiles are but "wild branches" grafted in to the root (17-18)
2. To replace "broken branches", true, but can just as easily be displaced and replaced (19-24)

C. THE HARDENING AND BLESSING OF ISRAEL (25-32)

1. Hardening is partial, until the fullness of the Gentiles is realized (25)
2. In this way all Israel will be saved (26-27)
3. They may be enemies of the gospel, but they are beloved by God (28)
4. And they may obtain mercy just as the Gentiles did (29-32)

III. PAUL'S HYMN OF PRAISE TO GOD (33-36)

REVIEW QUESTIONS FOR CHAPTER 11

1) List the main points of this chapter

- God Has Not Totally Rejected Israel (1-10)
- Hardening Of Israel To Benefit Israel (11-32)
- Paul's Hymn Of Praise To God (33-36)

2) What example does Paul use to show that God has not totally rejected the people of Israel? (1)

- Himself

3) Why did God harden the rebellious Jews? (11-12)

- So salvation might be presented to the Gentiles

4) Why was salvation allowed to come to the Gentiles? (11-14)

- To provoke the rebellious Jews to jealousy that they might repent

5) What condition is necessary to remain in the "tree of Israel"? (20-23)

- Continuing in faith

6) How will "all Israel" be saved? (25-26)

- By a partial hardening of Israel, to allow Gentiles to come in and to provoke rebellious Jews to repent

7) What is Paul's summary on God's dealings with Israel? (32)

- "God has committed them all to disobedience, that He might have mercy on all"