

- I. Israel Not Rejected!** 11:1-10 Lays the foundation for Paul will share in 11-32
- A. A single theme through out chapter is 11 is that God has not rejected Israel, the people He elected.
1. But we must understand two groups. Paul divide Israel into two groups.
    - a) Those who are in faith, known as the remnant.
    - b) The rest...vs. 7
  2. Three parts of Pauls dialogue
    - a) The rhetorical question - Has God rejected Israel?
    - b) Paul answer in defense - God has not rejected Israel.
      - (1) Sounds like: *"The Lord will not reject his people; he will not abandon his special possession."* (Psalm 94:14, NLT)
      - (2) *"The Lord will not abandon his people, because that would dishonor his great name. For it has pleased the Lord to make you his very own people."* (1 Samuel 12:22, NLT)
      - (3) "How could God reject a people whom he in a gracious act of choice had made his own? As Paul has made clear earlier in the letter (3:3-4), human sinfulness and disobedience cannot cancel his pledged word." Moo, D. J. (1996). NICNT Romans (p. 674). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.
    - c) The implications of Pauls understanding of the Jews situation...the hardening of their hearts.
- B. Most of Israel has not found the favor of God they are looking for. vs. 7
1. What then? vs 7. This marks the implication of his teaching about the remnant.
  2. But God has provided himself a remnant vs. 3-4
  3. This is a picture of his faithfulness to Israel! Therefore verse 1, "I am an Israelite!"
  4. It also resitates that the work of God is by grace and not the works of men. vs 6
- C. The implications of the remnant.
1. Three groups of people must be seen
    - a) Israel as a corporate whole. A a corporate whole, Israel has not attained what she was looking for. She could not be made righteous by her works.
    - b) the remnant. What Israel as whole could not attain, the elect by faith did.
    - c) and the hardened. These are those who have no spiritual sensitivity to the things of the Spirit. But this does not have to be a permeant condition (see 11:11).
  2. The hardened speaks of the nation but within the nation is a remnant.
    - a) *"But to this day the Lord has not given you minds that understand, nor eyes that see, nor ears that hear!"* (Deuteronomy 29:4, NLT)
    - b) *"For the Lord has poured out on you a spirit of deep sleep. He has closed the eyes of your prophets and visionaries."* (Isaiah 29:10, NLT)
    - c) *"Let the bountiful table set before them become a snare and their prosperity become a trap. Let their eyes go blind so they cannot see, and make their bodies shake continually."* (Psalm 69:22-23, NLT)

- d) The second quote: from Ps. 69. *“What David prayed would happen to his persecutors, Paul suggests, God has brought upon those Jews who have resisted the gospel.”* Moo, NICNT Romans

## II. Her Promise Defined 11:11-32

- A. The Famous rhetorical question! *Did God’s people stumble and fall beyond recovery?*
1. The Gospel has divided Israel into two parts: the remnant and “the rest”.
  2. Is this hardened condition permanent? Of course not!
  3. There exists a three stage process all through out this section of the chapter.
    - a) Israel failure
    - b) The Gentiles acceptance. Used to provoke jealousy which will open the heart of Jews.
    - c) Israel return to favor.
    - d) *“They have roused my jealousy by worshiping things that are not God; they have provoked my anger with their useless idols. Now I will rouse their jealousy through people who are not even a people; I will provoke their anger through the foolish Gentiles.”* (Deuteronomy 32:21, NLT)
- B. The Warning to Gentiles vs. 16-24
1. The Tree, the root and branches
    - a) The root is the common stock of Israels history.
    - b) The tree is the jewish people.
    - c) The gentiles are grafted in thereby able to share in and participate in salvations history.
      - (1) But the gentiles must never forget that it is much easier to graft in a native branch rather than a wild branch. Which God intends to do at the some point in time. What the gentiles must fear is the point at which they might cease to believe.
      - (2) As Gentiles, they have no “natural” relationship to the patriarchs and the promises given to them. Only by God’s grace (v. 22) and their faith (v. 20) have they been able to become “fellow participants” (with Jewish Christians)<sup>27</sup> of the “rich root of the olive tree.” Moo, D. J. (1996). NICNT Romans (p. 702). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.
  2. The Promise endures...God is not rejecting Israel. The church does not replace Israel, as many are teaching today.
- C. All Israel Will Be Saved. vs. 25-32 Paul places this event at the end of the age.
1. This is final answer to vs 11 question
  2. The last act of salvation history will be the restoration/salvation of all Israel.
  3. This section is also the climax of chapters 9-11.
  4. Gentiles should not gloat over their position but know we are just a part of salvations history too!