

## Bible Study of Romans Romans 11 (1)

Paul has dealt with the issue of rejection of the Jewish nation in various ways in the previous chapters.

First, he has shown that it was predicted in the Old Testament and therefore the charge that God didn't keep His promises is completely unfounded. He has proved this both in chapter 9 and 10. Secondly, he has shown that the rejection is not complete. A remnant according to God's election shall be saved as taught in chapter 9. Thirdly, in chapter 10 Paul proved that the rejection was not without a valid cause. Israel rejected the Gospel and therefore God has rejected them.

In ch. 11 he will point out that the rejection of the Jews is not **absolute**. It is not the whole story. For running side by side, the rejection is also God's election. The themes of ch. 9 comes back in ch. 11 but Paul goes further in this chapter. He shows that between the hardening and saving, between the breaking off and grafting in, there is a kind of cause-and-effect relationship. The disobedience of the Jews has brought great blessings to the Gentiles (vs. 11, 13, 15, 30). But the mercy shown to the Gentiles will also turn into a blessing to the Jews (31b) so that, in the end, not only the *fullness (i.e. the full number) of the Gentiles* but also the *salvation of all Israel (those elect among them) is secured*. It is God Who is at work and Who produces this favourable result (vs. 32). Reviewing that all, Paul burst out in fervent praise in doxology (vs. 33-36).

Again, the question about God's faithfulness is asked in the background yet repeated in 11:1. Paul showed in answer that the rejection of the Jews is not *total in number*. (vs. 1-10) God has not rejected the people whom He foreknew. To foreknow is to love. Paul himself is only one example of the many others that were saved being Jew. Just as in Elijah's days, there is a remnant left among the Jews (11:1-6).

### Vs. 1-6

1. What is Paul's intent with asking this question and the answer he gave? How does this link with the previous chapter?

2. Who in vs. 2a are 'the people which he foreknew?' What is the meaning of foreknow?

3. How does the example of Elijah support Paul's vehement desire as stated in vs. 1 (God forbid)? How should Elijah's experience and struggle encourage us?

4. What special doctrines are conveyed in the words, "*I have reserved to myself seven thousand ...?*"

### Vs. 7-10

5. What was Israel seeking for which they didn't obtain? What other chapter in Romans indicated this truth?

6. Paul wrote that 'the election' hath obtained it while the rest were blinded' Does 'election' here refer to God's decree of election or to the elect themselves? Take the time to check with different commentators.

7. How do we understand that 'the rest were blinded?' Who did the blinding and why were they blinded? And if you were blinded, then can be blamed? Consider vs. 8-10.

8. Why are these type of teachings 'hard sayings' to natural man?

Haldane concluded, *The election of sinful creatures is an act of the free and sovereign will of God, while His punishment of sinful creatures is not a sovereign or arbitrary act of Divine authority. God does not punish without an existing cause in the guilty. Condemnation supposes positive [meaning: actual] criminality. Men are in themselves sinful and commit sin voluntarily; and for their punishment, they are hardened, and finally perish in their sins, and their destruction is the execution of a just sentence of God against sin. Their sins, which are the cause of their destruction, are their own, while the salvation of those whom God chooses and calls to Himself is His gift. God knows what men left to their own inclinations will do; and as to those who are finally condemned, He determines to abandon them to their depraved inclinations, and hardens them in their rebellion against Him. But as to His determination, by grace, to cause the sinner to believe, to will, and to obey, it requires a positive interposition of Divine power -- a power which creates anew, which no one merits or deserves, and which God vouchsafes or withholds according to the counsel of His own will. Conformably to this, we see through the whole of the Scriptures, that when men are saved, they are saved by the sovereign grace of God, and when they perish, it is by the appointment of God, Jude 4, through their own fault.*

9. What does the Scripture quoted in vs. 9-10 from Ps. 69 mean in relationship to Israel's judgment?

10. In connection with the prayers/predictions quoted from Ps. 69 (and there are many others), how are we to regard these imprecatory prayers from Scripture? It appears they prayed or wished for matters that are contrary to the spirit of the New Testament which commands us to love our enemies and to pray for them.

At this point Paul begins the subject that will form the remainder of this prophetic chapter. Paul supported his denial of their rejection by the consideration that in the process of time, the whole nation shall be restored. What the 'whole nation' means needs to be further detailed in our study.

Vs. 11-12

11. What did Paul mean with the question, "Have they stumbled that they should fall?"

12. What is the answer to his question?

13. What was God's design in allowing them to stumble?

14. Paul explained how that the Jewish' rejection of Christ brought the Gentiles the riches. It may lead the Gentiles to wonder whether the restoration of the Jews would in like manner affect them. How does Paul answer that in vs. 12?