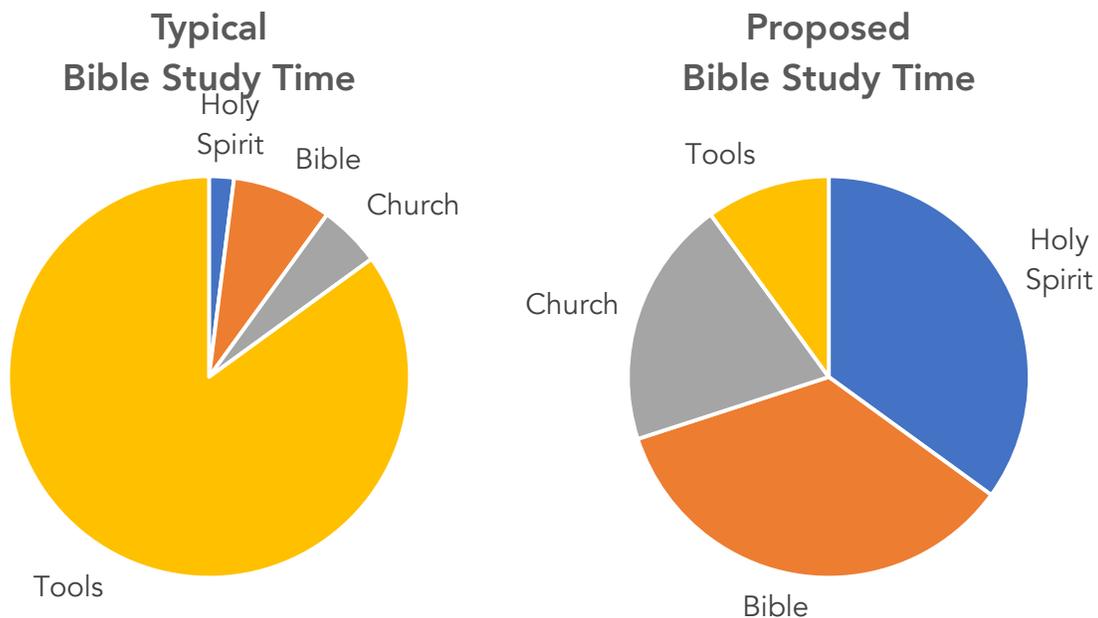


Romans

The Remnant of Israel ([Romans 11:1-10](#))

Introduction

A gentle review: **Did we do this?** Spend more time with God and His Word than with anyone and anything else.



Our approach each week will be REAP (read, explain, apply, personalize).

Here's our outline of the book of [Romans](#) (summarized from the ESV's outline):

- ✓ Paul's Introduction & Righteousness Introduced ([1:1-17](#)) (three weeks)
- ✓ Righteous Wrath ([1:18-3:20](#)) (six weeks)
- ✓ Saving Righteousness ([3:21-4:25](#)) (three weeks)
- ✓ Righteous Freedom ([5:1-8:39](#)) (11 weeks)
- 5. Righteousness → Jews ([9:1-11:36](#)) (post July 4 to Labor Day) (eight weeks)
- 6. Righteous Living ([12:1-15:13](#)) (post Labor Day to October) (nine weeks)
- 7. Paul's Closing ([15:14-16:23](#)) (November to early December) (five weeks)
- 8. Righteousness Summarized ([16:25-27](#)) (December & wrap up) (two weeks)

Today's text ([Romans 11:1-10](#)) is the fourth part of this major section.

God's Sovereign Choice

1 I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit— 2 that I have great sorrow and unceasing anguish in my heart. 3 For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. 4 They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. 5 To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

6 But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, 7 and not all are children of Abraham because they are his offspring, but "Through Isaac shall your offspring be named." 8 This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. 9 For this is what the promise said: "About this time next year I will return, and Sarah shall have a son." 10 And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, 11 though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of him who calls— 12 she was told, "The older will serve the younger." 13 As it is written, "Jacob I loved, but Esau I hated."

14 What shall we say then? Is there injustice on God's part? By no means! 15 For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." 16 So then it depends not on human will or exertion, but on God, who has mercy. 17 For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." 18 So then he has mercy on whomever he wills, and he hardens whomever he wills.

19 You will say to me then, "Why does he still find fault? For who can resist his will?" 20 But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?" 21 Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? 22 What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, 23 in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— 24 even us whom he has called, not from the Jews only but also from the Gentiles? 25 As indeed he says in Hosea,

"Those who were not my people I will call 'my people,'
and her who was not beloved I will call 'beloved.'"

26 "And in the very place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'"

27 And Isaiah cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved, 28 for the Lord will carry out his sentence upon the earth fully and without delay." 29 And as Isaiah predicted, "If the Lord of hosts had not left us offspring, we would have been like Sodom and become like Gomorrah."

Israel's Unbelief

30 What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; 31 but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. 32 Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone, 33 as it is written,

"Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame."

1 Brothers, my heart's desire and prayer to God for them is that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. 4 For Christ is the end of the law for righteousness to everyone who believes.

The Message of Salvation to All

5 For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. 6 But the righteousness based on faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) 7 "or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). 8 But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); 9 because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. 10 For with the heart one believes and is justified, and with the mouth one confesses and is saved. 11 For the Scripture says, "Everyone who believes in him will not be put to shame." 12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. 13 For "everyone who calls on the name of the Lord will be saved."

14 How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? 15 And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!" 16 But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed what he has heard from us?" 17 So faith comes from hearing, and hearing through the word of Christ.

18 But I ask, have they not heard? Indeed they have, for

"Their voice has gone out to all the earth,
and their words to the ends of the world."

19 But I ask, did Israel not understand? First Moses says,

"I will make you jealous of those who are not a nation;
with a foolish nation I will make you angry."

20 Then Isaiah is so bold as to say,

"I have been found by those who did not seek me;
I have shown myself to those who did not ask for me."

21 But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people."

Read: The Remnant of Israel (11:1-10)

1 I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. 2 God has not rejected his people whom he foreknew. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel? 3 "Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life." 4 But what is God's reply to him? "I have kept for myself seven thousand men who have not bowed the knee to Baal." 5 So too at the present time there is a remnant, chosen by grace. 6 But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.

7 What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, 8 as it is written,

"God gave them a spirit of stupor,
eyes that would not see
and ears that would not hear,
down to this very day."

9 **And David says,**

**“Let their table become a snare and a trap,
a stumbling block and a retribution for them;**

**10 let their eyes be darkened so that they cannot see,
and bend their backs forever.”**

Explain: The Remnant of Israel (11:1-10)

Bible study is asking and answering questions about the text. Let's ask some questions.

Are there any literary/structural observations?

“**I ask then**” implies that his upcoming question is a result of the prior passages (continuing his argument).

Paul quotes several Old Testament passages to back up his points as well—using Elijah and David as examples this time. (It seems to me Paul is covering a very large number of Old Testament Jewish heroes in his arguments.)

What do the words mean?

1 I ask [present active indicative], **then, has God rejected** [aorist middle (Robertson) indicative; to **push** off, to reject, **cast** away, put away from, thrust away from] **his people? By no means** [second aorist active optative (possibility (more remotely possible than subjunctive)); to become, to come into existence, begin to be, receive being; same phrase used in **Romans 3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11!** **For I myself am** [present middle indicative] **an Israelite, a descendant** [sperma; seed, offspring, remnant, issue; same word used in **Romans 1:3; 4:13, 16; 9:7** (twice), **29**] **of Abraham, a member of the tribe** [offshoot, race, clan, kindred, tribe] **of Benjamin** [Jacob's twelfth son]. **2 God has not rejected** [aorist active indicative; to push off, to reject, cast away, put away from, thrust away from; same word used in **Romans 11:1**] **his people whom he foreknew** [to know beforehand, foresee, foreknow, ordain, know before; same word used in **Romans 8:29**]. **Do you not know** [perfect active indicative; see, know] **what the Scripture says** [lego; present active indicative] **of Elijah, how he appeals** [present active indicative; chance upon, confer with, entreat, deal with, make intercession; same word used in **Romans 8:27, 34**] **to God against Israel?** [**1 Kings 19**] **3 “Lord** [kyrios], **they have killed** [aorist active indicative; put to death, killed, slayed; same word used in **Romans 7:11**] **your prophets** [foretellers, inspired speakers, poets, prophets; same word used in **Romans 1:2; 3:21**], **they have demolished** [aorist active indicative; undermined, destroyed, dug down, ruined] **your altars** [places of sacrifice, altars], **and I alone am left** [aorist passive (Robertson) indicative; left, left under, left behind, remain, survive], **and they seek** [present active indicative; seek, worship, plot,

desire, endeavor, enquire, require, seek after; same word used in [Romans 2:7; 10:3, 20](#)] **my life** [*psyche*; breath, spirit, soul].” **4 But what is** [present active indicative] **God's reply** [divine response, revelation, answer of God] **to him? “I have kept** [second aorist active indicative; forsaken, left, reserved] **for myself seven thousand men who have not bowed** [aorist active indicative; bent, bowed] **the knee to Baal** [a Phoenician deity used as a symbol of idolatry].” **5 So too at the present time** [occasion, proper time, opportunity, season, time, while; same word used in [Romans 3:26; 5:6; 8:18; 9:9](#)] **there is** [second perfect active indicative] **a remnant** [**remainder**, remnant], **chosen** [selection, chosen, election; same word used in [Romans 9:11](#)] **by grace** [*charis*; graciousness, acceptable, benefit, favor, gift, gracious, grace, joy, liberality, pleasure, thanks, thankworthy; same word used multiple times in [Romans](#)]. **6 But if it is by grace** [*charis*], **it is no longer on the basis of works** [works, toil, labor]; **otherwise grace** [*charis*] **would no longer be** [present middle indicative] **grace** [*charis*].

To give you a flavor of what Paul wrote in the original, here is a literal transliteration of [Romans 11:6](#) (brackets indicate distinct words): [If/whether]

[but/and/also/moreover/now] [grace] [no longer] [from/out of/after] [works/toil/labor]

[because/else/for/otherwise/since/when] [the/this/that/one/he/she] [grace]

[but/and/also/moreover/now] [to cause to be/to become] [grace]

7 What then? Israel failed to obtain [second aorist active indicative; obtain, chance upon, attain] **what it was seeking** [present active indicative; desire, enquire, seek after, seek for, search for, demand, crave]. **The elect** [selection, chosen, election; same word used in [Romans 9:11; 11:5](#)] **obtained** [second aorist active indicative; obtain, chance upon, attain; same word used earlier in [Romans 11:7](#)] **it, but the rest** [other, which remain, remnant, residue, rest, remaining ones; same word used in [Romans 1:13](#)] **were hardened** [aorist passive (Robertson) indicative; blinded, hardened, petrified, indurated (render stupid or callous); [Robertson's New Testament Word Pictures: to cover with thick skin](#)], **8 as it is written** [perfect middle indicative] [[Deuteronomy 19:4; Isaiah 29:10; 6:9](#)],

“God gave [aorist active indicative] **them a spirit** [*pneuma*] **of stupor** [slumber, **prickling** (sensation, as of the limbs asleep), stupor, lethargy],

eyes [*ophthalmos*; vision, eyes, sight, envy (from the jealous side glance); same word used in [Romans 3:18](#)] **that would not see** [present active infinitive; look, behold, beware, lie, look on, perceive, regard, see, take heed; same word used in [Romans 7:23; 8:24, 25](#)]

and ears that would not hear [present active infinitive; hear, give in the audience of, come to the ears, be noised, be reported, understand; same word used in [Romans 10:14](#) (twice), [18](#)],

down to this very day.”

9 **And David says** [present active indicative] [**Psalm 69:23; 34:8; 28:4**],

“Let their table [bank (a counter for money or a broker’s office for loans at interest), meat (a table or stool that a meal would be served on), table] **become** [aorist middle imperative] **a snare** [snare, trap, trick, temptation] **and a trap** [trap, destruction],

a stumbling block [*skandalon*; snare, occasion to fall, offence, thing that offends, stumbling-block; same word used in **Romans 9:33**] **and a retribution** [recompense, requital] **for them;**

10 **let their eyes** [*ophthalmos*; vision, eyes, sight, envy (from the jealous side glance); same word used in **Romans 3:18; 11:8**] **be darkened** [aorist passive (Robertson) imperative; **obscured**, darkened; same word used in **Romans 1:21**] **so that they cannot see** [present active infinitive; look, behold, beware, lie, look on, perceive, regard, see, take heed; same word used in **Romans 7:23; 8:24, 25; 11:8**],

and bend [aorist active imperative; bow down, bend together, afflict] **their backs forever.”**

Are there any repeated words?

Rejected, grace,

What are some observations of the text?

1 I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. 2 God has not rejected his people whom he foreknew [**Robertson’s New Testament Word Pictures: The nation of Israel was God’s chosen people and so all the individuals in it could not be cast off**]. **Do you not know** [side note: KJV: **“Wot ye not?”** Great example of completely archaic word choice necessitating a more modern translation] **what the Scripture says of Elijah, how he appeals to God against Israel?** 3 **“Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life.”** 4 But what is God's reply to him? **“I have kept for myself seven thousand men who have not bowed the knee to Baal.”** 5 So too at the present time there is a remnant, chosen by grace [**Robertson’s New Testament Word Pictures: The election is all of God**]. 6 But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace. [**Hughes: Paul explains that they have been judicially hardened because they persist in the pattern of works, thinking they can make themselves righteous**]

7 What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, 8 as it is written,

**“God gave them a spirit of stupor,
eyes that would not see**

and ears that would not hear,
down to this very day.”

9 And David says,

“Let their table become a snare and a trap,
a stumbling block and a retribution for them;

10 let their eyes be darkened so that they cannot see [This reminds me of the times when Jesus would tell His disciples that His teachings were not for everyone and that not all would understand],

and bend their backs forever.”

Apply (What is the point?)

1. There **is** an Israeli remnant (who will be saved)
2. God’s choice is based on **grace** (not works)
3. God **hardens** some

Personalize (What do we do with that?)

1. **Evangelize** Israelis (since we know at least some of it will be effective)
2. Stop preaching **works** (instead preach grace)
3. _____ (for Jim: don’t apologize to pagans or believers for the hard things God does)

Next week: Gentiles Grafted In (11:11-24)

11 So I ask, did they stumble in order that they might fall? By no means! Rather, through their trespass salvation has come to the Gentiles, so as to make Israel jealous.

12 Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean!

13 Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry 14 in order somehow to make my fellow Jews jealous, and thus save some of them. 15 For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? 16 If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches.

17 But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree, 18 do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you. 19 Then you will say, “Branches were broken off so that I might be grafted in.” 20 That is true. They were broken off

because of their unbelief, but you stand fast through faith. So do not become proud, but fear. 21 For if God did not spare the natural branches, neither will he spare you. 22 Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness. Otherwise you too will be cut off. 23 And even they, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again. 24 For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree.

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: [Romans](#) (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read ([Romans](#))
- Talk (about [Romans](#)—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Quotes & Observations

Amy Valovcin (Hughes)

Vss 6-7: Paul explains that they have been judicially hardened because they persist in the pattern of works, thinking they can make themselves righteous.

Where would we be if grace was no longer grace?

God has a plan for His people—and that He has the power to bring it about.

God has not turned His back on us and He has a plan for us.

Some of the Pharisees could not understand what Jesus was saying because they had not appropriated the truth of God they had already received. This is a warning for all of us to never hear the Word of God without responding.

The reason some may doubt, fear or question, could be because they have hardened themselves to see God's plan and the grace that it will bring.

Jessica Norris (Kroll)

I love how Kroll sums up this chapter: **Though the Jews do not believe in Christ, God still has a remnant who trust him as Savior. And though the Jews are God's natural branches, they have only temporarily been broken off of the tree of blessing. Gentiles have been grafted into that tree but will someday be broken off and judged. When God has completed His work with the Gentiles, the Jews will again come into favor and receive Christ the Deliverer as their Savior. All things will work for the glory of God!**

I really like the analogy with the branches being temporarily broken off and the Gentiles have been grafted.