

**Romans**  
Lesson 14  
**11:1 to 11:36**

**Romans 11**

1 I ask then: Did God reject his people? By no means! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin. 2 God did not reject his people, whom he foreknew. Don't you know what the Scripture says in the passage about Elijah—how he appealed to God against Israel: 3 "Lord, they have killed your prophets and torn down your altars; I am the only one left, and they are trying to kill me"? 4 And what was God's answer to him? "I have reserved for myself seven thousand who have not bowed the knee to Baal." 5 So too, at the present time there is a remnant chosen by grace. 6 And if by grace, then it is no longer by works; if it were, grace would no longer be grace.

7 What then? What Israel sought so earnestly it did not obtain, but the elect did. The others were hardened, 8 as it is written:

"God gave them a spirit of stupor,  
eyes so that they could not see  
and ears so that they could not hear,  
to this very day." 9 And David says:

"May their table become a snare and a trap,  
a stumbling block and a retribution for them.

10 May their eyes be darkened so they cannot see,  
and their backs be bent forever."

1. Could it seem to some that God has rejected his people?  
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2. What does the passage about Elijah have to do with knowing whether God rejected his people?  
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3. Would it have seemed to Elijah that God's people had rejected him?  
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4. How was God's perspective different from Elijah's perspective?  
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5. What does remnant mean?  
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6. Why had this remnant been chosen by grace?  
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7. Did the people of Israel expect to be chosen by grace?  
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8. How was Abraham chosen to be the father of many nations?  
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9. Why can't it be that the remnant was chosen a little by grace and a little by works?  
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10. What was it that Israel did not obtain?  
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11. Who are the elect?  
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12. What happened to those that did not obtain that which they sought?

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13. Why would God give anyone a spirit of stupor, eyes that can not see and ears that cannot hear?

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14. Why did David ask that their eyes be darkened? (Psalms 69:18-28)

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11 Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious. 12 But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their fullness bring!

13 I am talking to you Gentiles. Inasmuch as I am the apostle to the Gentiles, I make much of my ministry 14 in the hope that I may somehow arouse my own people to envy and save some of them. 15 For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead? 16 If the part of the dough offered as firstfruits is holy, then the whole batch is holy; if the root is holy, so are the branches.

17 If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, 18 do not boast over those branches. If you do, consider this: You do not support the root, but the root supports you. 19 You will say then, "Branches were broken off so that I could be grafted in." 20 Granted. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but be afraid. 21 For if God did not spare the natural branches, he will not spare you either.

22 Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off. 23 And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again. 24 After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will these, the natural branches, be grafted into their own olive tree!

15. What has been the result of the majority of the Israelites stumbling?

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16. What effect is brought about by salvation coming to the Gentiles?

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17. Who has the transgression of Israel enriched?

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18. What will be even more enriching?

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19. What was one of the things Paul hoped to do through his ministry to the Gentiles?

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20. What did Paul expect as a result of arousing the Israelites to envy?

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21. What are the two things that Paul sees the remnant as being?

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22. What is it that you do with part of the dough?

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23. What was the effect obtained by consecrating the firstfruits?

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24. What characteristic do the branches receive or inherit from the root?
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25. Does the fact that the remnant is these two things guarantee us that God has not rejected his people?
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26. What has happened to some of the branches?
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27. Who are like a wild olive shoot?
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28. What benefit is there to being grafted into the root?
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29. What is the branch that is grafted in not supposed to do in relation to the natural branches?
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30. What is the dependency relationship between the root and the branches?
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31. What would be one reason to think of yourself as better than the branches that were cut off?
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32. What is the key to being cut off or not being cut off?
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33. What is the attitude we should have?
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34. What is the attitude we should not have?
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35. What are the two characteristics of God that we should consider?
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36. Why does God have these two almost contradictory characteristics?
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37. What do the branches that were cut off have to do to be grafted in again?
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38. What is the difference between grafting in a Gentile and grafting in an Israelite?
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25 I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in. 26 And so all Israel will be saved, as it is written:

"The deliverer will come from Zion;  
he will turn godlessness away from Jacob.

27 And this is my covenant with them  
when I take away their sins."

28 As far as the gospel is concerned, they are enemies on your account; but as far as election is concerned, they are loved on account of the patriarchs, 29 for God's gifts and his call are irrevocable. 30 Just as you who were at one time disobedient to God have now received mercy as a result of their disobedience, 31 so they too have now become disobedient in order that they too may now receive mercy as a result of God's mercy to you. 32 For God has bound all men over to disobedience so that he may have mercy on them all.

33 Oh, the depth of the riches of the wisdom and knowledge of God!  
How unsearchable his judgements,

and his paths beyond tracing out!  
34 "Who has known the mind of the Lord?  
Or who has been his counselor?"  
35 "Who has ever given to God,  
that God should repay him?"  
36 For from him and through him and to him are all things.  
To him be the glory forever! Amen.

39. What is it that we should not become?

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40. Has all of Israel been hardened?

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41. How long are the Israelites who are hardened going to remain hardened?

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42. What is meant by the "full number of the Gentiles"?

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43. How many Israelites are going to be saved once the full number of the Gentiles enter?

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44. How can we explain that the Israelites are at the same time both enemies and beloved of God?

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45. What things of God are irrevocable?

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46. What have those of us who are believers received from God?

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47. What will those who are disobedient now receive?

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48. Why will they receive mercy?

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49. In what sense did God bound all men over to disobedience?

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50. What does God now have towards all?

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51. Can we search out the judgements of God or trace his paths?

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52. Can we partially know the mind of God?

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53. Could we give God some advice or counsel? (Does that stop us from trying?)

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54. Does God owe anybody anything?

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55. Is there anything that has not come from God?

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56. For whom do all things exist?

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