

## **Romans Chapter 11**

### **Israel's Restoration**

#### **A. The Rejection of Israel's is only partial - there is a Remnant, (11:1-10)**

##### **1. Israel was disobedient (10:21) (v.1a-b)**

- a. Is all Israel rejected? (v.1a)
- b. God forbid! (v.1b)

##### **2. Paul himself was part of the remnant (v.1c)**

##### **3. God's foreknowledge (\*\*\*) See below(\*\*\*) guarantees a remnant (v.2a)**

##### **4. Elijah's days had a remnant (v.2b-4)**

- a. Elijah's mistake: He felt he was the only faithful believer in all Israel (v.3)
- b. God's assurance to Elijah: There is a godly remnant (God had reserved to Himself a remnant) (v.4)

##### **5. There is a remnant (Election) at this present time - a strong assertion (v.5)**

##### **6. God's grace assures a remnant (v.6-10)**

- a. Israel did not obtain righteousness, but the chosen (elect) few did (v.7)
- b. Israel is accused by Scripture (v.8-10)
  - 1) Of being drowsy (Slumber given by God) (v.8)  
De 29:4; Isa 6:9; 29:10; Jer 5:21; Eze 12:2; Mt 13:14; Joh 12:40;
  - 2) Of being worthy of judgment (v.9)
  - 3) Of being blinded (v.10)

#### **B. The Rejection of Israel's is Not Final—There is to be a Restoration, 11:11-16**

##### **1. God has overruled Israel's stumbling over Christ (v.11-12)**

- a. God opened salvation to the Gentiles (v.11a)
- b. God stirs the Jews to be restored (v.11b)
- c. God assures the glorious restoration of Israel and a rich blessing for the whole earth (v.12)

**2. Paul tries to stir the Jews to be saved (v.13-15)**

- a. By magnifying his ministry to the Gentiles (v.13)
- b. Paul's purpose (v.14-15)
  - 1) To stir some to be saved (v.14)
  - 2) To bring about the restoration, the great climax of history (v.15)

**3. The forefathers, that is, the patriarchs, give a heritage of holiness (v.16)****C. The Rejection of Israel's Heart is a Warning to Other Nations, 11:17-24****1 A parable of the olive tree (v.17)**

- a. Some branches are broken off: Jews (v.17a)
- b. Some wild branches are grafted in: Gentiles (v.17b)

**2 Do not be arrogant (v.18)**

- a. Gentiles are wild and are grafted in (v.18a)
- b. Gentiles are not the root (v.18b)

**3 Fear complacency and unbelief (v.19-21)**

- a. Israel was rejected because of unbelief (v.20a)
- b. The Gentiles stand by faith - not by any merit (v.20b)
- c. God is less likely to spare unnatural branches (v.21)

**4 Take a sharp look at the goodness and severity of God (v.22)**

- a. God was severe to those who fell (v.22a)
- b. God is good to the steadfast (v.22b)

**5 The restoration is a probable event (v.23-24)**

- a. If unbelief is removed (v.23a)
- b. "God is able..." (v.23b) EZ 36:26
- c. The grafting of a natural branch (the Jews) is more likely than the calling of the Gentiles (v.24)

**D. The Restoration of Israel 11:25-32****1. God's great revelation about the Jews (v.25-26a)**

- a. Was a mystery (v.25a)
  - b. Israel's blindness is only partial: "In part" (v.25b)
  - c. Israel's blindness is only temporary (v.25c-26a)
    - 1) Until the fulness of the Gentiles is come (v.25c)
    - 2) All Israel shall be saved – by God's Sovereignty (v.26a)
2. **The Promise of Scripture - God's Deliverer, Jesus Christ, shall turn Israel God's Sovereignty (v.26b-27)**
  3. **God's pleasure with Israel's forefathers (v.28-29)**
    - a. God loves Israel (Election) because of the great faith of their forefathers (v.28)
    - b. God is unchangeable: He shall fulfill His will (Calling) for Israel (v.29)
  4. **The believer's (Gentile & Remnant) mercy and witness to the Jews (v.30-31)**
  5. **God's holiness and mercy to all – Jews & Gentiles (v.32)**

#### **E. God's glorious plan for the world (v.33-36)**

1. **His plan includes His wisdom and knowledge, His judgments and ways (v.33)**
2. **No man can grasp God's plan (v.34)**
3. **No man can earn God's gift (v.35)**
4. **God alone is the source, the channel, and the end of all things (v.36)**

#### **\*\*\* Foreknowledge\*\*\*:**

Believers are those God foreknew. This does not mean simply that God foreknows *what* believers will do, but that God foreknows *them*. Nor does divine foreknowledge merely mean an awareness of or acquaintance with an individual. Instead it means a meaningful relationship with a person based on God's choice (cf. Jer. 1:4-5; Amos 3:2) in eternity before Creation. "He chose us in Him before the Creation of the world" (Eph. 1:4).

This eternal choice and foreknowledge involves more than establishing a relationship between God and believers. It also involves the goal or end of that relationship: **Those God foreknew He also predestined to be conformed to the likeness of His Son** (cf. 1 John 3:2). The entire group that is brought into relationship with God in His eternal plan by divine foreknowledge and choice is **predestined** (proōrisen, "predetermined"; cf. Eph. 1:5, 11). God determined beforehand the believers' destiny, namely, conformity to

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the image of Jesus Christ. By all saints being made like Christ (ultimate and complete sanctification), Christ will be exalted as **the Firstborn among many brothers**. The resurrected and glorified Lord Jesus Christ will become the Head of a new race of humanity purified from all contact with sin and prepared to live eternally in His presence (cf. 1 Cor. 15:42-49). As the “Firstborn” He is in the highest position among others (cf. Col. 1:18).

Between the start and finish of God’s plan are three steps: being **called** (cf. Rom. 1:6; 8:28), being **justified** (cf. 3:24, 28; 4:2; 5:1, 9), and being **glorified** (cf. 8:17; Col. 1:27; 3:4), and in the process not a single person is lost. God completes His plan without slippage. “Glorified” is in the past tense because this final step is so certain that in God’s eyes it is as good as done. To be glorified is another way of saying that God’s children will be “conformed” to His Son; and that is God’s ultimate “purpose.” No longer will they “fall short of the glory of God” (Rom. 3:23). (BKC)

#### Bibliography:

The Bible Knowledge Commentary, Walvoord & Zuck. The Bible Exposition Commentary, Warren Wiersbe; ROMANS, The Gospel of God’s Grace, Alva McClain; Romans Verse By Verse, William Newell; Romans - Preachers Outline and Sermon Bible - Commentary,