McCoy Memorial Baptist Church

DATE: April 21, 2021

Wednesday Class: “Romans: God’s ***Good News*** for the World”

TEXT: Romans 11:1-32

INTRODUCTORY OBSERVATIONS:

1. Theme:

“God did not reject His people, whom he foreknew” (vs. 2a; **compare** 28b-29, and 3:3-4)

1. Outline:
2. Israel’s rejection is not \_\_\_\_\_\_\_\_\_\_\_\_\_\_ (vss. 1-10)

God’s always had a remnant among Abraham’s desc. through whom He will fulfill His promises.

1. Israel’s rejection is not \_\_\_\_\_\_\_\_\_\_\_\_\_\_ (vss. 11-24)

“Not at all”. God has a bigger purpose; He will overrule their fall/rejection. His purpose is that as a result of their fall, salvation might come to the Gentiles, thus provoking Israel to envy. This envy is designed to bring Israel back to God eventually.

1. Israel’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (vss. 25-32)

Their future national conversion is confirmed by Scripture (vss. 26b-27; fr. Isa. 59:20-21). Israel’s restoration is root in God’s unswerving faithfulness to his promise and his election (vss. 28-29).

1. Target Audience: “I am speaking to \_\_\_\_\_\_\_\_\_\_ Gentiles” (vs. 13)

All second person pronouns in verses 13-32 refer to Gentiles. “You” appears \_\_\_\_\_\_\_\_\_\_\_\_ times.

1. Purpose:

To stifle the trend among Gentile Christians to “\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_” the Jews (vss. 18, 20, 25)

**ISRAEL’S REJECTION IS NOT** \_\_\_\_\_\_\_\_\_\_\_\_\_\_ (vss. 1-10)

Has God rejected his people? “By no means!” What evidence is offered to support his strong negation?

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (vs. 1b). Paul himself (a Jew) was proof (cp. 1 Tim. 1:13).
2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (vs. 2a). See vss. 28b-29 and 3:3-4 (cp. Rom. 8:28-30).
3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (vss. 2b-4). See 1 Kings 19:10, 14, 18.
4. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (vss. 5-10).

**“So too” =** as in Elijah’s day, so it was in Paul’s day. Despite widespread apostasy, a remnant remained.

In vss. 5-10 Paul divided the descendants of Israel (Jacob) into two groups:

1. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ group called “the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” (vss. 5-6; “elect”, vs. 7).
2. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ group called “the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_” (or “the rest”).

**ISRAEL’S REJECTION IS NOT** \_\_\_\_\_\_\_\_\_\_\_\_\_\_ (vss. 11-24)

1. Instructions about Israel (to Gentiles). You, Gentiles, listen up! (vss. 11-16)
2. Israel’s fall is \_\_\_\_\_\_\_\_\_ permanent (11a).

“Did they stumble so as to fall beyond recovery?” Was this the only purpose?

1. Israel’s sin has been \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (11b). See 11:30-31 and 8:28-30.

Israel’s fall is tragic; but has been used by God in the accomplishment of a greater purpose.

1. Israel’s restoration will result in \_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_ riches for the world (12-15).

“Their fullness” is explained in verses 25-27.

**NIV Study Bible Note on 11:15:** *The sequence of redemptive events is: The “transgres-sion” & “loss” (vs. 12) of Israel* ***leads******to*** *the salvation of the Gentiles, which* ***leads******to*** *the jealousy or envy of Israel, which* ***leads******to*** *the “fullness” (vs. 12) of Israel when the hard-ening is removed, which* ***leads******to*** *even more riches for the Gentiles.*

This “chain of blessing” is a chain with 3 links: (1) from Israel to the Gentiles; (2) from the Gentiles back to Israel; (3) from Israel to the Gentiles again.

This “chain of blessing with 3 links” by which God’s blessing oscillates between Israel and the Gentiles is at the heart of this entire section (vss. 11-31).

1. Israel’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is guaranteed by its “past” (16).

Israel “past” = God’s covenant with Abraham, expanded in the Land, Davidic, & New covenants.

2. Warnings for Gentiles (vss. 17-24)

Here in these verses Paul expands the root and branches metaphor just used in verse 16b.

1. Paul’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_
2. The root of the tree (a cultivated olive tree) is Abraham and the unconditional coven-ant God made with him (vs. 16). “Root” = ethnic Israel desc. through Isaac and Jacob.
3. Some of the branches have been broken off, referring to unbelieving Jews (17a). The branches remaining = the remnant of believing Jews (6b with 2:28-29).
4. Now “a shoot” from a wild olive tree is grafted in, referring to the Gentiles (17b-23).
5. The once-removed natural branches will someday be grafted back in, referring to the future repentant Israel (24).
6. Paul summarized all this (actually verses 11-24) in verses 25-27.
7. Paul’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
8. He warns against \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (17, 18)

“You do not support the root, but the root supports you.” Thank God for Israel.

1. He warns against \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (19)

Gentile advantage is the result, not the cause, of Israel’s rejection.

1. He warns against \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (20-24)

You Gentiles, don’t think that you are going to be in this position forever!

1. The prophetic future of the Gentiles is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
2. The prophetic future of the Jews is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (vss. 25-27).

**ISRAEL’S** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ **IS** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (vss. 25-32)

What Paul has been writing about in chs. 9-11; namely, Israel’s corporate stumbling which is tempor-ary, not permanent; this he now calls a “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_”.

1. Paul’s Profound Mystery. It has three components:
2. Israel’s hardening (her “rejection” vs. 15) is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (vs. 25).

“Israel has experienced a hardening in part” (vss. 1-10; esp. 5-7)

1. Israel’s hardening (her “rejection” vs. 15) is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (vs. 25).

“Until the full number of the Gentiles has come in” (vss. 11-24). When this happens, when the full number of the Gentiles has come in, then God will cause a revival of faith within Israel.

1. Israel’s salvation (her “fullness”) is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (vss. 26-32).

“And so (in this way) all Israel will be saved” [“all Israel” = the great majority of Jews at the end of the Great Tribulation]. Just as there was national rejection of the Christ when He came the 1st time; so there will be national conversion when He comes the 2nd time. This prediction . . .

1. Is confirmed by God’s \_\_\_\_\_\_\_\_\_\_\_\_\_ (vss. 26b-17).

Paul quotes Isaiah 59:20, 21 & 27:9. (Israel’s national conversion comes thru the promised Messiah (deliverer) and thru the promised Covenant (Jer. 31:31-37; Zech. 12:10-13:6).

1. Is rooted in God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (vss. 28, 29).

God will keep the unconditional covenant he made with Abraham (Gen. 15). Its promises are expanded in the unconditional Land Covenant, the Davidic Covenant, & New Covenant. The Abrahamic Covenant is the fountainhead of all Bible prophecy.

1. Manifests God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to all people (vss. 30-32).

“The chain of blessing with 3 links” ricochets from Israel to the Gentiles, from the Gentiles back to Israel, and from Israel to the Gentiles again.

1. Paul’s Practical Purpose (vs. 25). I do not want you to be “ignorant” or “conceited.”

Concluding Thoughts:

1. The Jew (ethic Israel) is currently hardened (28a), but ultimately beloved (28b-29; 2a).

*Thank God for Israel.*

1. The Gentile is spiritually honored, but personally undeserving (12a, 15).

*Thank God for His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (see 2 Pet. 3:9 and 3:15a).*

**TO GOD BE THE GLORY** (11:33-36)

This doxology draws a clear line between the doctrinal section (chs. 1-11) and the final five chap-ters on Christian duty (chs. 12-16). For eleven chapters the apostle Paul has been giving his com-prehensive account of the gospel. Before he continues to outline the practical implications of the gospel, he falls down before God and worships!

Thoughts on worship:

It is important to note from Romans 1:1-11:32 that theology (our belief about God) and doxology (our worship of God) should never be separated.

1. There can be no \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ without \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

APPLICATION: The indispensable place of Scripture in . . .

* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. There can be no \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ without \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

There is something fundamentally flawed about a purely \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ interest in God.

1. “Beware equally of an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ theology and of an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ devotion” (Bishop Handley Moule at the end of the 19th century).

*Paul begins with . . .*

**THREE** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_(vs. 33)

1. God’s wisdom and knowledge are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_!

“Wisdom directs all things to the best end; knowledge knows that end and issue.”

1. God’s judgments are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_!

God’s paths = what He does and where He goes. God’s paths are His method by which He carries all His decrees, plans, and judgments into effect.

1. God’s paths are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_! Compare Deuteronomy 29:29.

*Paul continues with . . .*

**TWO OLD TESTAMENT** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (vss. 34-35)

1. Verse 34 is a quote from Isaiah 40:13. It shows that . . .

God is the sole \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of His wise plan!

1. Verse 35 is a quote from Job 41:11. It shows that . . .

God takes sole \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for His acts!

*Paul concludes with . . .*

**A THEOLOGICAL** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (vs. 36)

“For from Him and through Him and to Him are all things.”

1. God is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ from which “all things” come.
2. God is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ by which “all things” happen.
3. God is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ toward which “all things” are moving.