

LESSON 23: ROMANS 11:1-32

The Remnant

1. What proofs does Paul present to show that God has not rejected Israel as a whole but only those who will not believe (11:1-5)? What insures the remnant will receive God's blessings?
2. What division has occurred in Israel? What is the experience of each part of the nation?
3. Why, when, and how does God "harden" people (v. 7)? See Isaiah 6:9-13 and Mark 6:52.
4. Why is Paul confident that Israel's rejection of Jesus Christ is not unanimous and not permanent (vv. 11-15)?
5. What have been the results of Israel's failure to embrace the gospel? How will the anticipated repentance and acceptance of Jesus Christ by the Jews affect the world? What was the intended impact of Paul's ministry on the Jews?
6. What is the point of the olive tree illustration (vv. 17-24)? How many branches are broken off? Why? In addressing the issue of how the Gentile Christians should respond to the Jews, what attitudes does Paul discourage? What attitudes does he encourage?
7. Should we make it a point to pray specifically for the salvation of Israel? Why?

8. In the Scriptures, what is a “mystery” (v. 25)? Why do you think the Holy Spirit uses mysteries? What is the “mystery” Paul speaks of in these verses (vv. 25-27; compare with Mark 13:10; Luke 21:23-24; and Revelation 7:1-8)?

9. There are at least three ways to interpret “all Israel” in verse 26. First, as total number of the elect, both Jews and Gentiles, of every generation; second, as the total number of elect Jews of every generation; third, as the great majority of the Jews of the final generation. Which is your view? Defend it.

10. How will “all Israel” be saved?

11. How are the Jews “enemies” on the account of the Gentiles (v. 28)? What dual position do the Jews have at the present time? Why are they still loved?

12. What does Paul say about both the Jews and Gentiles in verses 30-32?

13. What are the conditions which put God’s mercy into effect? (See Romans 10:12-13).

14. By what truths is Paul overwhelmed in this doxology (vv. 33-36)? Why is this doxology an appropriate conclusion to this entire section from 9:1 through 11:32?