

¹I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

²God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying,

See: [1st Kings 19:1-18](#)

³"*Lord, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life*"?

⁴But what does the divine response say to him? "*I have reserved for Myself seven thousand men who have not bowed the knee to Baal.*"

⁵Even so then, at this present time there is a remnant according to the election of grace.

Before leaving verses 5 and 6, we should make a few more observations regarding the word "remnant." The Bible has always taught the salvation of only a *remnant* (small part)." In the days of Noah, out of the thousands on the earth, only eight (a tiny number, a remnant) were saved (1 Pet. 3:20). When Sodom and Gomorrah were destroyed, only Lot and his two daughters (a few, a remnant) survived (Gen. 19:15-26). After the Jews were taken into captivity, only a remnant returned (see Is. 10:21). In the New Testament, Jesus foretold that many will be lost while only a few (a remnant) will be saved (Mt. 7:13, 14). Revelation describes God's people as "the remnant" , which keep the commandments of God" (Rev. 12:17; KJV). As we struggle with certain passages in this chapter, we need to keep in mind this important truth: Only a *remnant* will be saved. This has always been true; it will always be true. **Truth For Today Commentary** --- David L. Roper pg. 193-194

⁶And if by grace, then *it is* no longer of works; otherwise grace is no longer grace. But if *it is* of works, it is no longer grace; otherwise work is no longer work.

Verse 6: For a thing to be by grace means that it is not earned. Hence, Paul says that if salvation is by grace, it is not by works - that is, it is *not earned* by works. If it is earned by works, then it is not by grace. People accept God's grace by meeting the conditions he set to obtain it. The conditions we meet for forgiveness do not earn salvation; hence, they are not the works of which Paul speaks. When Paul speaks of "works" in Romans, he has reference to perfect law-keeping. This is what would be required in order to earn salvation and eliminate grace. *Paul is not saying that there are no conditions to be met; he is saying that salvation is not earned by works so as to exclude grace.* **Romans** A Study by Johnny Stringer – P.63

Consider: [Romans 1:5](#), [Romans 6:17-18](#), [Romans 16:26](#), [Ephesians 2:8-10](#) & [Titus 2:11-12](#)

⁷What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded.

⁸Just as it is written: "*God has given them a spirit of stupor, Eyes that they should not see And ears that they should not hear, To this very day.*"

*God has given them a spirit of stupor --- Why - **Romans 10:21** But to Israel he says: "All day long I have stretched out My hands To a disobedient and contrary people."*

⁹ And David says: "*Let their table become a snare and a trap, A stumbling block and a recompense to them.*"

Psalm 69:22-23

¹⁰ *Let their eyes be darkened, so that they do not see, And bow down their back always."*

¹¹ I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation *has come* to the Gentiles.

Romans 11:11 (NIV) 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.

v.11- By the nation's rejection of Jesus they "stumbled" at the stumbling stone (9:31). The word "fall" (*pipto*) means "to fail of participating in, miss a share in, the Messianic salvation" (Thayer, 511). The question literally asks, "when they crucified Jesus Christ, did they lose all hope of salvation?" The answer is the strongest possible expression in the Greek, "God forbid" or certainly not! (See notes on this expression in 6:2, 15; 7:7,13).

Romans "Salvation by the System of Faith" by Robert Harkrider p.139

¹² Now if their fall *is* riches for the world, and their failure riches for the Gentiles, how much more their fullness!

¹³ For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry,

¹⁴ if by any means I may provoke to jealousy *those who are* my flesh and save some of them.

In verses 13 and 14, Paul again expressed the hope that, when Jews saw Gentiles enjoying the benefits of the messianic kingdom, they would be filled with "jealousy" (an *intense* desire) to have the same blessings-and so be moved to faith in Jesus (see comments on 11:11). He did not anticipate a wholesale conversion of Jews, but he did hope to "save some" (1 Cor. 9:20,22). **Truth For Today Commentary** --- David L. Roper pg. 200

¹⁵ For if their being cast away *is* the reconciling of the world, what *will* their acceptance *be* but life from the dead?

¹⁶ For if the firstfruit *is* holy, the lump *is* also *holy*; and if the root *is* holy, so *are* the branches.

¹⁷ And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree,

¹⁸ do not boast against the branches. But if you do boast, *remember that* you do not support the root, but the root supports you.

¹⁹ You will say then, "Branches were broken off that I might be grafted in."

²⁰ Well *said*. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear.

²¹ For if God did not spare the natural branches, He may not spare you either.

²² Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in *His* goodness. Otherwise you also will be cut off.

Romans 2:4-11 (NKJV) ⁴ Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance? ⁵ But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God, ⁶ who "*will render to each one according to his deeds*": ⁷ eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; ⁸ but to those who are self-seeking and do not obey the truth, but obey unrighteousness--indignation and wrath, ⁹ tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek; ¹⁰ but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. ¹¹ For there is no partiality with God.

²³ And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.

²⁴ For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who *are* natural *branches*, be grafted into their own olive tree?

²⁵ For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.

b. The reason that "blindness in part is happened to Israel" was explained in 11:7-10. When God replaced the system of works through perfect law-keeping with a system of salvation by grace through faith in Christ, the Jews became hardened in unbelief. Only a remnant had received the gospel and thereby were saved according to the election of grace, 11:5; 9:27.

c. "Until the fullness of the Gentiles be come in" refers to the time when the spiritual blessings of God were made available to Gentiles. The Greek word translated "fullness" (*pleroma*) is used in v.12 to describe a time when Jews would be converted to Christ, and that same meaning fits here also. "A partial hardening has happened to Israel" (NASV) until salvation was preached and received by the Gentiles. Their "blindness" caused them to crucify Christ and thereby make salvation possible for Gentiles (v. 11). Perhaps now they can see in believing Gentiles that Jesus really is the Christ, and maybe some Jews will begin to accept the truth. By their hardness of heart the Jews stood in the same spiritual condition of unbelief as the Gentiles had stood (v.32). Both Jew and Gentile were lost; both needed forgiveness of sins, Rom. 3:23. But the salvation of both must be upon the same conditions, Rom. 1:16-17. The thought woven throughout this context is that perhaps when the Jews saw the blessings that God bestowed upon believing Gentiles, "some" Jews might be aroused to emulate them (v. 14).

Romans "Salvation by the System of Faith" by Robert Harkrider p.146

²⁶ And so all Israel will be saved, as it is written: "*The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob;*

26 And so (*[houto]*, adverb of manner meaning "in this way" [as explained in preceding verses]) all Israel will be saved. Salvation is available to Israel as a whole, but Paul is certainly not saying each individual Jew would take advantage of the offering. This verse is climactic and must be interpreted in the light of all that has gone before. A "remnant" (portion remaining) of Israel would be saved "according to the election of grace" (vs.5). That election is a "choosing" of those who have an obedient faith in Jesus Christ. The Deliverer will come out of Zion (Messianic, from Isa. 59:20), to turn away ungodliness from Jacob (i.e., the descendants of Jacob).

Reading Romans by Robert F. Turner pg.89

²⁸ Concerning the gospel *they are* enemies for your sake, but concerning the election *they are* beloved for the sake of the fathers.

²⁹ For the gifts and the calling of God *are* irrevocable.

³⁰ For as you were once disobedient to God, yet have now obtained mercy through their disobedience,

³¹ even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy.

Acts 10:34-35 (NKJV) ³⁴ Then Peter opened *his* mouth and said: "In truth I perceive that God shows no partiality. ³⁵ But in every nation **whoever fears Him and works righteousness** is accepted by Him.

³² For God has committed them all to disobedience, that He might have mercy on all.

³³ Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable *are* His judgments and His ways past finding out!

God' wisdom, knowledge, and ways are incomprehensible (v. 33). We cannot know his mind except to the degree that he has chosen to reveal it to us (v. 34). No one has given God anything so as to make God a debtor to him; rather, all things are from God and he is deserving of glory and honor (vv. 35-36). **Romans** A Study by Johnny Stringer pg.68

³⁴ "*For who has known the mind of the Lord? Or who has become His counselor?*"

³⁵ "*Or who has first given to Him And it shall be repaid to him?*"

³⁶ For of Him and through Him and to Him *are* all things, to whom *be* glory forever. Amen.

Questions Romans 11

1. How does Paul answer the question, "has God cast away His people"?

Questions Romans 11

2. How does Johnny Stringer explain verse 6 and how might you incorporate **Romans 1:5, Romans 6:17-18, Romans 16:26, Ephesians 2:8-10 & Titus 2:11-12** with verse 6?

3. Where does it state, “God has given them a spirit of stupor”?
 - a. Who is being spoken of and why did God do this?

4. Who did Paul wish to provoke to jealousy? Why?

5. Who are the natural branches and who was grafted in?
 - a. What warning is given to those grafted in?

 - b. How could the natural branches be grafted in again?

6. Where does it speak of the goodness and severity of God and what lesson or lessons can we learn from this?

7. How does Robert Harkrider explain verse 26?

8. What do we learn about God from verses 33-36?

9. What will you choose to remember from this chapter?

