

1I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.¹⁵ 2God has not rejected His people whom He **foreknew**. Or do you not know what the Scripture says in *the passage about Elijah*, how he pleads with God against Israel? 3"**LORD, THEY HAVE KILLED YOUR PROPHETS, THEY HAVE TORN DOWN YOUR ALTARS, AND I ALONE AM LEFT, AND THEY ARE SEEKING MY LIFE.**" [1 Kings 19:10,14]

4But what is the divine response to him? "I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL." [1 Kings 19:18] 5In the same way then, there has also come to be at the present time a **remnant** according to *God's gracious* choice. 6But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.

7What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened; 8just as it is written,
 "GOD GAVE THEM A SPIRIT OF STUPOR,
 EYES TO SEE NOT AND EARS TO HEAR NOT,
 DOWN TO THIS VERY DAY." [Reference to Deuteronomy 29:4 and/or Isaiah 29:10]

9And David says,

"LET THEIR TABLE BECOME A SNARE AND A TRAP, AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM. 10"LET THEIR EYES BE DARKENED TO SEE NOT, AND BEND THEIR BACKS FOREVER." [Psalm 69:22-23]

1-6 Why is Paul claiming that God has not rejected His people? Will all those who were "foreknew" chosen, saved?

3 Why would Paul quote Elijah with his sad kvetch about the Lord God?

4-6 What is Paul's answer to the critic who claims God's rejection?

5 On what basis does God provide for the remnant? Why?

6 What makes the power to do righteous works no longer powerful? ~~Grace~~ or grace?

7-10 What is Paul's argument here? **Why** is he making it?

¹⁵Remember, it was rare for an Israelite to know her/his tribal ancestry. With the exception of the Levites, the Benjamites, and members of the tribe of Judah, the remainder had been scattered (diaspora) and had lost their ancestral family "tribal" identity. Given the preponderance of members of Judah in Israel after the return from exile in Babylon, Israelites became to be known as Jews, rather than "Israelites" ["wrestlers with God;" from Jacob's encounter with Elohim] or "Hebrews" [people without a country], before the promised land.

Ironically, **Judea (Yehuda)** was the early favorite as a name for modern day Israel. It was rejected, however, because under the 1947 United Nations Partition Plan, the historical mountains of Judea (including Hebron, Bethlehem, and Jerusalem) fell *outside* the proposed borders of the new Jewish state. Future Prime Minister David Ben-Gurion argued for "**State of Israel**" (*Medinat Yisrael*), thus bypassing the controversy regarding geographical references of "Judea" and/or "Zion." The vote was 7-3 only 2 days before their declaration of independence in May of 1948.

11I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation *has come* to the Gentiles, to make them jealous. **12**Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fulfillment be! **13**But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of [*sic*, “to”] Gentiles, I magnify my ministry, **14**if somehow I might move to jealousy my fellow countrymen 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 first piece of *dough* is holy, the lump is also; and if the root is holy, the branches are too.

11 Did Israel fall from grace? What benefit came to them from their transgressions of the Law?

12 Does this make their fulfillment richer or poorer? Why?

13-16 To whom is Paul speaking now? How might jealousy of the Gentiles save Israel? How will the rejection of Israel benefit the Gentiles? (16)

16 What makes “Gentiles” holy?



17 But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, **18** do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you. **19** You will say then, "Branches were broken off so that I might be grafted in." **20** Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear; **21** for if God did not spare the natural branches, He will not spare you, either. **22** Behold then the kindness and severity of God; to those who fell, severity, but to you, God's kindness, if you continue in His kindness; otherwise you also will be cut off. **23** And they also, if they do not continue in their unbelief, will be grafted in, for God is able to graft them in again. **24** For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree?

17-24 Paul explains the proper values and attitudes for the root and the branches to have toward each other. What are some examples of how his advice been ignored?

Consider the treatise, *On Jews and Their Lies*, where _____ describes Jews as a "base, whoring people, that is, no people of God, and their boast of lineage, circumcision, and law must be accounted as filth."^[1] _____ wrote that they are "full of the devil's feces ... which they wallow in like swine,"^[2] and the synagogue is an "incorrigible whore and an evil slut".^[3]

17 Are Gentiles wild? Grafted branches? And?

22 Where else does God's word talk about being "cut off?" [consider John 15:1-8, especially καθαροι used in verse 3]

24 What is Paul's central point here?



25For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise **in your own estimation**—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in;

26and so all Israel will be saved; just as it is written,
“THE DELIVERER WILL COME FROM ZION,
HE WILL REMOVE UNGODLINESS FROM JACOB.”

27“THIS IS MY COVENANT WITH THEM,
WHEN I TAKE AWAY THEIR SINS.”

28From the standpoint of the gospel they are enemies for your sake, but from the standpoint of *God’s* choice they are beloved for the sake of the fathers; **29**for the gifts and the calling of God are irrevocable. **30**For just as you once were disobedient to God, but now have been shown mercy because of **their** disobedience, **31**so these also now have been disobedient, that because of the mercy shown to you they **also** may now be shown mercy. **32**For God has shut up all in disobedience so that He may show mercy to all.

33Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! **34**For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR? [Isaiah 40:13] **35**Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN? [Job 41:11] **36**For from Him and through Him and to Him are all things. To Him *be* the glory forever. Amen.

25-32 The mystery of the salvation of the Gentiles within the salvation of the remnant of Israel.

26 How will this mystery be resolved/revealed?

27 How is the covenant manifested? How is this a contrast to the common wisdom of the day?

28 Who are the enemies for whose sake?

29 Why did Paul make this statement?

30-32 How did the disobedience of one people lead to the mercy shown to all? How does this manifest God’s brilliance?

33-36 How have God’s wisdom and knowledge been manifested by Paul’s discussion here?

