

Romans 11 is about Israel's Present and Future: Though Currently Set Aside, God will Restore her.

Verses 2 and 28–29 are key here

→ God's rejection of Israel is neither ***total*** (everyone) nor ***final*** (for all time)

1. God has Graciously Saved **Some** Israelites but has Judged the **Rest**, 11:1–10

Israel is not totally (everyone) lost.

Summary: Israel's spiritual status depends on God's choice and their response to the gospel. While God has graciously saved some Jews ("a remnant," "the elect"), he has judicially hardened ("blinded") the rest of Israel who did not believe the gospel.

- 1) God has always saved some Israelites by his gracious choice, 2–6
- 2) God has judged the rest of Israel because of their unbelief, 7–10

2. God has **Temporarily** Set Israel Aside but He Will Restore Her, 11:11–36

Israel is not finally (for all time) lost.

Summary: Israel's current status is not permanent (final, for all time). Because Israel did not believe in Jesus, the blessings of the gospel are now made directly available to the world. God will, however, turn his attention back to Israel resulting in their salvation.

- 1) Israel's unbelief, enabling Gentiles' salvation, demands humility, not pride, 11–24
 - Israel's present unbelief enables Gentiles' salvation, 11–15
 - Gentile believers should not be proud but fear, 16–24
- 2) Israel has presently fallen but will eventually be saved, 25–32
 - Israel will be blind until the full number of Gentiles are saved, after which Israel will be saved, 25–27
 - While Gentiles are being saved because Israel rejected the gospel, God will fulfill his promises to Israel and show them mercy, 28–32

Conclusion: Consideration of these truths must result in glorifying God, 33–36

Summary: The right response to these truths God has revealed is to glorify God. God's infinitely wise plans (33) are above human understanding (34–35) as he is the source, support, and end of all things (36).

Paul's Baker's Dozen of Truths about Israel in Romans 11

1. Israel's rejection of Jesus does not change God's **love** for them. He has not cast away Israel as a nation, 1, 2
2. God has saved a **remnant** of Israel, 5, 17
3. Israel as a **nation** has not obtained salvation, 7a
4. Some in Israel have been **saved**, 7b
5. God currently is judging Israel for their unbelief by **hardening** them in it, 7c–10, 25 (this is part 1 of a “mystery”)
6. As a result of Israel's fall **Gentiles** are being saved by the gospel going directly to them, 11, 15a, 25b (this is part 2 of a “mystery”), 30, 32
7. The cause and source of salvation is found in God's **promises** to Israel's patriarchs (“root”), 16–18 (cf. 4:13)
8. Israel has been broken off because of their **unbelief**, 20
9. Israel will be saved by **faith**, 12, 15, 23, 24, 25, 26–27, 31
10. Israel is currently an **enemy** of the gospel, 28a
11. Israel is beloved because of God's **election** and promises to the patriarchs, 28
12. Israel's future is certain because God's call is **irrevocable** (impossible to be changed, unalterable, “unconditional and unchangeable”), 29
13. Considering God's amazing plans—of which Israel plays a central role—should cause us to give great praise to God and be amazed and in awe of him, 33–36