

## **Romans 11 Outline**

Translation: 1 I say, therefore, has God pushed aside His people? May it not be! For indeed I myself am an Israelite, from the seed of Abraham, tribe of Benjamin. 2 God did not push aside people whom He foreknew. Or do you not know what the Scripture says in Elijah? How he interacts with God against Israel, saying, 3 “Lord they kill your prophets, and they destroy your altars; and I alone remain, and they seek my life.” 4 But what does the revelation say to him? “I have reserved for myself seven thousand men, who have not bowed the knee to Baal.” 5 Thus therefore even at the present time there has come a remnant according to the choice of grace. 6 And if grace, it is no longer from works; or else grace is no longer become grace. But if from works, it is no longer grace; or else the work is no longer work. 7 What then? What Israel eagerly seeks, this they did not obtain; but the choice one obtained [it], and the rest were hardened; 8 Just as it has been written, “God gave to them a spirit of stupefaction, eyes that they might not see, and ears that they might not hear, until this very day.” 9 And David says, “Let their table become a trap and a snare, and a stumbling block, and a recompense to them. 10 Let their eyes be darkened that they might not see, and bend down their back always.” 11 I say therefore, have they not stumbled that they might fall? May it not be! But through their transgression, salvation [has come] to the Gentiles, to provoke them to jealousy. 12 Now if their transgression is wealth for the world, and their diminishment is wealth for the Gentiles, how much more their fullness! 13 For I speak to you Gentiles, as much as I myself am an apostle for Gentiles, I glorify my service; 14 if somehow I will provoke to jealousy my flesh [kinsmen], and I will save some from among them. 15 For if their casting away is the reconciling of the world, what is their acceptance, except life from death? 16 And if the first-fruit is holy, also the dough; and if the root is holy, also the branches. 17 And if the branches were broken off, and you as a wild olive tree were grafted among them, and you became a fellow-partaker of the root and the fatness of the olive tree, 18 do not boast against the branches; but if you do boast, you do not bear up the root, but the root [bears up] you. 19 Therefore you will say, “Branches were broken off, that I might be grafted in.” 20 Well-put; they were broken off in unbelief, but you stand by faith. Do not be haughty, but fear. 21 For if God did not spare the natural branches, He might not spare you either. 22 Therefore consider the kindness and severity of God; while on those who fell, severity; but upon you, kindness, if you remain in kindness; or else you also will be cut off. 23 And they also, if they do not remain in unbelief, they will be grafted in, for God is able to graft them in again. 24 For if you were cut out from the olive tree which is wild by nature, and were grafted into a cultivated olive tree which is contrary to nature, how much more these, who are natural, will be grafted into their own olive tree? 25 For I do not want you to be ignorant, brothers, of this mystery, that you might not be sensible from your own self, because hardness from the portion to Israel has come, until what time the fullness of the Gentiles might enter; 26 And thus all Israel will be saved; just as it has been written, “The Savior will come

from Zion, and He will turn away ungodliness from Jacob; 27 and this is My covenant with them, when I take away their sins.” 28 While concerning the Gospel they are enemies for your sake, according to choice, [they are] beloved for the sake of the fathers. 29 For the gifts and the calling of God are without regret. 30 For even as you were once disobedient to God, but now you were given mercy through their disobedience; 31 so also these now were disobedient, that through your mercy they might also be shown mercy; 32 For God shut up them all into disobedience that He might show mercy to all. 33 O the depth of the wealth and wisdom and knowledge of God! How unexamined are His judgments, and unsearched are His ways. 34 “For who has known the mind of the Lord; Or who has become His counselor? 35 Or who has given beforehand to Him, and it will be repaid to Him?” 36 For from Him and through Him and to Him are all things; Glory to him forever. Amen.

**1A** The current standing of Israel, vv.1-6:

**1B** The possibility of the pushing aside of Israel, 1a: I say, therefore, has God pushed aside His people?

**2B** Paul’s personal wish and connection, 1b: May it not be! For indeed I myself am an Israelite, from the seed of Abraham, tribe of Benjamin.

**3B** The impossibility of the pushing aside of Israel, 2: God did not push aside people whom He foreknew.

**4B** The historical example from Elijah, vv.2b-4:

**1C** Introduction to the quote, 2b: Or do you not know what the Scripture says in Elijah? How he interacts with God against Israel, saying,

**2C** Elijah’s assertion, 3: “Lord they kill your prophets, and they destroy your altars; and I alone remain, and they seek my life.”

**3C** God’s correction, 4: But what does the revelation say to him? “I have reserved for myself seven thousand men, who have not bowed the knee to Baal.”

**5B** Application of the example to the present time, 5: Thus therefore even at the present time there has come a remnant according to the choice of grace.

**6B** The grace nature of their standing, with grace and works defined, 6: And if grace, it is no longer from works; or else grace is no longer become grace. But if from works, it is no longer grace; or else the work is no longer work.

**2A** The current standing as explained from Scripture, vv.7-10:

**1B** A failure and a success, and consequences of the failure, 7: What then? What Israel eagerly seeks, this they did not obtain; but the choice one obtained [it], and the rest were hardened;

**2B** Their inability to perceive, 8: Just as it has been written, “God gave to them a spirit of stupefaction, eyes that they might not see, and ears that they might not hear, until this very day.”

- 3B** The trap, the blindness, and the servitude, 9: And David says, “Let their table become a trap and a snare, and a stumbling block, and a recompense to them. 10 Let their eyes be darkened that they might not see, and bend down their back always.”
- 3A** The current status of the Gentiles as provocation to jealousy for the Jews, vv.11-14:
- 1B** The purpose of the salvation shift in provocation, 11: I say therefore, have they not stumbled that they might fall? May it not be! But through their transgression, salvation [has come] to the Gentiles, to provoke them to jealousy.
- 2B** The great potential in their repentance, 12: Now if their transgression is wealth for the world, and their diminishment is wealth for the Gentiles, how much more their fullness!
- 3B** The glory of Paul’s apostleship to the Gentiles, vv.13-14:
- 1C** Introductory address, 13: For I speak to you Gentiles, as much as I myself am an apostle for Gentiles, I glorify my service;
- 2C** The glory in provocation, 14: if somehow I will provoke to jealousy my flesh [kinsmen], and I will save some from among them.
- 4A** The metaphor of the olive trees, vv.15-24:
- 1B** The possible consequence in reconciliation, 15: For if their casting away is the reconciling of the world, what is their acceptance, except life from death?
- 2B** The permeation of holiness principle, 16: And if the first-fruit is holy, also the dough; and if the root is holy, also the branches.
- 3B** Caution against boasting over Israel, vv.17-18:
- 1C** The benefit to the grafted, 17: And if the branches were broken off, and you as a wild olive tree were grafted among them, and you became a fellow-partaker of the root and the fatness of the olive tree,
- 2C** The gratefulness of the grafted, 18: do not boast against the branches; but if you do boast, you do not bear up the root, but the root [bears up] you.
- 4B** The possible protest, 19: Therefore you will say, “Branches were broken off, that I might be grafted in.”
- 5B** The reasons for the standings, and proper attitude, 20: Well-put; they were broken off in unbelief, but you stand by faith. Do not be haughty, but fear.
- 6B** The equal justice of God, 21: For if God did not spare the natural branches, He might not spare you either.
- 7B** Call to examine the two sides of divine justice, and application, vv.22-23:
- 1C** Call to consider, 22a: Therefore consider the kindness and severity of God;
- 2C** Two outcomes, with contingency, 22b: while on those who fell, severity; but upon you, kindness, if you remain in kindness; or else you also will be cut off.
- 3C** The contingency of repentance for the Jews, and consequence, 23: And they also, if they do not remain in unbelief, they will be grafted in, for God is able to graft them in again.

**8B** Final explanation of the two contingencies, 24: For if you were cut out from the olive tree which is wild by nature, and were grafted into a cultivated olive tree which is contrary to nature, how much more these, who are natural, will be grafted into their own olive tree?

**5A** The future salvation of Israel, vv.25-27:

**1B** The future salvation of Israel predicated on the salvation of Gentiles, 25: For I do not want you to be ignorant, brothers, of this mystery, that you might not be sensible from your own self, because hardness from the portion to Israel has come, until what time the fullness of the Gentiles might enter;

**2B** The future “universal” salvation, 26a: And thus all Israel will be saved; just as it has been written,

**3B** The place of the Savior and covenant holiness, 26b-27: “The Savior will come from Zion, and He will turn away ungodliness from Jacob; 27 and this is My covenant with them, when I take away their sins.”

**6A** The standing of the Jews, vv.28-32:

**1B** Current standing and positional love in the fathers, 28: While concerning the Gospel they are enemies for your sake, according to choice, [they are] beloved for the sake of the fathers.

**2B** No regrets, 29: For the gifts and the calling of God are without regret.

**3B** A comparison of mercies, vv.30-31:

**1C** The Gentiles’ former standing, and current mercy, 30: For even as you were once disobedient to God, but now you were given mercy through their disobedience;

**2C** The Jews’ current standing, and future mercy, 31: so also these now were disobedient, that through your mercy they might also be shown mercy;

**4B** God’s current plan, 32: For God shut up them all into disobedience that He might show mercy to all.

**7A** Praise to God, vv.33-36:

**1B** The greatness of God’s thinking and judgments, vv.33-34:

**1C** Exclamation, 33a: O the depth of the wealth and wisdom and knowledge of God!

**2C** Declaration, 33b: How unexamined are His judgments, and unsearched are His ways.

**3C** Scriptural support, vv.34-35: 34 “For who has known the mind of the Lord; Or who has become His counselor? 35 Or who has given beforehand to Him, and it will be repaid to Him?”

**2B** Glory to the universal God, 36: For from Him and through Him and to Him are all things; Glory to him forever. Amen.