

OPEN

MERCY

The gospel continues to be offered to all people, Jews and Gentiles.

ROMANS 11:17-32

Think back to when you were a kid. When the time came to choose players for kickball, how quickly were you picked? Were you one of the first or were you one of the last to be picked? All of us want to be included. The good news is God includes all who come to Him in faith. Paul reminded his readers that salvation through faith in Jesus is available to everyone.

When was the last time you felt like you were on the outside looking in? What emotions does that stir up in your heart and mind?

UNDERSTAND THE CONTEXT

ROMANS 11:1-29

It was Paul's habit on his missionary journeys to share the gospel with the Jews first. Then, after they had a chance to respond, he would move to the Gentiles. That's the same heart he revealed in this section of Romans.

In chapters 9–10, Paul emphasized salvation through faith. The Jews who refused to accept Christ believed that keeping rules and regulations was the way of salvation. But Paul demonstrated that salvation is the result of confessing Christ as Savior and believing that His sacrifice was all one needed to be made right with God (Rom. 10:9-10).

Paul also emphasized the universal nature of God's offer of salvation. He pointed out that God would accept anyone who called out to Him (10:13). That was good news for the Gentiles, but it stirred up more controversy with Jews who viewed themselves as God's chosen people.

Despite their stubbornness, Paul knew that God had not given up on the Jews. He said that a remnant of faithful Israelites would embrace grace (11:5-6). What's more, their initial rejection of the gospel opened the door for the Gentiles. In time, God's work among the Gentiles would convince Israel to come back to God on His terms, not their own (11:11-16). Ultimately, Paul foresaw a new "tree" rising up with both natural (Jewish) and wild (Gentile) branches.

Paul would turn to practical matters in chapter 12. In the final section of his letter, he challenged the Romans to live out the principles he had outlined earlier. He called them to surrender their lives to Christ and to show the world what it truly means to be a follower of Christ.

Read Romans 11:17-32 in your Bible. Notice the ways that Gentiles are in the same position as the Jews. How should that impact how a person views others?

EXPLORE THE TEXT

BE HUMBLE (ROM. 11:17-21)

¹⁷ And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; ¹⁸ Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. ¹⁹ Thou wilt say then, The branches were broken off, that I might be grafted in. ²⁰ Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: ²¹ For if God spared not the natural branches, take heed lest he also spare not thee.

VERSES 17-21

Paul had been teaching the Gentiles about the difficulty many Jews were having accepting Jesus as the Messiah. They were entrenched in the law and struggled to see Him for who He really was. To illustrate his point, Paul used the image of an *olive tree*. Normally, a farmer would graft cultivated branches into a wild tree. But Paul reversed the order to describe what had happened in the church. In this tree, some of the branches had *broken off*, but God did not destroy the whole tree. Instead, He grafted wild branches into the trunk.

Here, the broken branches represented the Jews who had rejected Christ. The *wild* branches represented the Gentiles. God had included Gentile believers. Even though they were not part of the tree originally, they still grew into healthy branches.

Paul feared that this grafting process could leave the Gentiles with a superiority complex. After all, the Jews had rejected God's plan for salvation, while Gentiles had embraced Christ. Some could have thought God now loved the Gentiles more than the Jews. Paul was clear that God was not finished with the Jews yet.

Paul warned them not to *boast*, because their salvation fully depended on God's kindness and grace. With the olive tree, the branches *bearest not the root*. Instead, the root sustains the branches. The same was true with the Gentiles. They had been blessed by God's work among the Jews, and they received their spiritual nourishment from Him.

The only standing the Gentiles had was by grace through faith. Without that, they would be as lost as the rebellious Israelites. So to

believing Gentiles Paul wrote, *Be not highminded, but fear*. Because salvation comes through faith in Jesus alone, there is no room for arrogance expressed toward unbelievers.

What makes religious pride so crippling and dangerous?

BIBLE SKILL: *Use a Bible dictionary to learn more about a practice.*

Look up “graft” in a Bible dictionary. In what ways does Paul’s use of the illustration of grafting differ from the ancient practice of grafting? In what ways is Paul’s description similar? What points do you think Paul was making with this illustration?

BE THANKFUL (ROM. 11:22-24)

²² Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. ²³ And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. ²⁴ For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

VERSES 22-24

To help the Romans avoid the trap of pride, Paul challenged them to examine the perfect balance between *the goodness and severity of God*. God is not so kind that He overlooks evil, and not so harsh that



He condemns without cause. Instead, He shows a stern but righteous attitude *on them which fell*. He loves all, but those who reject His offer of salvation will face the consequences of their decision.

At the same time, God can be immeasurably kind. The Romans had experienced that firsthand when He welcomed them into His family. Faith was all they had—and all He required. In response, Paul challenged them to *continue in his goodness*.

This didn't mean that the Romans could lose their salvation. Paul had already squashed that idea (Rom. 8:37-39). But they could leave the protection of God's umbrella and feel the sting of His correction. They needed to stay loyal—and grateful—to the One who had called them.

Despite their stubbornness and rebellion, Paul reminded his Gentile readers that the unbelieving Jews were not hopeless. God will restore anyone who comes to Him in faith (Rom. 10:17). This was true for the Gentiles who had accepted Christ, and it was true for Jews who repented of their unbelief and turned back to God. They would *be grafted in* as quickly and as easily as any Gentile.

For Paul, this wasn't just theoretical; it was his testimony. He had rejected Christ and persecuted His followers. He had dedicated his life to protecting the law and eliminating those he considered heretics. But God had been gracious to him. When Paul came to Christ in faith, he was grafted back into the tree. This was personal to him.

God's plan has always been based on faith. Since He has all authority, He can graft anyone who believes. He had done it for the Gentiles, and He would do it for the Jews. The only obstacle that kept Israelites from being grafted was their own lack of faith.

In nature, it makes no sense to graft a wild branch into a cultivated tree. As noted earlier, most farmers did it the other way around. But God turned conventional wisdom on its ear. He did what no one else would have (or could have) done. He cut off the wild branches from their previous tree and placed them into His tree.

As a result, Paul saw no reason why God couldn't (or wouldn't) bring *the natural branches* back to *their own olive tree*. If faith can move mountains, it certainly can restore a branch. While the Gentiles were like adopted children, the Jews would be like prodigals who found their way home.

How would you describe the balance between God's severity and His kindness?

KEY DOCTRINE: *God's Purpose of Grace*

Election is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility (Phil. 2:5-7).

BE AWARE (ROM. 11:25-32)

²⁵ For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. ²⁶ And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: ²⁷ For this is my covenant unto them, when I shall take away their sins. ²⁸ As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. ²⁹ For the gifts and calling of God are without repentance. ³⁰ For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: ³¹ Even so have these also now not believed, that through your mercy they also may obtain mercy. ³² For God hath concluded them all in unbelief, that he might have mercy upon all.

VERSES 25-27

Paul saw God's work among the Jews as a *mystery*—a previously unknown truth that needed to be revealed. Since the Romans were *brethren*, he didn't want them to be *ignorant* of God's plan. By resolving their ignorance, Paul would also protect them from conceit.

In His sovereignty, God had allowed Israel to harden its heart against Him. This opened the door for the Gentiles to accept the gospel. But this was only a partial hardening—meaning some



Jews (like Paul) would acknowledge Jesus as the Messiah. Eventually, the *blindness* would disappear and Israel would have a chance to respond—just like the Gentiles had. God had blessed Israel so that the entire world would be blessed (Gen. 12:1-3). For Jews and Gentiles alike, citizenship in heaven is based on faith—nothing more, nothing less.

How does a person’s relationship with Jesus affect the way they view others? How could nurturing a heart of gratitude to God change how a person views others?

Again, the hardening was temporary. At some point, a faithful remnant of Jews will open their hearts to Jesus and be grafted into the family. So, God is still at work among the Jews and will be until His plan is complete.

To illustrate his point, Paul quoted two Old Testament prophecies. Hundreds of years before Jesus came, Isaiah had predicted that a *Deliverer* (the Messiah) would come and *turn away ungodliness* from the Jews (Isa. 59:20). When they returned to God, the prophet Jeremiah said He would be faithful to *take away their sins* (Jer. 31:31-34). He had made a *covenant unto them* and would honor it when the time was right.

Interpreters understand verse 26 in different ways. Part of the difficulty is interpreting the verse in light of the “remnant” in 9:27 and 11:5. What we can affirm by Scripture is that God will not save everyone, only those who put their trust in Jesus (Rom. 10:9,13).

VERSES 28-32

Paul noted that God saw Israel from a “now, but not yet” perspective. On one hand, they were currently *enemies* of the gospel. God was sovereignly using that rebellion to bless the Gentiles. It was an example of God’s bringing things together for good and His glory (Rom. 8:28).

But God still held a special place for the Jews in His heart. Through His *election*—His choice to make them His people—they were blessed. Because the *fathers* accepted His promises in faith, the nation was still beloved by God. God had a history with the Jews, and He would not reject them.

God loves the whole world (John 3:16) and gives everyone a chance to be saved. Paul knew that the Jews' rebellion had raised questions. Some might have wondered if they had crossed a point of no return. Paul's answer was the same as God's answer: Not at all! That's because salvation is not based on demographics like culture or ethnicity. Instead, redemption is rooted in His *gifts and calling*. He has promised salvation as a free gift to anyone who will receive it, and He will keep that promise as He keeps all His promises.

Paul said these promises *are without repentance*. They cannot change or be altered—even by a nation steeped in rebellion. When God's grace is combined with faith, it always produces eternal results. That will never change for Jews or Gentiles.

What does God's plans being irrevocable tell us about His character?

Like the Jews, the Romans had *not believed God*. They had rejected Him and lived in rebellion against Him. They had been His enemies. But they had accepted the gospel in faith. When that happened, God had accepted them into His family. He had been gracious and given them a seat at His table.

The Jews would enjoy the same patience from God. Despite their disobedience—which had benefited the Gentiles—the Jews could still return to God. If they would humble themselves and respond to God's offer of salvation in faith, they would also *obtain mercy*. God's door is always open to anyone.

When everything is said and done, we all need to be grafted into God's tree. None of us are good enough to earn our salvation. We all approach Him in faith, trusting Him for salvation.

Paul used the image of a prison to explain our need and God's provision. Because of sin, we are in prison. When we repent of our disobedience in faith, everything changes. God sets us free and shows us *mercy* we never deserved.

God demonstrates this kindness and grace to all. Not everyone will be redeemed because many will continue to reject Christ. But everyone has the opportunity.



IN MY CONTEXT

- Because salvation comes through faith in Jesus alone, there is no room for arrogance expressed toward unbelievers.
- All believers need to be aware that God’s mercy demonstrated in Christ remains open to the Jews.
- God is merciful to everyone, giving salvation to all who place their faith in His Son.

Who around you has rejected Christ? What is your attitude toward them? How can you and your Bible study group continue to minister to them in a loving and respectful way?

How would you rate your awareness that God’s offer of salvation is made to all people? To what evidence can you point to justify your answer? What adjustments do you need to make?

Prayer Needs
