



Day 1

-  Please pray for holy guidance and insight before you begin today's study.
-  Suggestion: read through chapter 11 before answering the 1st question. With some frequency, Paul will begin exploring an argument (a debate, if you will), and then be sidetracked by a secondary thought. After discussing the secondary thought, he then returns to the original argument and continues to examine the various points, usually both the pros and cons, of his argument.

¹I ask then: Did God reject his people? By no means! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin.

Q1. Did the Jews reject God?

1 Samuel 8:7-9 [The Message (MSG); a paraphrase]

God answered Samuel, "Go ahead and do what they're asking. They are not rejecting you. They've rejected me as their King. From the day I brought them out of Egypt until this very day they've been behaving like this, leaving me for other gods. And now they're doing it to you. So let them have their own way. But warn them of what they're in for. Tell them the way kings operate, just what they're likely to get from a king."

1 Kings 19:10 [NIV-1984]

¹⁰[Elijah] replied, "I have been very zealous for the Lord God Almighty. The Israelites have rejected your covenant, broken down your altars, and put your prophets to death with the sword. I am the only one left, and now they are trying to kill me too."

2 Chronicles 29:6 [International Children's Bible (ICB)]

Our ancestors were unfaithful to God. They did what the Lord said was wrong. They left the Lord. They stopped worshiping at the Temple where he lives. They rejected him.

Q2. Is God's patience limited? Or unlimited?

Romans 2:4 [NIV-1984]

Or do you show contempt for the riches of his kindness, tolerance, and patience, not realizing that God's kindness leads you toward repentance?

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2 Peter 3:9 [NIV-1984]

The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance.

2 Corinthians 3:13-16 [NIV-1984]

¹³ We are not like Moses, who would put a veil over his face to keep the Israelites from gazing at it while the radiance was fading away. ¹⁴ But their [the Israelites'] minds were made dull [the ICB version translated this phrase as "But their minds were closed."], for to this day [the 1st century A.D.] the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away.


¹⁵ Even to this day when Moses is read, a veil covers their hearts. ¹⁶ But whenever anyone turns to the Lord, the veil is taken away.

2 Corinthians 4:3 [J.B. Phillips New Testament (PHILLIPS); a paraphrase]

¹⁻⁶ This is the ministry of the new agreement which God in his mercy has given us and nothing can daunt us. We use no hocus-pocus, no clever tricks, no dishonest manipulation of the Word of God. We speak the plain truth and so commend ourselves to every man's conscience in the sight of God.

If our Gospel is "veiled", the veil must be in the minds of those who are spiritually dying.

The spirit of this world has blinded the minds of those who do not believe, and prevents the light of the glorious Gospel of Christ, the image of God, from shining on them. For it is Christ Jesus the Lord whom we preach, not ourselves; we are your servants for his sake. God, who first ordered 'light to shine in darkness', has flooded our hearts with his light. We now can enlighten men only because we can give them knowledge of the glory of God, as we see it in the face of Jesus Christ.

 Please note: Acts 22:2-5 (↓) lists Paul's Jewish credentials; we must remember that in Paul's early life he was an on-fire Jewish zealot, his passion for Jewry was unlimited, and in his misguided zeal he willingly hurt and killed early Believers in Christ Jesus, who were known as members of 'The Way'!

Acts 22:2-5 [International Children's Bible (ICB)]

² . . . Paul said, ³ "I am a Jew. I was born in Tarsus in the country of Cilicia. I grew up in this city [of Jerusalem]. I was a student of Gamaliel. He carefully taught me everything about the law of our ancestors. I was very serious about serving God, just as are all of you here today.

⁴ I hurt the people who followed the Way of Jesus. Some of them were even killed. I arrested men and women and put them in jail. ⁵ The high priest and the whole council of Jewish elders can tell you that this is true. These leaders gave me letters to the Jewish brothers in Damascus. So, I was going there to arrest these people and bring them back to Jerusalem to be punished.

^{2a} God did not reject his people, whom he foreknew.

Q3. What does the phrase mean "whom He foreknew"?

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Q4. Did God “foreknow” you and I?

Psalm 139:13-16 [NIV-1984]

¹³ For you created my inmost being; you knit me together in my mother's womb. ¹⁴ I praise you because I am fearfully and wonderfully made; your works are wonderful; I know that full well. ¹⁵ My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth, ^{16a} your eyes saw my unformed body. ^{16b} All the days ordained for me were written in your book before one of them came to be.

Q5. How do you explain the Psalm 139:16^b verse?

Day 2


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^{2b} Don't you know what the Scripture says in the passage about Elijah — how he appealed to God against Israel: ³ "Lord, they have killed your prophets and torn down your altars; I am the only one left, and they are trying to kill me"? ⁴ And what was God's answer to him? "I have reserved for myself seven thousand who have not bowed the knee to Baal. [1 Kings 19:17]"

Q6. In verse 2b we read how Elijah “appealed to God”? Is “appealed” another word for prayer?

Yes? } Why?
No? }

Q7. Who is Baal?

 Baal: [was a] “god worshipped in many ancient Middle Eastern communities, especially among the Canaanites, who apparently considered him a fertility deity and one of the most important gods in the pantheon. As a Semitic common noun baal (Hebrew ba‘al) meant “owner” or “lord,” although it could be used more generally; for example, a baal of


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wings was a winged creature, and, in the plural, baalim of arrows indicated archers. Yet such fluidity in the use of the term baal did not prevent it from being attached to a god of distinct character. As such, Baal designated the universal god of fertility, and in that capacity his title was Prince, Lord of the Earth. He was also called the Lord of Rain and Dew, the two forms of moisture that were indispensable for fertile soil in Canaan. In Ugaritic and Hebrew, Baal's epithet as the storm god was *He Who Rides on the Clouds*. In Phoenician he was called Baal Shamen, Lord of the Heavens." [Source: ©2024 Encyclopædia Britannica, Inc. <https://www.britannica.com/topic/Baal-ancient-deity>]

Q8. In verse 4, it seems that 7,000 did not bow their knee to Baal. If the 7,000 were a minority of the total number of Israelites, were those in the minority correct? Is the majority always correct?


Was the minority correct? Yes? No? Thoughts?

Is the majority always correct? Yes? No? Thoughts?

 Note: 1 Kings 17 through 19 recounts one of the more profound events in the Old Testament that clearly depicts the power of God as the prophet Elijah confronts Israel's evil King Ahab and Queen Jezebel.

⁵So too, at the present time there is a remnant chosen by grace.

Q9. What is a "remnant"?

 rem·nant (rĕm'nənt) n. [© 2003-2023 Farlex, Inc. <https://www.thefreedictionary.com/remnant>]
1. Something left over; a remainder.
2. A piece of fabric remaining after the rest has been used or sold.
3. A surviving trace or vestige: a remnant of his past glory.
4. Often remnants: A small surviving group of people.

Q10. How was the "remnant" chosen?

How? (two words)


Revelation 7:3-8 [NIV-1984] [144,000: The Final Remnant of Israel]

³"Do not harm the land or the sea or the trees until we put a seal on the foreheads of the servants of our God." ⁴Then I heard the number of those who were sealed: 144,000 from all the tribes of Israel.

⁵From the tribe of Judah 12,000 were sealed, from the tribe of Reuben 12,000, from the tribe of Gad 12,000, ⁶from the tribe of Asher 12,000, from the tribe of Naphtali 12,000, from the tribe of Manasseh 12,000, ⁷from the tribe of Simeon 12,000, from the tribe of Levi 12,000, from the tribe of Issachar 12,000, ⁸from the tribe of Zebulun 12,000, from the tribe of Joseph 12,000, from the tribe of Benjamin 12,000.

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Day 3

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⁶ And if by grace, then it is no longer by works; if it were, grace would no longer be grace.

Q11. Briefly, what is “grace”? And Who gives “grace”?

Grace?

Who?

Q12. Briefly, what is “works”? And who performs the “work”?

Works?

who?

Q13. Why does “works” impact and denigrate “grace”?

^{7a} What then? What Israel sought so earnestly it did not obtain, but the elect did.


Q14. What did Israel fail to obtain?

Q15. Who are the “elect”?

Q16. What did the “elect” obtain?

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Day 4

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^{7b}The others were hardened, ⁸ as it is written: "God gave them a spirit of stupor, eyes so that they could not see and ears so that they could not hear, to this very day." ⁹ And David says: "May their table become a snare and a trap, a stumbling block and a retribution for them. ¹⁰ May their eyes be darkened so they cannot see, and their backs be bent forever."

Q17. Verse 7^b: What does the phrase mean, "others were hardened"?

Q18. This is a hard concept for us today. Does God allow (or cause) hearts to be hardened? Do you remember any examples?

Q19. Does God harden hearts, today?

Exodus 9:34 [NIV-1984]

When Pharaoh saw that the rain and hail and thunder had stopped, he sinned again: He and his officials hardened their hearts.

Exodus 10:1-2 [NIV-1984]

¹ Then the LORD said to Moses, "Go to Pharaoh, for I have hardened his heart and the hearts of his officials so that I may perform these miraculous signs of mine among them ² that you may tell your children and grandchildren how I dealt harshly with the Egyptians and how I performed my signs among them, and that you may know that I am the LORD."

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Romans 9:14-18 [NIV-1984]

¹⁴ What then shall we say? Is God unjust? Not at all! ¹⁵ For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." [Exodus 33:19] ¹⁶ It does not, therefore, depend on man's desire or effort, but on God's mercy. ¹⁷ For the Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth." [Exodus 9:16] ¹⁸ Therefore, God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden.

Q20. What is the main theme of Romans 9:14-18 (↑)? And who is in control?

Theme?

Who?

Q21. How should we act before God?

Revelation 7:9-12 [NIV-1984]


⁹ After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people, and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands.

¹⁰ And they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne, and to the Lamb."

¹¹ All the angels were standing around the throne and around the elders and the four living creatures. They fell down on their faces before the throne and worshiped God, ¹² saying: "Amen! Praise and glory and wisdom and thanks and honor and power and strength be to our God for ever and ever. Amen!"

Q22. God is loving. Do I have to worry about inviting Him out of my life? Or about inviting Him from an aspect of my life?

Yes? } Why?
No? }

 We should remember this quote from Anne Graham Lotz: "God is a gentleman. He won't force His way into your life or insist on helping when you don't seem to want it or even push Himself into your situation. He waits for you to ask before He intervenes. . . . God is standing by." [© Anne Graham Lotz, March 26, 2014, Facebook: <https://www.facebook.com/AnneGrahamLotz/posts/god-is-a-gentleman-he-wont-force-his-way-into-your-life-or-insist-on-helping-whe/10152056358907476/>]

Mark 3:29-30 [The Message (MSG); a paraphrase] [Jesus taught:]


²⁸⁻³⁰ "Listen to this carefully. I'm warning you. There's nothing done or said that can't be forgiven. But if you persist in your slanders against God's Holy Spirit, you are repudiating the very One who forgives, sawing off the branch on which you're sitting, severing by your own perversity all connection with the One who forgives." He [Jesus] gave this warning because they [Jewish religious leaders] were accusing him of being in league with Evil.

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Luke 12:10 [International Children's Bible (ICB)] [Jesus taught:]

“If a person says something against the Son of Man, he can be forgiven. But a person who says bad things against the Holy Spirit will not be forgiven.

Day 5

 Please pray for holy guidance and insight before you begin today's study.

¹¹ 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.

Q23. What is another much shorter word for “transgression”?

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Q24. What did Israel depend upon for salvation?

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Q25. If a sinner strives to follow the Ten Commandments for salvation, is this salvation by ‘works’ (human effort)? If a sinner places their faith and belief in the redemptive sacrifice of the Lord Christ Jesus, is this salvation a God-given gift? Which is better: works? Or a gift?

Works? Yes? No? Why?

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A gift? Yes? No? Why?

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If not answered above, which is better: works? Or a gift? Why?

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Q26. How did salvation “come to the Gentiles”?

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Lesson 18: Romans 11:1-12

Q27. Do you think salvation of the Gentiles (and a relationship with God) made Israel envious?

Q28. What did Paul hope for, to pray for, in regard to both the Jews and Gentiles?

Genesis 12:2-3 [NIV-1984]


²"I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. ³I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

Isaiah 27:6 [NIV-1984]

In days to come Jacob will take root, Israel will bud and blossom and fill all the world with fruit.

Isaiah 42:6 [NIV-1984]

⁵This is what God the Lord says — he who created the heavens and stretched them out, who spread out the earth and all that comes out of it, who gives breath to its people, and life to those who walk on it: ⁶"I, the Lord, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles

 God made a covenant with Abram (whom God later renamed Abraham) so that Abram would be a father to “a great nation and . . . all peoples on earth will be blessed through you [Genesis 12:2-3, NIV-1984]”. While this is a prophecy to the Messiah Christ Jesus, God wanted Israel to be a light to the world – to share His love, kindness, mercy, compassion, holiness, and passion-for-goodness to the world.

Jesus said, “No one after lighting a lamp puts it in a cellar or under a basket, but on a stand, so that those who enter may see the light [Luke 11:33, ESV].” Undoubtedly, Jesus’ statement has a double meaning: (1) we Believers are to proclaim the Good News of Christ Jesus, Who is the Light of the world; and (2) a condemnation of the Jewish nation – the descendants of Abraham – who kept the wonderful news about God to themselves, effectively hiding the Light of God from the world.

Over the intervening centuries Abraham’s Jewish descendants became dogmatic (legalistic) and lost God’s love-related characteristics as they strove to maintain their exclusivity with God. They certainly did not want to share God, unless the proselyte (a new convert) adopted and pledged to follow all of the Jewish law, which numbered about 613 individual laws/rules, and males were circumcised.

As Jesus said to the Jewish religious leaders, “How terrible for you, teachers of the Law and Pharisees! You hypocrites! You sail the seas and cross whole countries to win one convert; and when you succeed, you make him twice as deserving of going to hell as you yourselves are! [Matthew 23:15, Good News Translation (GNT)]”

We, who believe in Jesus’ saving grace, must always be on-guard so that we do NOT adopt the same attitudes as the Jewish religious leaders of Jesus’ time on earth. It is so easy to become legalistic – ‘this is what the Bible states, so do it!’ It is so easy to become judgmental, while failing to recognize that God will also judge our actions, our attitudes. It is so easy to lose mercy and empathy – you’re lazy; you need to pull yourself up by your bootstraps; if you spent your time doing, instead of whining, you’d be wealthy. You’ve got to help yourself! Are you going to buy food, or booze?


Our faith in Jesus is continually tested. Jesus said, “For you always have the poor with you” [Matthew 26:11^a, ESV]. Jesus tests our generosity. And sometimes time is more important than money: Jesus said, “I tell all of you with certainty, whoever gives you a cup of water to drink because you belong to the Messiah will never lose his reward. [Mark 9:41, International Standard Version (ISV)]”

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Learn from my failures. Some years ago, it was noontime, and a payday. It was early summer, blue skies, glorious weather, a terrific day! I had walked to the bank and gotten my cash allowance. As I was returning to my office, I was stopped by a homeless man who asked for some money. While I had a pocketful of cash, my judgmental, stingy, cheap, self-righteous attitude devised any number of excuses to refuse his request: how will you use the money? What will you buy? I need that money. And on and on. I refused him. My last glimpse of the man as I walked away was that of the clearest blue eyes looking at me and penetrating my motives. I was so convicted that a few minutes later I returned, but failed to find the man.


The writer of Hebrews wrote, “Do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it [Hebrews 13:2, NIV].”

Day 6


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¹² But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their fullness bring!

Q29. What are the “riches for the world”?

 **means riches for the world:** “The word ‘riches’ means wealth, abundance of property; more than is necessary to the supply of our needs. Hence, it means also anything that may promote our comfort or happiness, as wealth is the means of securing our welfare. The gospel is called riches, as it is the means of our highest enjoyment, and eternal welfare. It is the means of conferring [any number of] spiritual blessings on the Gentile world; and as this was done by the fall of the Jews, so it could be said that their fall was the riches of the world. It was the occasion or means without which the blessings of the gospel could not be conferred on the world.” [©1834, *Notes on the Bible* by Albert Barnes. <https://biblehub.com/commentaries/romans/11-12.htm>]

Q30. How does Israel’s loss mean “riches for the Gentiles”?

 **how much greater riches will their fullness bring:** “The sentiment of the passage then is, If [the Jews’] rejection and punishment; their being cut off from the favor of God, an event apparently so unlikely to promote the spread of true religion; if their being withdrawn from all active influence in spreading the true knowledge of God, be yet the occasion of so many blessings to mankind as have attended the spread of the gospel in consequence of it; how much more shall we expect when they shall be restored; when the energy and zeal of the Jewish nation shall unite with the efforts of others in spreading the knowledge of the true Messiah. In what way, or when, this shall be, we know not. But it is easy to see, that if the Jewish people should be converted to the Christian faith, they would have facilities for spreading the truth, which the church has never had without them.” [©1834, *Notes on the Bible* by Albert Barnes. <https://biblehub.com/commentaries/romans/11-12.htm>]