

Series: The Future for Israel
"Has God Cast Away His People?" # 1
Romans 11:1-10 (1-2a)
8-23-15 Sun PM

Many divide Chapters 9-11 like this- Chapter 9 deals with Israel's past election. Chapter 10 deals with Israel's present rejection. Chapter 11 deals with Israel's future restoration.

Paul now poses a very important question, "Has God cast away his people [completely] which He foreknew?" Has the God failed in His promises to the nation? Paul answers the question that arises from 10:19-21. The question demands a negative response.

Paul goes on to explain why this is not the case. God is not through with the nation of Israel because all his promises to Israel **have not** been fulfilled. If He is, then God can't be trusted and he lied to the nation through the patriarchs and prophets.

Chapter 11 is great evidence that refutes the teaching that the promises given to Israel are given to the church. This is called "Replacement Theology" and is believed and taught by the reformers and the reformed movement which the Presbyterian Church teaches.

Despite Israel's disobedience and stubbornness [Rom. 10:21], God has promised never to forsake those he foreknew. They are set aside temporarily, partially, but not completely. They will be grafted in again to the Olive Tree [vs. 16-24].

TT- Paul presents three proofs that God has not cast away his people which He foreknew:

1. Paul Himself [v. 1b].

The fact that Paul was an Israelite is proof that God would not forsake his people. If Paul could be saved then any Jew could be saved.

The words "God forbid," means "may it never be so," or "By no means." God's promises to Israel did not include all individual Jews, so his judgment and rejection of Israel do not include all individual Jews.

Paul was chosen to salvation and to be an apostle to the Gentiles. If God could save Paul, then He could save or Jews.

Point: Paul's point is this, why he would risk his life sharing the gospel ministry if he was excluded himself?

2. The Believing Remnant [vs. 2-7a].

v. 2: The second proof that God has not cast away his people is that the Lord has always preserved a remnant for Himself.

There has always been Jews that believed from Pentecost to the present day and will be till the rapture. God will never cast completely and permanently those he foreknew from eternity past.

The word "Foreknew" in the context does not mean foresight, but to determine beforehand. It speaks of a love relationship initiated by Him on those he chose to foreknow.

Deut. 7:6-7, For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. (7) The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

God determined to love Israel and will not do away with that promise. **Turn to Rom. 8:29-31.**

vs. 3a-4: Paul reminds them about what the Scripture says about God's promise to Elijah and proves God always keeps His word and has a remnant.

v. 5: As there was a remnant then, there is a remnant now in Paul's day. God's grace is solely on the basis of grace.

Note the phrase "**election of grace.**" God did not choose this remnant because of its foreseen faith, good works, spiritual worthiness, or ethnic descent, but solely because of His grace.

2 Timothy 1:9, Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

vs. 6-7a: Paul says some remarkable truths about grace. Grace cannot include works because grace and works are mutually exclusive. If salvation were by works or grace and works, then it would not be a free gift.

Point- God will never be without a believing remnant of his chosen people Israel.

3. The Israelites who were blinded [vs. 7b-10].

v. 7b-8: God [blinded] hardened the hearts only of those Jews who refuse to believe. The Greek grammar speaks of a hardening by an outside power.

Ed Hindson says, "Because they sought righteous apart from God they blinded themselves to God and God blinded them as an act of judicial punishment for their refusal to heed the Word of God."

Paul quotes **Duet. 29:4 and Isaiah 29:10**. God gave these a spirit of slumber [stupor] so they heard not and saw not.

Point: What Paul is teaching them is consistent with the teaching of the OT.

God hardens those hearts that reject his gracious offer of righteousness yet they harden themselves to his grace.

This is a mystery of Scripture we can't reconcile. God's hardening of man's heart is never separate from man's hardening of his own heart.

Note the phrase "unto this day." [v. 8]. There is coming a day when that stupor or slumber will be lifted [Rom 11:25-26].

vs. 9-10: Paul quotes David in the **Psalm 69:22-23**.

This messianic Psalm is about the Messiah's suffering and grief and an imprecatory Psalm on those who caused the grief.

A table is generally thought to be a place of safety, feasting, and blessing. The table of the ungodly will be a snare and a trap. Their blessing became their curse.

Israel became progressively spiritually blind. Because they blinded their eyes, God blinded them.

Point: Those who seek their own righteousness must bow their backs to the bondage of sin [being weighted down].

Con: Has God cast away his people which he foreknew? The answer is no! Paul presents three proofs- Paul himself, the believing remnant of Jews, and the unbelieving Jews who were hardened.

Next time- v. 11- Have they stumbled that they should fall? God uses their fall to bring in the Gentiles who would bring Israel back!