

The Future of Israel;
God Has Not Cast Away His People! Pt 3
Romans 11:16-26

Romans 11:11–26 (NKJV)

¹¹ I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation *has come* to the Gentiles.

¹² Now if their fall *is* riches for the world, and their failure riches for the Gentiles, how much more their fullness!

¹³ For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry, ¹⁴ if by any means I may provoke to jealousy *those who are* my flesh and save some of them. ¹⁵ For if their being cast away *is* the reconciling of the world, what *will* their acceptance *be* but life from the dead?

¹⁶ For if the firstfruit *is* holy, the lump *is* also *holy*; and if the root *is* holy, so *are* the branches. ¹⁷ And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, ¹⁸ do not boast against the branches. But if you do boast, *remember that* you do not support the root, but the root supports you.

¹⁹ You will say then, “Branches were broken off that I might be grafted in.” ²⁰ Well *said*. Because of

unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. ²¹ For if God did not spare the natural branches, He may not spare you either. ²² Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in *His* goodness. Otherwise you also will be cut off. ²³ And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again. ²⁴ For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who *are* natural *branches*, be grafted into their own olive tree?

²⁵ For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. ²⁶ And so all Israel will be saved, as it is written:

*“The Deliverer will come out of Zion,
And He will turn away ungodliness from Jacob;*

Introduction:

One of the major themes that runs throughout the whole of the Scripture is the faithfulness of God. He is a God who keeps His Word.

Lamentations 3:22–23 (NKJV)

²² *Through* the Lord’s mercies we are not consumed,
Because His compassions fail not.

²³ *They are* new every morning;
Great *is* Your faithfulness.

Psalms 36:5 (NKJV)

⁵ Your mercy, O Lord, *is* in the heavens;
Your faithfulness *reaches* to the clouds.

Psalms 89:1–4 (NKJV)

¹ I will sing of the mercies of the Lord forever;
With my mouth will I make known Your faithfulness
to all generations.

² For I have said, “Mercy shall be built up forever;
Your faithfulness You shall establish in the very
heavens.”

³ “I have made a covenant with My chosen,
I have sworn to My servant David:

⁴ ‘Your seed I will establish forever....

Selah

Hebrews 10:23 (NKJV)

²³ Let us hold fast the confession of *our* hope without wavering, for He who promised *is* faithful.

Men will break their word, but God will not and even cannot.

Hebrews 6:13–19 (NKJV)

¹³ For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, ¹⁴ saying, “*Surely blessing I will bless you, and multiplying I will multiply you.*” ¹⁵ And so, after he had patiently endured, he obtained the promise. ¹⁶ For men indeed swear by the greater, and an oath for confirmation *is* for them an end of all dispute. ¹⁷ Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed *it* by an oath, ¹⁸ that by two immutable things, in which it *is* impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before *us*.

¹⁹ This *hope* we have as an anchor of the soul, both sure and steadfast, and which enters the *Presence* behind the veil,

Reminder

The Context of the need for Romans 9-11

In Romans 8, Paul taught us of the faithfulness of God to save his elect.

Romans 8:28–31 (NKJV)

²⁸ And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose. ²⁹ For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren. ³⁰ Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

³¹ What then shall we say to these things? If God *is* for us, who *can be* against us?

Romans 8:33–35 (NKJV)

³³ Who shall bring a charge against God's elect? *It is* God who justifies. ³⁴ Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. ³⁵ Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or

persecution, or famine, or nakedness, or peril, or sword?

Romans 8:38–39 (NKJV)

³⁸ For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, ³⁹ nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

I can only imagine this letter being read to the church at Rome and the mixed congregation of Jews and Gentiles hearing this and thinking....

We are secure?.....

God is faithful?.....

I don't have to worry about God breaking his promises?.....

Can someone please explain to me Israel then?

Looks like God has completely and utterly abandoned them.

This would even be solidified in their minds a few years later when Romans sack Jerusalem.

And within a few decades. Israel and Jerusalem would be gone and occupied for millennia

There's not too much assurance that God will keep his promises. We are looking at a nation that appears to be utterly abandoned by God.

Paul has already made his argument for the remnant being saved by sovereign election, and has declare the ressponisbilty of the rest of Israel for their unbelief and now in Romans 11, turns his attention to the nation as a whole and teaches us that God is faithful and is not done with Israel That God has not permanently set aside Israel and that it is

Review

- I. Only Partial**
- II. Not Permanent**
- III. For a Purpose**

- I. Only Partial**

11 I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

² God has not cast away His people whom He **foreknew**.

1 Peter 1:1–2 (NKJV)

1 Peter, an apostle of Jesus Christ,

To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, ² elect according to the foreknowledge of God the Father,

.....

Romans 8:29–30 (NKJV)

²⁹ For whom He foreknew, He also predestined *to be* conformed to the image of His Son

Deuteronomy 10:15 (NKJV)

¹⁵ The Lord delighted only in your fathers, to love them; and He chose their descendants after them, you above all peoples, as *it is* this day.

² God has not cast away **His people** whom He foreknew.

[Who are “His People” in the text ?](#)

Romans 11:1 (NKJV)

11 I say then, has God cast away **His people?**
Certainly not! For I also am an Israelite, of the seed
of Abraham, *of* the tribe of Benjamin.

Back up one more verse to
Romans 10:21–11:1 (NKJV)

²¹ But **to Israel** he says:

*“All day long I have stretched out My hands
To a disobedient and contrary **people.”***
And who is Israel?

Romans 9:3–5 (NKJV)

³ For I could wish that I myself were accursed from
Christ for my brethren, my countrymen according to
the flesh, ⁴ who are Israelites, to whom *pertain* the
adoption, the glory, the covenants, the giving of the
law, the service *of God*, and the promises; ⁵ of whom
are the fathers and from whom, according to the
flesh, Christ *came*, who is over all, *the* eternally
blessed God. Amen.

Romans 10:1–3 (NKJV)

10 Brethren, my heart's desire and prayer to God for Israel is that they may be saved. ² For I bear them witness that they have a zeal for God, but not according to knowledge. ³ For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

Important note

Throughout Romans 9-11 Paul is shows the contrast between Unbelieving Israel and believing Israel.

At the very beginning when he expresses his deep sorrow for unbelieving national Israel, he immediately lets us know that there are believing Israelites within the unbelieving nation.

Romans 9:6 (NKJV)

⁶ But it is not that the word of God has taken no effect. For they *are* not all Israel who *are* of Israel,

And he continues to do this with his references to the remnant of believing Jews within the apostate Israel.

Romans 11:5–8 (NKJV)

⁵ Even so then, at this present time there is a remnant according to the election of grace. ⁶ And if by grace, then *it is* no longer of works; otherwise grace is no longer grace. But if *it is* of works, it is no longer grace; otherwise work is no longer work.

⁷ What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded. ⁸ Just as it is written:

*“God has given them a spirit of stupor,
Eyes that they should not see
And ears that they should not hear,
To this very day.”*

So when we pick up the argument Paul is making, which is first alluded to in

Romans 9:6 (NKJV)

⁶ But it is not that the word of God has taken no effect.

He answers by assuring us that God’s word has not failed because God is always saving the spiritual seed of Abraham.

God’s word is not failing. He is faithful to always have a remnant of people that are true Israelites. They are physical dependents of Abraham.

Recipient of the Covenants, and also believers in the Messiah, hence spiritual dependents to.

But the next question is, what about physical Israel. The unbelieving nation of people who rejected the messiah and were severely Judged by God.

Although future to Paul's writing to the Roman church. Israel would be so severely judged in 70 AD and then throughout the subsequent centuries would experience severe persecution and even attempts to annihilate the ethnic people altogether.....

One might wonder if God's word, His Covenants, his promises to the nation of people have failed.

This is Paul's point in Romans 11. God is not only faithful to save his elect in the midst of unbelieving Israel, but He will eventually save all of Israel in the future.

I. Only Partial

II. Not Permanent

Romans 11:11 (NKJV)

¹¹ I say then, have they **stumbled** that they should **fall**? Certainly not!

20.60 πίπτω^d: to suffer or experience destruction—
‘to experience destruction, to be destroyed.’ καὶ τὸ
δέκατον τῆς πόλεως ἔπεσεν ‘and a tenth of the
city was destroyed’ Re 11:13.

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 234). United Bible Societies.

Paul says, emphatically and with certainty...
Romans 11:1 (NKJV)

I say then, has God cast away His people?
Certainly not!

And again, emphatically and certainly,

¹¹ I say then, have they stumbled that they
should fall? Certainly not!

I ask you today,

How could Paul have made the fact of the future
restoration of the Nation any clearer? How could He
have said it more emphatically?

He above all Jews would have understood the
unbelief of Israel and the hatred they have of Christ
and His followers. He too, at one time was one of

those consenting to destruction of the church and the elimination of Christ. Yet as severe as that sin is, it is not the end for Israel.

This fall of Israel, this unbelief of Israel is not something that caught Don by surprise. In fact, it was the plan of God all along to incorporate the wicked unbelief of Israel, so that he could see the Gentiles. This is one of the most amazing statements, and all of the Bible. A representation that what men have planned that is evil can be turned to the ultimate good by God.

Romans 11:11 (NKJV)

¹¹ I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, *salvation has come to the Gentiles.*

And it does not stop here. That even through the unbelief of Israel, the Gentiles can be saved. And through the salvation of gentiles Israel could be saved. God will use the salvation of the pagans of the nations to provoke Israel to jealousy, because the pagans have by God's grace become recipients of the Covenant.

12 Now if their fall *is* riches for the
 world, and their failure riches for the
 Gentiles, how much more their
 fullness!

15 For if their being cast away *is* the
 reconciling of the world, what *will*
 their acceptance *be* but life from the
 dead?

12 Now if their fall *is* riches for the
 world, and their failure riches for the
 Gentiles, how much more their
 fullness!

Or “full inclusion”; *Grk* “their fullness

Biblical Studies Press. (2005). [The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible](#). Biblical Studies Press.

Romans 11:12 (NET)

11:12 Now if their transgression means riches for the world and their defeat means riches

for the Gentiles, **how much more will their full restoration bring?**

πλήρωμα^b, τος *n*: a total quantity, with emphasis upon completeness—‘full number, full measure, fullness, completeness, totality.’ ἄχρις οὐ τὸ

πλήρωμα τῶν ἐθνῶν εἰσέλθη ‘until the complete number of the Gentiles comes (to God)’ Ro 11:25; ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς ‘for the totality of the divine nature lives in him (Christ) in bodily form’ Col 2:9.

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, pp. 596–597). United Bible Societies.

15 For if their **being cast away** is the reconciling of the world, what *will* their acceptance *be* but life from the dead?

being cast away- this is **not** the cast away of verse one, where Paul says God has not cast them away.

ἀπωθέω (ῶθέω ‘push’) fut. ἀπ(ε)ώσομαι; 1 aor. ἀπ(ε)ωσάμην; pf. ἀπῶσμαι; aor. pass. ἀπεώθην all LXX (Hom. et al.; pap, e.g. PFay 124, 19; LXX; TestAsh 1:8; TestJos 2:5; Philo, Aet. M. 74; Joseph.) in our lit. only mid. ‘push’ someth. ‘away’ or ‘aside.’

① ***push aside***

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). In [A Greek-English lexicon of the New Testament and other early Christian literature](#) (3rd ed., p. 126). University of Chicago Press.

being cast away ① ***rejection***, of the (temporary) rejection of Israelites by God (Jos., Ant. 4, 314 not of

people as such, but repeated loss of their cities and temple through divine providence) **Ro 11:15** (opp. πρόσληψις).

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). In [A Greek-English lexicon of the New Testament and other early Christian literature](#) (3rd ed., p. 108). University of Chicago Press.

15 For if their being cast away *is* the reconciling of the world, what *will* their **acceptance** *be* but life from the dead?

πρόσληψις *próslēpsis*; gen. *proslēpseōs*, fem. noun from *proslambánō* (4355), to receive unto oneself. A taking to oneself, acceptance. In the NT, a receiving, admission (Rom. 11:15).

Syn.: *apodoché* (594), acceptance.

Zodhiates, S. (2000). In [The complete word study dictionary: New Testament](#) (electronic ed.). AMG Publishers.

34.34 πρόσληψις, εως *f*: the acceptance of someone into an association — ‘acceptance.’

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 449). United Bible Societies.

It is not clear whether Paul as in mind their rejection and acceptance of Messiah or God’s

rejection and then acceptance of Israel. The word for reject and accept are not verbs, but nouns and they do not have a active, middle, or passive element. The pronoun “their” leads me to believe that Paul is talking more personal here about Israels rejection and then their future acceptance of Messiah

15 For if their being cast away *is* the reconciling of the world, what *will* their acceptance *be* but life from the dead?

must surely refer to the seeming resurrection of a nation that appears to have died.

Boa, K., & Kruidenier, W. (2000). [Romans](#) (Vol. 6, p. 341). Broadman & Holman Publishers.

Now we turn to two illustrations that Paul uses to teach us may God is, and will be faithful to Israel.

First, he uses the illustration of dough

Second, he uses the illustration of the olive tree, and it's branches.

Romans 11:16 (NKJV)

¹⁶ For if the firstfruit *is* holy, the lump *is* also *holy*; and if the root *is* holy, so *are* the branches.

As always, Paul's logic is irrefutable. **If the first piece of dough be holy**, he points out, **the lump is also. First piece of dough** translates the single Greek word *aparchē*, which literally means a firstfruit (as in the kjv) offering of any kind, animal as well as grain. It refers to the first portion of an offering which was set aside specifically for the Lord.

Through Moses, God instructed His newly-delivered people: “When you eat of the food of the land, you shall lift up an offering to the Lord. Of the first of your dough you shall lift up a cake as an offering; as the offering of the threshing floor, so you shall lift it up. From the first of your dough you shall give to the Lord an offering throughout your generations” (Num. 15:19–21). Those cakes, or loaves, were given to feed the priests, who served—and thereby represented—the Lord in their unique ministry in the tabernacle and later in the temple. Therefore, before any bread would be eaten by a household, a special portion, **the first piece of dough**, was first consecrated and presented to the Lord.

Although only a portion of that special **piece of dough** represented the entire loaf (**the lump**), all of which was acknowledged as being from the Lord. In other words, they were giving back to the Lord a representation of all He had provided for them. It is for that reason that **the lump is also** holy (“set apart”)

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, p. 113). Moody Press.

Romans 11:16 (NKJV)

¹⁶ For if the firstfruit *is* holy, the lump *is* also *holy*; and if the root *is* holy, so *are* the branches.

And if the root be holy, the branches are too. If the foundational part of a plant (**the root**) is **holy**, then that which it produces (**the branches**) must likewise (**too**) be holy.

But Paul’s specific use of the analogy in this passage points up the truth that, if the firstfruits and root of Israel—perhaps symbolizing the first patriarchs (Abraham, Isaac, and Jacob)—were **holy**, consecrated to the Lord, so were all their descendants, the people of Israel. Therefore, for God to forsake Israel would be for Him to renege on His promises to those patriarchs—something His holy character will not allow.

Isaiah 51:1–2 (NKJV)

“Listen to Me, you who follow after
 righteousness,
 You who seek the Lord:
 Look to the rock *from which* you were hewn,
 And to the hole of the pit *from which* you were
 dug.
² Look to Abraham your father,
 And to Sarah *who* bore you;
 For I called him alone,
 And blessed him and increased him.”

Even **John Murray, a leading amillennialist** (one who does not believe in a literal, 1,000-year earthly kingdom promised to the Jews and ruled by Christ on the throne of David in Jerusalem, but who generally believes that God’s dealing with the nation of Israel ended with their rejection of Jesus Christ), cannot resist the power of the marvelous truth that Paul stresses here.

In his commentary on Romans, Murray amazingly observes that “there cannot be irremediable rejection of Israel. The holiness of the theocratic consecration is not abolished and will one day be vindicated in Israel’s fulness and restoration” (*The Epistle to the Romans* [Grand Rapids: Eerdmans, 1965], p. 85).

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, pp. 113–114). Moody Press.

Romans 11:17 (NKJV)

17 And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree,

17 And if some of the branches were broken off,

Notice, it is **SOME**, not **ALL** the branches that are broken off.

The Olive Tree remains. Just **SOME** of the branches were broke off.

There always had been a believing remnant in Israel, and many Jews believed in Christ during His earthly ministry and in the time of the early church. Probably until the end of the first century, most Christians, including all the apostles, were Jews.

Those original Jewish branches remained attached to **the rich root of God's olive tree**, as have Jewish branches from then until now.

Romans 11:17 (NKJV)

¹⁷ And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree,

Here the apostle makes his point by referring to the familiar practice of grafting. Olive trees were an agricultural and commercial mainstay in ancient Palestine and much of the Near East and Mediterranean areas, and still support a valuable industry in most of those regions today. Olive trees can live for hundreds of years, but as they age, they become less and less productive, and in order to restore productivity, branches from younger trees are grafted to old ones. When a branch ceased to produce olives, a younger one was grafted in its place.

That is the figure Paul uses here. The old, unproductive **branches** of Israel **were broken off**. Centuries earlier God had warned His people of what their continued unbelief and idolatry would bring.

Jer. 11:16–17

“The Lord called your name, ‘A green olive tree, beautiful in fruit and form’; with the noise of a great

tumult He has kindled fire on it, and its branches are worthless. And the Lord of hosts, who planted you, has pronounced evil against you because of the evil of the house of Israel and of the house of Judah, which they have done to provoke Me by offering up sacrifices to Baal”.

Jesus Himself warned His own people Israel,

(Matt. 21:43

“Therefore I say to you, the kingdom of God will be taken away from you, and be given to a nation [better, “a people” NIV] producing the fruit of it”

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, pp. 114–115). Moody Press.

17 And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them *became a partaker of the root and fatness of the olive tree,*

Gentile believers are joint heirs with them and of Abraham, “the father of all who believe without being circumcised [without being or becoming Jews], that

righteousness might be reckoned to them” (Rom. 4:11).

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, p. 115). Moody Press.

Romans 11:18 (NKJV)

¹⁸ do not **boast against** the branches. But if you do boast, *remember that* you do not support the root, but the root supports you.

boast against κατακαυχάομαι^a: to boast about something by downgrading something else—‘to boast against, to degrade

Louw, J. P., & Nida, E. A. (1996). In [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 430). United Bible Societies.

The Gentiles themselves were not the source of blessing any more than believing Jews had been. Believing Gentiles are blessed by God because they are spiritual descendants of faithful Abraham. We are blessed because we have been grafted into the covenant of salvation that God made with Abraham and now graciously offers to all who believe in Abraham’s God. As Paul had explained to the churches in Galatia a few years earlier,

Even so Abraham believed God, and it was reckoned to him as righteousness. Therefore, be sure that it is those who are of faith who are sons

of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “All the nations shall be blessed in you.” So then those who are of faith are blessed with Abraham, the believer. (Gal. 3:6–9)

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, p. 115). Moody Press.

It is tragic and lamentable that, throughout much of church history, Jewish converts to Christ have often been subjected to attitudes of Gentile superiority and been shunned or reluctantly accepted into Christian fellowship.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, p. 116). Moody Press.

Moo comments that “Gentile believers [in Rome] were apparently convinced that they belonged to a new people of God that had simply replaced Israel,” and consequently their derisive attitude was apparent. Haldane explained that Paul was describing “the [overbearing] spirit that has long prevailed among the Gentiles who profess Christianity. What marvelous ignorance, folly, and

vanity, are often displayed even amongst God's people!"⁹

Horner, B. E. (2007). [Future Israel: Why Christian Anti-Judaism Must be Challenged](#) (pp. 328–329). Barry E. Horner.

one scholar declared,

The Holocaust was, of course, the bitter fruit of long centuries of Christian teaching about the Jewish people. From the time of the gentile Church Fathers and the legal establishment of a triumphant ecclesiastical and philosophical control system with Constantine the Great, Christendom treated the Jewish people with contempt and taught contemptuously of them.... The baptized gentiles succumbed to that wrongheadedness against which Paul had warned: they turned in jealousy and envy against the very root that bore them (Rom. 11:18).

F. H. Littell, "Preface" to P. E. Grosser and E. G. Halperin, *The Causes and Effects of Anti-Semitism* (New York: Philosophical Library, 1978), xii

Horner, B. E. (2007). [Future Israel: Why Christian Anti-Judaism Must be Challenged](#). Barry E. Horner.