

***The Future of Israel;***  
***God Has Not Cast Away His People! Pt 2***  
**Romans 11:1–11**

Romans 11:1–11(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. <sup>2</sup> God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying, <sup>3</sup> “*Lord, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life*”? <sup>4</sup> But what does the divine response say to him? “*I have reserved for Myself seven thousand men who have not bowed the knee to Baal.*” <sup>5</sup> Even so then, at this present time there is a remnant according to the election of grace. <sup>6</sup> 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.

<sup>7</sup> What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded. <sup>8</sup> 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.”*

<sup>9</sup> And David says:

*“Let their table become a snare and a trap,  
A stumbling block and a recompense to them.*

<sup>10</sup> *Let their eyes be darkened, so that they do not  
see,  
And bow down their back always.”*

<sup>11</sup> 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.

## **Introduction:**

Seventy (five) years ago a great miracle took place. After enduring thousands of years of foreign domination and exile that culminated in the evil genocide of the Holocaust, God’s chosen people witnessed the sudden and miraculous fulfillment of ancient prophecies, hopes, and prayers: the rebirth of a sovereign Jewish state in the land promised to Abraham, Isaac, and Jacob.

As David Ben-Gurion, the primary founder of the state and first prime minister, read aloud Israel's declaration of independence, the State of Israel sprang into being. Those who knew their Bibles understood the significance of the moment.

Prophets as far back through biblical history as Moses had predicted that after a long and bitter exile, the Jewish people would return to the Holy Land, inhabit Jacob's ancient inheritance, rebuild the cities, and reestablish a Jewish nation. The final redemption has not yet arrived, but the formation of the Jewish state in Israel offers us a foretaste of the future kingdom, when Messiah will come, summon the exiled Jewish people back to the promised land, reestablish David's throne in Jerusalem, rebuild God's house of worship, and draw all nations to him in Zion. In that regard, the birth of the Jewish state is a miraculous fulfillment of biblical prophecy,

A radio broadcast of David Ben Gurion's speech carried his words across the land of Israel and to the whole world. People in Tel Aviv danced in the streets, but most Jews in the newly declared state had little time for rejoicing. Ben Gurion later described his feelings as he read the declaration: "There was no joy in my heart. I was thinking of only one thing: the war we were going to have to fight."

On the borders of the land, Arab armies from Trans-Jordan, Syria, Lebanon, Saudi Arabia, Syria, Iraq, and Egypt prepared for an onslaught. The day after Israel declared statehood, seven Arab armies pounced on the new nation, vowing to “push the Jews into the sea.” The fledgling state seemed incapable of defending itself against such overwhelming odds, but the God of Israel does not depend upon the strength of man.

Prior to the founding of the State of Israel, most Christian Bible readers assumed that all the Bible’s prophecies about the Jews and the land of Israel had been canceled or transferred to the church. The dramatic debut of modern Israel created a theological tremor that is still shaking the church. In many sectors that shakeup divides Christians between those who acknowledge the ongoing legitimacy of the Jewish people as God’s chosen covenant people and those who do not.

<https://ffoz.org/discover/israel-history/the-miraculous-birth-of-the-state-of-israel.html>

There are many who are in the Reformed churches that do not believe in a future for the nation Israel. Some might be willing to embrace the idea that there will be a population of Jews that are saved at the

time of the return of Christ. That conclusion is hard to get around.

But for the most part, many do not see a future restoration of the nation Israel, where the people are brought back into the land and granted the physical blessings promises by the Old Testament Prophets. There is only a faithfulness on God's part to the true seed of Abraham but not the nation of Israel. The significance of the existence of the nation today does not matter at all in the prophetic scheme of things. They are no different than the pagan, muslim nations that surround them. Their existence today means nothing to the believer or the return of Christ.

This position is often referred to as Replacement Theology or Supersessionism.

What is meant by these terms is that The Church has replaced Israel or it has Superseded it. There is no future for the ethnic people of Israel in prophet literature. All the physical promise to the ethnic people and nation of Israel have all been given to the church to be fulfilled Spiritually.

However, it needs to be understood, that there have been and are many who are of the Reformed camp that do see a future for the nation Israel...and

a number of them believed and taught the future restoration of nation Israel when it wasn't easy. They were teaching this and holding this view when the nation did not exist.

What you do with Israel will dramatically affect your eschatology. If you believe that the Old Testament prophets were speaking of a future literal reestablishment of the nation back in her land and that all the promises of physical blessing and the throne of David being in Jerusalem are to be fulfilled at the coming of Christ, then you have to have a time for the blessings to occur. This is what has led many to believe in a literal millennium on earth. Some Postmillennial and some Premillennial would hold to this position.

So this is not a small issue. It can dramatically affect how you view the future events referred to by the Prophets.

And to be clear, You do not have to be a Dispensationalist to believe this. You can be a Covenant Theologian and believe in the future restoration of the nation Israel. In fact, I would argue that if you take the Covenant God made with Abraham which was a unilateral covenant and not dependent on the obedience of the nation Israel, it

would lead you to believe that God must fulfill the Covenant and promises that He has made to the nation.

This is what makes Romans 9-11 so significant. Paul is arguing that God is a Covenant keeping God and although most of Israel at the time of Romans was apostate and unbelieving, that has not changed the mind of the Covenant keeping God. Paul reminded the church that Gods word has not failed even though Israel for the most part has rejected their Messiah

After Paul tells them of his ongoing sorrow for unbelieving Israel, he reminds us that these are the ones to whom belong the covenants and promises....

Romans 9:3–6 (NKJV)

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

***But then reminds them that Gods word has not failed.... why***

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

Not all who are physically part of the nation are not necessarily part of the true people of Israel. This is all dependent on God's Sovereign choice. Your birth or who your father is does not determine this. Only the "purpose according to Election" does.

And later he refers to the sovereign mysterious plan to include the Gentiles

**Romans 9:23–24** (NKJV)

<sup>23</sup> and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, <sup>24</sup> *even* us whom He called, not of the Jews only, but also of the Gentiles?

**Romans 9:30–32** (NKJV)

<sup>30</sup> What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith; <sup>31</sup> but Israel, pursuing the law of righteousness, has not attained to the law of righteousness. <sup>32</sup> Why? Because *they did* not seek it by faith, but as it were,



by the works of the law. For they stumbled at that stumbling stone.

### **Romans 10:1–3 (NKJV)**

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

### **Romans 10:16–21 (NKJV)**

<sup>16</sup> But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed our report?"

<sup>17</sup> So then faith *comes* by hearing, and hearing by the word of God.

<sup>18</sup> But I say, have they not heard? Yes indeed:

*"Their sound has gone out to all the earth,  
And their words to the ends of the world."*

<sup>19</sup> But I say, did Israel not know? First Moses says:

*"I will provoke you to jealousy by those who are  
not a nation,  
I will move you to anger by a foolish nation."*

<sup>20</sup> But Isaiah is very bold and says:

*“I was found by those who did not seek Me;  
I was made manifest to those who did not ask for  
Me.”*

<sup>21</sup> But to Israel he says:

*“All day long I have stretched out My hands  
To a disobedient and contrary people.”*

So Paul ask and then proceeds to answer a most important an obvious question.

Romans 11:1–2 (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. <sup>2</sup> God has not cast away His people whom He foreknew.

*So Paul will now go on to explain that the unbelief and setting aside of Israel is .....*

Outline for chapter 11

**I. Only Partial**

**II. Not Permanent**

**III. For a Purpose**

# I. Only Partial

Paul's Confession

Elijah's Condition

Scriptures Confirmation

## 1. Paul's Confession

**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.

Paul says emphatically that God has not cast away or pushed away or permanently set aside His people.

For (gar) because I also am part of the Nation Israel and of the physical seed of Abraham and of one of the tribes, and God has not set me aside!

*theologian Charles Hodge. "Judah and Benjamin,*

*especially after the exile, were the chief*

*representatives of the theocractical people"* (*Commentary*

*on the Epistle to the Romans* [Grand Rapids: Eerdmans, 1950; orig. revised ed., 1886], p. 353).

<sup>2</sup> 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, <sup>2</sup> elect according to the foreknowledge of God the Father,

.....

## Romans 8:29–30 (NKJV)

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

## Deuteronomy 10:15 (NKJV)

<sup>15</sup> 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.

## Deuteronomy 7:6–8 (NKJV)

<sup>6</sup> “For you *are* a holy people to the Lord your God; the Lord your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth. <sup>7</sup> The Lord did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples; <sup>8</sup> but because the Lord loves

you, and because He would keep the oath which He swore to your fathers,

<sup>2</sup> 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)

<sup>21</sup> 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 10:1–3 (NKJV)

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

own righteousness, have not submitted to the righteousness of God.

Within the Disobedient, self righteous, nation of Israel, God has always had a remnant

## 1. Paul's Confession

## 2. Elijah's Condition

God always has his remnant!

This is why Paul says,

Romans 11:4

**4** But what does the divine response say to him? *"I have reserved for Myself seven thousand men who have not bowed the knee to Baal."*<sup>5</sup> Even so then, at this present time **there is a remnant** according to the election of grace

**Romans 9** teaches us that there is a remnant, and not all Israel will be saved.

**Romans 11** teaches us that there is a remnant, and not all Israel will be lost.

Both teach that there will always be a remnant in the Nation of Israel, some that are saved, and some that will not be lost.

All through out the History of Egypt from the time they gathered at the base of Mount Sinai through the conquest of the land, to the occupation of the land, and even in the captivities there has always been a remnant of believing Jews.

From the return to the land from Babylon, to the time of Christ with the emergence of John the Baptist, there has been a remnant. Although for the most part the majority of the the nation rejected messiah, there still was a remnant. And throughout the Book of Acts as the church grew, as the apostles would go into the cities to preach, they would go into the Synagogues first. We even see that as far as Acts 19 when they discover so hidden disciples of John the Baptist, these Jews believed and where baptized. And throughout history, there has always been a remnant saved. And int the future, there will be more saved. Revelation talks of the 144,000 Jews. Zechariah speaks of the ones who will look on him whom they have pierced and Romans 11 says in the future, All Israel will be saved who are alive at the end and return of Christ.

Israel will be preserved and kept thru the remnant. There is no other nation of people on this planet that has endured such hatred, and attempts to extinguish them and go out of existence as a nation, and then

1900 years later, be brought back to the original land, restored to the original language, and at the same time be surrounded by hostile enemies who have at times sought to destroy them only to face utter miraculous defeat.

### **The reason for this is found in verse 5-6**

**5** Even so then, at this present time there is a remnant according to the election of grace. <sup>6</sup> 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. **this underlined section is not in the earliest manuscripts***

Grace is the sole reason why anyone is saved. It is unmerited, undeserved and should not be expected. It is only applicable to the sinner because the Justice of God was satisfied. And there is no greater display of grace than in the doctrine of Election.

I have heard too often that if you believe in the doctrine of election, it would produce pride. “You are one of the chosen” would lead to pride. But if you think that, then you simply don’t understand election.

Election assumes the need for grace.



Hence, v.5. **“the election of grace”**

Not that God chose to be gracious but that election is solely of unmerited favor.

Israel was made a nation and the remnant chosen by Grace alone. Not because of their righteousness.

**Deuteronomy 9:4–6 (NKJV)**

<sup>4</sup> “Do not think in your heart, after the Lord your God has cast them out before you, saying, ‘Because of my righteousness the Lord has brought me in to possess this land’; but *it is* because of the wickedness of these nations *that* the Lord is driving them out from before you. <sup>5</sup> *It is* not because of your righteousness or the uprightness of your heart *that* you go in to possess their land, but because of the wickedness of these nations *that* the Lord your God drives them out from before you, and that He may fulfill the word which the Lord swore to your fathers, to Abraham, Isaac, and Jacob. <sup>6</sup> Therefore understand that the Lord your God is not giving you this good land to possess because of your righteousness, for you *are* a stiff-necked people.

You did not deserve to be chosen. You like Israel where a obstinate and stiff-necked and unbelieving ungodly people.

There was nothing in you to merit God's love.

The only thing you merited was his displeasure and justice.

If you are elect, it is by grace, not works, not merit.

You should have been sent to hell but God chose to save you.

That is humbling, not prideful. Understanding grace properly will produce the most humble people

**Romans 9:11** (NKJV)

<sup>11</sup> (for *the children* not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls),

**5 times in v. 5 and 6, Grace is mentioned.** 5 times if you count the additional phrase added later.

The point its we are saved by grace

**Ephesians 2:8** (NKJV)

<sup>8</sup> For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God,

**2 Timothy 1:9** (NKJV)

<sup>9</sup> who has saved us and called *us* with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began,

It is of Grace, not of works

Romans 3:27–28 (NKJV)

<sup>27</sup> Where *is* boasting then? It is excluded. By what law? Of works? No, but by the law of faith. <sup>28</sup> Therefore we conclude that a man is justified by faith apart from the deeds of the law.

Titus 3:5 (NKJV)

<sup>5</sup> not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,

Ephesians 2:8–9 (NKJV)

<sup>8</sup> For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, <sup>9</sup> not of works, lest anyone should boast.

So Paul says it was all of grace from the Beginning for Israel.

It never was based on there obedience. God's Covenant with Abraham to make them a nation of Jewish people and to bless them and to give them land was all of grace.

Romans 11:5–7 (NKJV)

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

<sup>7</sup> What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded.

Israel as a whole has not obtained it...salvation.

But the elect (of Israel) have obtained it, and the rest "of Israel" were blinded.

So often, people are shocked to hear that God would blind anyone to the gospel but He does. This is not the only place where this kind of action is mentioned.

## **I. Only Partial**

## Paul's Confession

### Elijah's Condition

### Scriptures Confirmation

#### Romans 11:8 (NKJV)

<sup>8</sup> 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.”*

Paul supports his contention with an appeal to Scripture (he combines words from Deut. 29:4 and Isa. 29:10). God gave to certain people *a spirit of stupor*

Morris, L. (1988). [The Epistle to the Romans](#) (p. 403). W.B. Eerdmans; Inter-Varsity Press.

#### Deuteronomy 29:2–4 (NKJV)

<sup>2</sup> Now Moses called all Israel and said to them: “You have seen all that the Lord did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land—<sup>3</sup> the great trials which your eyes have seen, the signs, and those great wonders. <sup>4</sup> Yet the Lord has not given you a heart to perceive and eyes to see and ears to hear, to this *very day*.”

#### Isaiah 29:9–10 (NKJV)

<sup>9</sup> Pause and wonder!

Blind yourselves and be blind!  
 They are drunk, but not with wine;  
 They stagger, but not with intoxicating drink.  
<sup>10</sup> For the Lord has poured out on you  
 The spirit of deep sleep,  
 And has closed your eyes, namely, the prophets;  
 And He has covered your heads, *namely*, the seers.

This is found in a number of places in the Bible

### Isaiah 6:8–10 (NKJV)

<sup>8</sup> Also I heard the voice of the Lord, saying:  
 “Whom shall I send,  
 And who will go for Us?”  
 Then I said, “Here *am* I! Send me.”  
<sup>9</sup> And He said, “Go, and tell this people:  
 ‘Keep on hearing, but do not understand;  
 Keep on seeing, but do not perceive.’  
<sup>10</sup> “Make the heart of this people dull,  
 And their ears heavy,  
 And shut their eyes;  
 Lest they see with their eyes,  
 And hear with their ears,  
 And understand with their heart,

And return and be healed.”

### Isaiah 44:13–18 (NKJV)

- <sup>13</sup> The craftsman stretches out *his* rule,  
He marks one out with chalk;  
He fashions it with a plane,  
He marks it out with the compass,  
And makes it like the figure of a man,  
According to the beauty of a man, that it may  
remain in the house.
- <sup>14</sup> He cuts down cedars for himself,  
And takes the cypress and the oak;  
He secures *it* for himself among the trees of the  
forest.  
He plants a pine, and the rain nourishes *it*.
- <sup>15</sup> Then it shall be for a man to burn,  
For he will take some of it and warm himself;  
Yes, he kindles *it* and bakes bread;  
Indeed he makes a god and worships *it*;  
He makes it a carved image, and falls down to it.
- <sup>16</sup> He burns half of it in the fire;  
With this half he eats meat;  
He roasts a roast, and is satisfied.  
He even warms *himself* and says,  
“Ah! I am warm,  
I have seen the fire.”

- 17 And the rest of it he makes into a god,  
His carved image.  
He falls down before it and worships *it*,  
Prays to it and says,  
“Deliver me, for you *are* my god!”
- 18 They do not know nor understand;  
For He has shut their eyes, so that they cannot  
see,  
*And* their hearts, so that they cannot understand.

### Matthew 13:14–15 (NKJV)

14 And in them the prophecy of Isaiah is fulfilled,  
which says:

*‘Hearing you will hear and shall not understand,  
And seeing you will see and not perceive;*

- 15 For the hearts of this people have grown dull.  
*Their* ears are hard of hearing,  
And their eyes they have closed,  
Lest they should see with *their* eyes and hear with  
*their* ears,  
Lest they should understand with *their* hearts and  
turn,  
So that I should heal them.’

Why is it this way????



### Matthew 13:10–13 (NKJV)

<sup>10</sup> And the disciples came and said to Him, “Why do You speak to them in parables?”

<sup>11</sup> He answered and said to them, “**Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.** <sup>12</sup> For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. <sup>13</sup> Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

**How could God do such a thing.**

**IT IS BECAUSE HE IS JUST and they deserve judgment.**

### John 12:37–41 (NKJV)

<sup>37</sup> But although He had done so many signs before them, they did not believe in Him, <sup>38</sup> that the word of Isaiah the prophet might be fulfilled, which he spoke:

*“Lord, who has believed our report?  
And to whom has the arm of the Lord been  
revealed?”*

<sup>39</sup> Therefore they could not believe, because Isaiah said again:

40 *“He has blinded their eyes and hardened their hearts,  
Lest they should see with their eyes,  
Lest they should understand with their hearts and turn,  
So that I should heal them.”*

**7** What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were **blinded**.

**πωρόω pōróō**; Aorist Passive contracted *pōrṓ*, fut. *pōrṓsō*, from *pōros* (n.f.), a small piece of stone broken off from a larger one. The verb means to harden, make hard like a stone, or callous and insensible to the touch. In the NT applied only in a spiritual sense to the hearts or minds of men (Mark 6:52; 8:17; John 12:40; Rom. 11:7, of persons; 2 Cor. 3:14; Sept.: Job 17:7, of the eyes).

**Deriv.:** *pōrṓsis* (4457), hardening.

**Syn.:** *sklērúnō* (4645), to harden.

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

The shock of this passage should not be blindness of Israel, but the elect of Israel.

It is not real surprise that so many rejected the messiah. They were blind. The shock is that any believed at all. They are the elect by Grace.