

The Future of Israel;
God Has Not Cast Away His People! Pt 4
Romans 11:16-26

Romans 11:16–26 (NKJV)

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

The statement in the middle of verse 25 and first part of v. 26 captures the purpose of Romans 9-11 and the theme of chapter 11 specifically. God as temporality set aside Israel as a nation, and partially blinding them until His purpose to save the Gentiles is complete.

This is a clear reflection of perfection of God’s plan that He has for Israel.

Acts 1:4–8 (NKJV)

⁴ And being assembled together with *them*, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, “*which,*” *He said, “you have heard from Me;* ⁵ for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.” ⁶ Therefore, when they had come together, they asked Him, saying, “Lord, will You at this time restore the kingdom to Israel?” ⁷ And He said to them, “*It is not for you to know times or seasons which the Father has put in His own authority.* ⁸ But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”

⁶ Therefore, when they had come together, they asked Him, saying, “Lord, will You at this time **restore** (P.A.I) the kingdom to Israel?”

ἀποκαθίστημι *apokathístēmi*; fut. *apokatastēsō*, from *apó* (575), back again, and *kathístēmi* (2525), to constitute. To restore, e.g., to health or soundness (Matt. 12:13; Mark 3:5; 8:25; Luke 6:10; Sept.: Ex. 4:7; Lev. 13:16). To put back into a former state, restore, reform, applied to the reformation brought about by the preaching and ministry of John the Baptist (Matt. 17:11;

Mark 9:12 [cf. Mal. 4:6; Luke 1:16, 17]). To restore lost dominion or authority (Acts 1:6; Sept.: Ezek. 16:55). In the pass., to be restored, brought or sent back again (Heb. 13:19; Sept.: Jer. 16:15; 24:6).

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

Well Romans 11 tells us how this will happen.

Review

The setting aside of Israel as a nation is

I. Only Partial

II. Not Permanent

III. For a Purpose

I. Only Partial

Romans 11:1–10 (NKJV)

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. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying, ³ “Lord, they have killed Your prophets and torn down Your altars,

and I alone am left, and they seek my life”? 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.” 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.”

⁹ And David says:

“Let their table become a snare and a trap,
A stumbling block and a recompense to them.
¹⁰ Let their eyes be darkened, so that they do not
see,
And bow down their back always.”

The setting aside of Israel as a nation is

I. Only Partial

II. Not Permanent

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?

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.

The setting aside of Israel as a nation is

I. Only Partial

II. Not Permanent

III. For a Purpose

Romans 11:25–27 (NKJV)

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;*

²⁷ *For this is My covenant with them,
When I take away their sins.”*

I. An Obvious Reality

 16 For if the firstfruit *is* holy, the lump *is*
 also *holy*;

Numbers 15:17–22 (NKJV)

¹⁷ Again the Lord spoke to Moses, saying,
¹⁸ “Speak to the children of Israel, and say to them:
‘When you come into the land to which I bring you,
¹⁹ then it will be, when you eat of the bread of the
land, that you shall offer up a heave offering to the
Lord. ²⁰ You shall offer up a cake of the first of your
ground meal *as* a heave offering; *as* a heave offering
of the threshing floor, so shall you offer it up. ²¹ Of

the first of your ground meal you shall give to the Lord a heave offering throughout your generations.

This was teaching that of all that you have, all is the Lord's and all come from the Lord, and a certain amount should be given back to the Lord in recognition of this. A little portion of the doe was to be broken off and given to the priest.

It was a way of saying thank you to the Lord for your provision, I offer it back to you as a way of acknowledging this and worshipping You for it.

is holy— set apart, consecrated.

40. **ἅγιος *hágios***; fem. *hagía*, neut. *hágion* (39), adj. from *hágos* (n.f.), any matter of religious awe, expiation, sacrifice. Holy, set apart, sanctified, consecrated, saint. It has a common root, *hág-*, with *hagnós* (53), chaste, pure. Its fundamental idea is separation, consecration, devotion to the service of Deity, sharing in God's purity and abstaining from earth's defilement.

(I) Pure, clean, ceremonially or morally clean, including the idea of deserved respect, reverence.

(A) It particularly means perfect, without blemish (Rom. 12:1).

(B) Metaphorically it means morally pure, upright, blameless in heart and life, virtuous, holy. (1) Generally (Mark 6:20; Rom. 7:12; 1 Cor. 7:34; Eph. 1:4; 5:27; 1 Pet. 1:16; Sept.: Lev. 11:44). (2) Spoken of those who are purified and sanctified by the influences of the Spirit. This is assumed of all who profess the Christian name, hence *hágios*, saint, *hágioi*, saints, Christians (Acts 9:13, 14, 32, 41; 26:10; Rom. 1:7; 8:27; 1 Thess. 3:13). Spoken of those who are to be in any way included in the Christian

community (1 Cor. 7:14). Holy kiss means the sacred Christian kiss, the pledge of Christian affection (Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12).

(II) Consecrated, devoted, sacred, holy, meaning set apart from a common to a sacred use; spoken of places, temples, cities, the priesthood, men (Matt. 4:5; 7:6; 24:15; 27:53; Acts 6:13; 7:33; Rom. 11:16, of firstfruit); of a male opening the womb (Luke 2:23); of apostles (Eph. 3:5); of prophets (Luke 1:70; Acts 3:21; 2 Pet. 1:21); of angels (Matt. 25:31).

(III) Holy, hallowed, worthy of reverence and veneration:

(A) Of God (John 17:11; Rev. 4:8; 6:10; Sept.: Is. 5:16; 6:3).

(B) Of His Name (Luke 1:49; Sept.: Lev. 22:2).

(C) Of the Holy Spirit (Matt. 1:18).

(D) Of holy covenant (Luke 1:72).

(E) Of the Holy Scriptures (Rom. 1:2; Sept.: Dan. 11:28, 30).

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

v. 16. and if the root *is* holy, so *are* the branches.

This is the same idea. One small part is dedicated and by implication and by sameness, the rest is holy. You plant a small seedling and dedicate it to the Lord, for his purpose to sustain you, provide for you, and care for you, then the rest of what grows out of this is also set apart and dedicated. Not just the small seedling, but the whole plant, and fruit that comes from the seedling.

What is he saying. Very simply, that if one small and beginning portion of the Jewish people of Israel are consecrated to the Lord, then all the rest will be also.

1 Corinthians 7:14 (NKJV)

¹⁴ For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean, but now they are holy.

Who were the first fruits? They are the Patriarchs, the fathers, Abraham, Isaac and Jacob and Joseph. Most likely, Paul has in mind, primarily, Abraham. From his seed a nation would be born, and from that nation the world be blessed.

The point is, that if God has consecrated the very small beginning of Israel, he has consecrated the whole.

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

“This fact of consecration derived from the patriarchs is introduced here by the apostle as support for the ultimate recovery of Israel.

Murray, J. (1968). [The Epistle to the Romans](#) (Vol. 2, p. 85). Wm. B. Eerdmans Publishing Co.

“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, p. 114). Moody Press.

Isaiah 51:1–2 (NKJV),

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.”

I. An Obvious Reality

II. An Ominous Warning

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,

“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.

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

There are 3 Warnings

- 1 Do not boast because you think you are the Base
2. Do not boast because you think your are Better
3. Do not boast because you could be broken

1 Do not boast because you think you are the Base

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.

This is a reminder that many in the Reformed community need to remember. You are only here because of Israel. You are not better than the branches that were cut off. You are grafted in by grace. It grieves me when I hear so many in the Reformed tradition and who are of the ones who are in line with the London Confessions and the Westminster confessions, to talk so disparaging of Israel and if you are somehow intellectually and spiritually confused to believe that God just might have a future for Israel. I will show you in a few

weeks that to believe in the future restoration of Israel has been held by many thru the centuries that we would consider Biblical heavy weights and that this is not a product of Dispensationalism.

Romans 11 is the most irrefutable argument for the future restoration of Israel in all of the Bible. It should make every person who believes God is done with Israel to pause and think if there position is right.

As I told you last week, you are saved because God temporarily set them aside. You are not saved because you make a better Israel. God has sovereignly purposed to used the stiffnecked Jews in their profound rejection of Messiah to crucify Him and bring salvation to the gentiles until the times of the gentiles if over.

Also I believe that it is theological and Biblically naive to think that God cannot have One body of Christ and one Church and one Bride thru out the ages of Jews and Gentiles and at the same time work with a nation that He has chosen.

For some, it is an either/or and no more instead of a both/and because God can.

For the Traditional Dispensationalist, it is an either/or. God has to set aside Israel as a unique and separate people of God in order to birth the church and then while the church, a separate people of God

are here, God does not deal with Israel, his other people, until he Raptures the church, to remove them, so he can deal with Israel alone again, which I believe is patently unbiblical and can only garnish support for a eisegesis of the text and pressing the text into your dispensational view. It is literally reading your view into the text.

But also for the Reformed tradition, it is an either/or. God has permanently set aside the ethnic people and nation Israel as the vehicle of blessing to the world for their unbelief and rejection of Messiah, and has turned to the the spiritual seed of Abraham, to fulfill all of promises in the Old Testament that Israel forfeited. So, God does not have a future plan for Israel as a nation because He has only one purpose and that is to work thru spiritual Israel, the church. He can't or won't work thru both a nation and the church. This view takes a clear passage like Ephesians 2 that teaches that there is only one body, one church made up of Jew and Gentile and reads it back into the Old Testament future promises for the nation Israel and makes them fulfilled spiritually. When otherwise there is not exegetical reason to read the OT promises to Israel that way.

Both of these views, I believe, fall short of what I see as an obvious reality in the

Old and the New Testament. I don't believe it has to be either/or and no more but instead, it can be both/and because God can.

That God has always been working through the spiritual seed of Abraham, and at the same time, the physical seed of Abraham. And at the same time he can have a nation Israel that he has made promises to and Covenanted with and at the same time be fulfilling his promises to the spiritual seed of Abraham. There is no reason exegetically, biblically, theologically, or eschatological to believe that God cannot be dealing with both at the same time.

If He can deal with the nation Israel in unbelief and at the same time, the church in the book of acts, he could definitely deal with Israel in belief and acceptance of the Messiah and the people of God the church.

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

John 4:22 (NKJV)

²² You worship what you do not know; we know what we worship, for salvation is of the Jews.

Galatians 3:6–9 (NKJV)

⁶ just as Abraham “*believed God, and it was accounted to him for righteousness.*”⁷ Therefore know that *only* those who are of faith are sons of Abraham.⁸ And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, *saying, “In you all the nations shall be blessed.”*⁹ So then those who *are* of faith are blessed with believing Abraham.

1 Do not boast because you think you are the Base

2. Do not boast because you think your are Better

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.

78.21 **καλῶς**^f: a positive degree (and even more emphatic in the comparative form κάλλιον) with an implication of correctness—‘certainly, very well.’ ὡς καὶ σὺ κάλλιον

ἐπιγινώσκεις ‘and also you certainly know’ Ac 25:10.

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. 686). United Bible Societies.

and you stand by faith.

Acts 13:46–49 (NKJV)

⁴⁶ Then Paul and Barnabas grew bold and said, “It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles. ⁴⁷ For so the Lord has commanded us:

*‘I have set you as a light to the Gentiles,
That you should be for salvation to the ends of the
earth.’”*

⁴⁸ Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life **believed**.

⁴⁹ And the word of the Lord was being spread throughout all the region.

There are 3 Warnings

1 Do not boast because you think you are the
Base

2. Do not boast because you think your are
Better

3. Do not boast because you could be broken

20b Do not be **haughty**, but fear.

ὕψηλοφρονέω; ὑψηλὰ φρονέω: to have an arrogant, haughty attitude — ‘to be haughty, **to be arrogant.**’

ὕψηλοφρονέω: τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν ‘command those who are rich in this life not to be haughty’ 1 Tm 6:17. The meaning of

‘to be haughty’ may be expressed in a number of languages as ***‘to regard oneself as better than anyone else***

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. 763). United Bible Societies.

Why you should not be arrogant and should 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.

21 For if God did not spare the natural branches, He may not spare you either **natural branches**, — physical seed of Abraham that did not believe.

may not spare you — those of you who claim to be part of the spiritual seed. of Abraham who do not believe.

22 Therefore consider the goodness and **severity** of God:

ἀποτομία *apotomía*; gen. *apotomías*, fem. noun from *apotémnō* (n.f.), to cut off. A cutting off, severing, as of a man cutting off dead or useless boughs from a fruit tree (Rom. 11:22 [cf. Rom. 11:19, 20, 24]). Also from *apotémnō* (n.f.): *apotómōs* (664), **severely, abruptly**

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

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.

Colossians 1:21–23 (NKJV)

²¹ And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled ²² in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight—²³ if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.

John 8:30–31 (NKJV)

³⁰ As He spoke these words, many believed in Him.

³¹ Then Jesus said to those Jews who believed Him, **“If you abide in My word, you are My disciples indeed.**

Hebrews 3:14 (NKJV)

¹⁴ For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end,

Hebrews 10:38–39 (NKJV)

³⁸ *Now the just shall live by faith;
But if anyone draws back,
My soul has no pleasure in him.”*

³⁹ But we are not of those who draw back to perdition, but of those who believe to the saving of the soul.

is a reminder that there is no security in the bond of the gospel apart from perseverance. There is no such thing as continuance in the favour of God in spite of apostasy;

Murray, J. (1968). [The Epistle to the Romans](#) (Vol. 2, p. 88). Wm. B. Eerdmans Publishing Co.

I. An Obvious Reality

II. An Ominous Warning

III. An Outstanding Reminder That Israel can be grafted back in

1.It's Probable

²³ And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again.

2.It's Possible

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?

ἀγριέλαιος, ου *f*— ‘wild olive tree,’ a tree regarded by some (though probably wrongly) as the ancestor of the domestic olive tree. σὺ δὲ ἀγριέλαιος ὧν ἐνεκεντρίσθης ἐν αὐτοῖς ‘and you being a wild olive have been grafted into them’ Ro 11:17. This reference in Ro 11:17 is intentionally strange because the usual course of action was to graft cultivated branches into wild trees

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. 29). United Bible Societies.

The normal process was to take a shoot from an olive that bears good fruit though it does not grow vigorously and graft it onto a wild olive stock, whose fruit is poor but which grows strongly. The result is a tree with vigorous growth which bears good olives.

Morris, L. (1988). [The Epistle to the Romans](#) (p. 412). W.B. Eerdmans; Inter-Varsity Press.

3.It's Promised

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.

Luke 21:24 (NKJV)

²⁴ And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.

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;