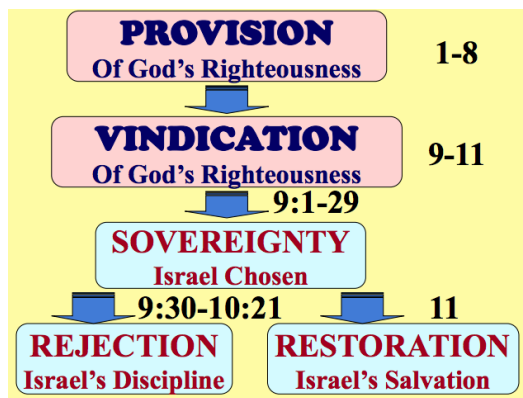


Romans 11.1-12 Israel's Rejection not Total, Remnant, Hardening  
151-155  
Ray Mondragon

[Romans 11.1-2 Israel's Rejection is not Total 151]



Currently Israel is under discipline for their repeated disobedience.

### You Don't Love Me!!

You are my son and always will be, but I have to do what I know is best!  
(9.1-29)

You are being disciplined because you deserve it! (9.31-10.21)

When you respond rightly I will restore you to fellowship! (11)

Like a child who needs to change his attitude and behavior and the father restores him—he is not casting him out forever; it's a temporary discipline, so also with the nation of Israel. It is a temporary discipline they are under even though from the human perspective it's been over 2,000 years. 'So when you respond rightly, Israel, I will restore you to fellowship'.

There are a lot of prophecies with the associated details, and one of the prophetic chapters is Romans 11.

### Context - Romans 9-11

1. Israel as God's chosen people
2. Gospel going to Gentiles
3. Setting aside of Israel - reasons 9.31 *but Israel, pursuing a law of righteousness, did not arrive at that law.*

But that is not what God had set up. He had set it up by *faith* all the way back to Abraham. But they chose a path on their own.

*10.1 Brethren, my heart's desire and my prayer to God for them [Israelites] is for their salvation.*

So Paul desires for Jewish people to come into a relationship, and then he bears witness in verse 2:

*2 For I testify about them that they have a zeal for God,*

*They have zeal, they have lots of good works, effort, but they do not do it by faith but not in accordance with knowledge.*

*They did not do it according to the knowledge given them, according to the attributes of God:*

*3 For not knowing about God's righteousness...*

*For they sought their own path: ...and seeking to establish their own, they did not subject themselves to the righteousness of God.*

*9.25 As He says also in Hosea, "I WILL CALL THOSE WHO WERE NOT MY PEOPLE, 'MY PEOPLE,' AND HER WHO WAS NOT BELOVED, 'BELOVED.'" 26 "AND IT SHALL BE THAT IN THE PLACE WHERE IT WAS SAID TO THEM, 'YOU ARE NOT MY PEOPLE,' THERE THEY SHALL BE CALLED SONS OF THE LIVING GOD."*

They should know these things; the Scriptures have already explained, in Hosea, that God would call people who are not Jewish, those hated gentiles—He would draw them into a loving relationship. God is going to call them 'Sons of the living God', ie, putting them on an equal basis with Israel.

*10.21 But as for Israel He says, "ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE."*

God is outstretching his arms to the Jews who are so disobedient and obstinate. We have already looked a list of God's assessment of them in the book of Isaiah, describing them as a Stiff-necked People. Stiff-necked is another translation of 'obstinate'. These are the reasons Israel is set aside, so the question is raised, Is God done with Israel?

Unfortunately there is a theological position that is relatively prevalent in the church and historically has been present amongst a lot of groups which gives the answer 'Yes'. But I think that is a false interpretation particularly of Romans chapter 11. The answer is No!

### Context - Romans 9-11

1. Israel as God's chosen people
2. Gospel going to Gentiles
3. Setting aside of Israel - reasons 9.31, 10.1-3, 9.25-26, 10.21
4. Is God finished with Israel?

No, God is not finished with Israel. This is where the idea of replacing Israel with the church comes about—if you ignore Romans

9-11. In chapter 11 Paul emphatically says God is NOT finished with Israel, the church did not replace it. Unfortunately, some have taken this to the next step, which is a horrible thing, and has resulted in anti-semitism which isn't true.

That was a rather long introduction into the chapter.

I. Introduction	1.1-17
II. Provision of God's Righteousness	1.18-8.39
III. Vindication of God's Righteousness	9-11
A. Past Sovereign Election of Israel	9.1-29
B. Present National Rejection	9.30-10.21
C. Future Restoration of Israel	11
1. Rejection is not Total	11.1-10
a. Existence of Remnant	11.1-6
1) Essence of Issue Raised	11.1

Present National Rejection of Messiah with discipline, but now we are going to learn of the restoration of Israel in chapter 11.

First, before the prophetic passages, Paul talks about the fact that the rejection is not a *total* rejection, it is only partial. In other words, it is national in the sense that corporately the nation is set aside, but there have always been individuals within the nation—even back with Abraham. It was through Isaac that promises would go, and even within the family of Isaac it's Jacob rather than Esau—that are a faithful remnant, and part of that is related to God's choice.

So, in the first 10 verses of chapter 11, there is the existence of a remnant. Paul is going to raise in verse one what we have been discussing:

11.1 I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

Transitioning now to explain what he has been talking about in chapters 9 & 10, with the positive:

11.1 I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

A question: How is it phrased? What is the expected answer? A strong negative one. Also in Greek to emphasize something it is put at the beginning. Here it is the verb 'rejected', thusly emphasizing the rejection and the negation of it. This would actually remind Jews of lots of passages in the OT. We will look at some of these passages that speak

of the *faithfulness* of God. We have talked about covenants before, eg, in chapter 9, the Abrahamic Covenant.

## God's Faithfulness

### 1. Covenants -

Abrahamic - Genesis 17.7-8 *"I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you. 8 "I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God."*

Here it is stressed that it is an everlasting, eternal Covenant. God gives assurance that He is never going to abandon His people. It's an eternal legal document.

Davidic - 2Samuel 7.16 *"Your house and your kingdom shall endure before Me forever; your throne shall be established forever."*

The same: there will *always* be a descendant of David that will occupy the throne of Israel. It will always be a kingdom, even though it is set aside at present. The king that is occupying today is seated at the right hand of the Father—the Lord Jesus Christ.

New - Jeremiah 31.35 *Thus says the LORD, Who gives the sun for light by day And the fixed order of the moon and the stars for light by night, Who stirs up the sea so that its waves roar; The LORD of hosts is His name: 36 "If this fixed order departs From before Me," declares the LORD, "Then the offspring of Israel also will cease From being a nation before Me forever."*

Jeremiah uses a kind of physical imagery saying that as long as you can count on the laws of nature, God will not abandon the nation of Israel. The universe will have to fall apart in a significant way, the laws beginning to reverse themselves and basically go to nothingness before God will abandon His people.

So all of these covenants speak in terms of a an eternal relationship.

2. Promises - 1Samuel 12.20 *Samuel said to the people, "Do not fear. You have committed all this evil, yet do not turn aside from following the LORD, but serve the LORD with all your heart. 21 "You must not turn aside, for then you would go after futile things which can not profit or deliver; because they are futile. 22 "For the LORD will not abandon His people on account of His great name, because the LORD has been pleased to make you a people for Himself.*

Jewish believers would also be reminded of passages like 1Samuel 12. This is in a time when the first king was being

anointed. Two themes: Israel's unfaithfulness and God's faithfulness.

Nehemiah 9.26 *"But they became disobedient and rebelled against You, And cast Your law behind their backs And killed Your prophets who had admonished them So that they might return to You, And they committed great blasphemies. 27 "Therefore You delivered them into the hand of their oppressors who oppressed them, But when they cried to You in the time of their distress, You heard from heaven, and according to Your great compassion You gave them deliverers who delivered them from the hand of their oppressors. 28 "But as soon as they had rest, they did evil again before You; Therefore You abandoned them to the hand of their enemies, so that they ruled over them. When they cried again to You, You heard from heaven, And many times You rescued them according to Your compassion, 29...And they turned a stubborn shoulder and stiffened their neck, and would not listen....31 "Nevertheless, in Your great compassion You did not make an end of them or forsake them, For You are a gracious and compassionate God.*

*Psalm 94.11 The LORD knows the thoughts of man, That they are a mere breath. 12 Blessed is the man whom You chasten, O LORD, And whom You teach out of Your law; 13 That You may grant him relief from the days of adversity, Until a pit is dug for the wicked. 14 For the LORD will not abandon His people, Nor will He forsake Nor will He forsake His inheritance.*

*106.13-45 ...14 But craved intensely in the wilderness, And tempted God in the desert....43 Many times He would deliver them; They, however, were rebellious in their counsel, And so sank down in their iniquity. 44 Nevertheless He looked upon their distress When He heard their cry; 45 And He remembered His covenant for their sake, And relented according to the greatness of His lovingkindness.*

*Jeremiah 16.10 ...For what reason has the LORD declared all this great calamity against us? And what is our iniquity, or what is our sin which we have committed against the LORD our God?'....12 'You too have done evil, even more than your forefathers; for behold, you are each one walking according to the stubbornness of his own evil heart, without listening to Me....15 but, 'As the LORD lives, who brought up the sons of Israel from the land of the north and from all the countries where He had banished them.' For I will restore them to their own land which I gave to their fathers.*

This is on the occasion of the Babylonian captivity where God is essentially done with the nation of Israel: their history of idolatry and disobedience. In the midst of stubbornness and idolatry God is going to discipline them with captivity, but in the

same passage: He is going to restore them, it is not permanent. And the application would be similar in terms of the timeframe in which Paul is writing.

11.1 I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

We have seen this before: μη γένοιτο (má guén-oi-to) The strongest negative in Greek: absolutely not! So God has not rejected His people and certainly the church has not replaced Israel. God still has a plan.

I. Introduction	1.1-17
II. Provision of God's Righteousness	1.18-8.39
III. Vindication of God's Righteousness	9-11
A. Past Sovereign Election of Israel	9.1-29
B. Present National Rejection	9.30-10.21
C. Future Restoration of Israel	11
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1) Essence of Issue Raised	11.1a
2) Example of Paul	11.1b

Now Paul gives some examples, starting with himself. Yes, nationally they are under rejection, but that is not total and Paul is a prime example.

11.1 I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

I'm Jewish, he is saying; I'm a prime example. In fact Paul is one of the least likely. If you asked someone when he and his companions left Damascus in Acts 9, Would there be any possibility that Paul would ever trust in the Lord Jesus Christ? The answer would be, 'In no way!'

### Paul

1. Unlikely - Galatians 1.13 *For you have heard of my former manner of life in Judaism, how I used to persecute the church of God beyond measure and tried to destroy it; 14 and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions.*

*1 Timothy 1.13 even though I was formerly a blasphemer and a persecutor and a violent aggressor. Yet I was shown mercy because I acted ignorantly in unbelief; 14 and the grace of our*

*Lord was more than abundant, with the faith and love which are found in Christ Jesus.*

Paul would be somewhat representative of all in the nation and if he could receive this justification by faith, then anyone in Israel could.

2. Israelite - related to land

He traced his lineage all the way to the first promise of the land, all the way to Abraham.

11.1 I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

**Paul**

1. Unlikely - Galatians 1.13-14, 1Timothy 1.13-24

2. Israelite - related to land

3. Descendant of Abraham - under the Abrahamic covenant  
 2Corinthians 11.22 *Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I.*  
 Philippians 3.4-6 *although I myself might have confidence even in the flesh, I far more: ...6 as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless.*

So you couldn't be more Jewish than that.

11.1 I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

Benjamin was one of the smallest tribes, but it was also a *faithful* tribe. When the 10 tribes abandoned the worship in Jerusalem to set up their own, forming a division in the country, Benjamin was the only one that remained faithful to the southern kingdom, but then it also fell into idolatry.

**Paul**

1. Unlikely - Galatians 1.13-14, 1Timothy 1.13-24

2. Israelite - related to land

3. Descendant of Abraham - covenant  
 2Corinthians 11.22, Philippians 3.4-6

4. Benjaminite - faithful tribe

On the map Benjamin is low center, light blue,



I. Introduction	1.1-17
II. Provision of God's Righteousness	1.18-8.39
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B. Present National Rejection	9.30-10.21
C. Future Restoration of Israel	11
1. Rejection is not Total	11.1-10
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1) Essence of Issue Raised	11.1a
2) Example of Paul	11.1b
3) Elijah Parallel	11.2-4
a) Echo of Non-rejection	11.2

11.2 God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel?

The point is re-iterated, is an 'echo': God has not rejected His people. And this introduces reasons why it is not total but partial.

11.2 God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel?

And it reminds of a lot of what we talked about in chapter 9, about God choosing them. He doesn't use the word election here, though he will later in the same passage. Here he starts with the idea of *foreknowledge*. We spent a lot of time talking about this in chapters 8 and 9. In Chapter 8, it dealt with believers in the church age. Some believe that the word is another one for the idea of God *choosing* someone, not only knowing ahead of time, but setting up a plan ahead of time.

### Foreknowledge

1. Terms - προγινώσκω (pro-gui-nós-ko) verb 'pro' = ahead, prior. 'gui-nós-ko' is one of the common words for 'to know' So the basic idea is 'to know beforehand' or 'ahead of time'.

πρόγνωσις (próg-no-sees) noun

These are not common words in Scripture. The verb 5x, the noun only 2 times—only 7 times altogether.

2. Usage - 5x

To know beforehand - Acts 26.5 *since they have known about me for a long time, if they are willing to testify, that I lived as a Pharisee according to the strictest sect of our religion.*

This is one of the few times used—simply they had known him from the beginning.

Foreknowledge of God - He is omniscient...sees everything in the future as though it has already happened. He is not 'in time' as we are, so our 'foreknowledge' is not like His.

Christ - 1Peter 1.20 *For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you.*

Acts 2.23 *this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.*

They are responsible for the death of Christ even though it was predetermined. We all put Him on the cross.

Israel - Romans 11.2 *God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel?*

This is a reminder of the whole doctrine of election that we talked about in chapter 9. Israel is foreknown in the sense that God not only *knows* but He has set in motion a plan that includes the *choosing* of Israel.

believers- 1Peter 1.1 *...chosen 2 according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to*

*obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure.*

The concept of election here and in 8.29-30.

[Romans 11.1-5 & 1Kings 18-19 A Remnant in Elijah's Day 152]

So, God has not rejected His people and now follows up with *evidence* that God has not rejected them—even in the darkest time in Israel's history in the OT. Probably the darkest time was in the reign of one of the northern kings, Ahab whose wife is probably more famous than he—for her evil. So Elijah in that context makes an entreaty or prayer or *pleading*:

I. Introduction	1.1-17
II. Provision of God's Righteousness	1.18-8.39
III. Vindication of God's Righteousness	9-11
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3) Elijah Parallel	11.2-4
a) Echo of Non-rejection	11.2
b) Entreaty of Elijah	

11.2 God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel?

'Or do you not know what the Scripture says in the passage about Elijah?' Let's consider that passage about Elijah. If you compare it with the one in 1Kings, there are a few changes that Paul makes. Scholars debate about what he is doing here. Keep in mind that, in virtually any of the passages that are quoted in the NT, the authors do not quote in a formal sense. They may summarize a passage, or they may, in some cases—probably the case here—quote it by memory, not having it before them. Zane Hodges suggests that Paul did not have a scroll of 1Kings before him which is possible; again this is speculation.

It is not an exact quote, but under inspiration; we know that the Holy Spirit *guides* the author to give us what He *intends*. So any additions, changes or insertions are under the guidance of the Holy Spirit and are for a particular purpose—to speak to us in a fresh and new way in the NT.



In that passage: the setting is in the Northern Kingdom. Here is a map of Israel divided. The green portion of the Northern Kingdom was composed of the 10 tribes that rebelled after Solomon and went with Jeroboam to the north, setting up their own system, primarily one of worship. That is the sin of Jeroboam, setting up two sites of worship, one the southern part of that kingdom—one at Bethel (near the red) and one at Dan in the very far north. This was in rebellion; none of the kings were godly kings.

That left Benjamin and Judah to the south—the red area on the map. In that time frame, about 870 years before Christ, was the reign of Ahab in the Northern Kingdom. We will look at 1Kings 18:

## Elijah

1. Victory - 1Kings 18.16 *So Obadiah went to meet Ahab and told him; and Ahab [that evil king, his wife Jezebel very infamous] went to meet Elijah. 17 When Ahab saw Elijah, Ahab said to him, "Is this you, you troubler of Israel?"*

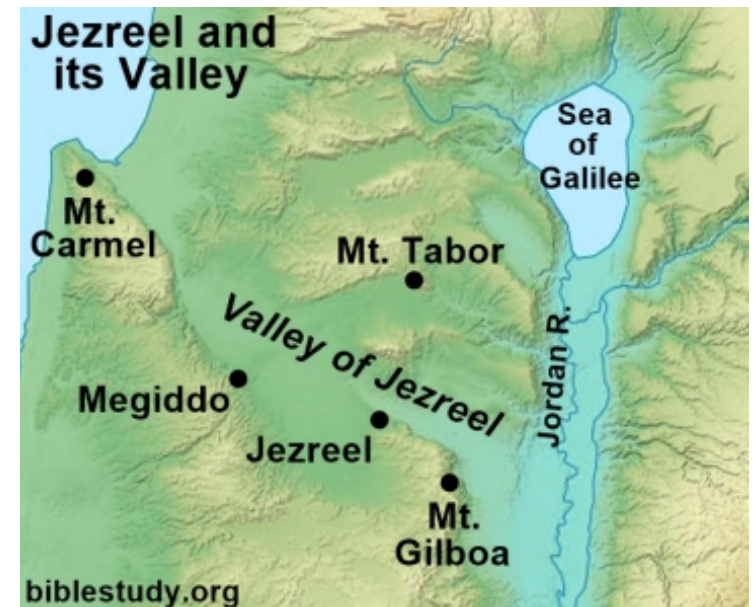
Ahab is confronting Elijah because he was trying to call back the nation basically to a relationship with God. They were an idolatrous portion of the nation and Ahab describes him as 'the troubler of Israel' because he was calling Israel back to truth.

*18 He said, "I have not troubled Israel, but you and your father's house have, because you have forsaken the commandments of the LORD and you have followed the Baals."*

This is an idolatrous practice to follow the Baals of the Canaanites, one of the main fertility and productivity gods. So this is a summary of Ahab's kingdom and reign.

*19 Now then send and gather to me all Israel at Mount Carmel, together with 450 prophets of Baal and 400 prophets of the Asherah, who eat at Jezebel's table."*

And this is Jezebel, supporting the false prophets. And Ahab, on Mt Carmel, in the northern part of Israel. One can visit Mt Carmel today.



So that is the setting of 450 prophets of Baal and 400 of the Asherah, a female counterpart goddess, also a major goddess of the Canaanites. Elijah is going to confront them. There is a demonstration and a call to Israel: Reject these false gods and turn to the one true God.

*20 So Ahab sent a message among all the sons of Israel and brought the prophets together at Mount Carmel. 21 Elijah came near to all the people and said, "How long will you hesitate between two opinions? If the LORD is God, follow Him; but if Baal, follow him." But the people did not answer him a word.*

Part of the passage is interesting: Elijah is very bold; we will see a contrast to that. He even taunts them and sets up altars and challenges the prophets to make a sacrifice. The challenge is: If your god is the true god, he will come down and consume the sacrifices you made. So they go through all the ritual.

*27 It came about at noon, that Elijah mocked them and said, "Call out with a loud voice, for he is a god; either he is occupied or gone aside, [gone to the toilet] or is on a journey, or perhaps he is asleep and needs to be awakened."*

After this confrontation:

*40 Then Elijah said to them, "Seize the prophets of Baal; do not let one of them escape." So they seized them; and Elijah brought them down to the brook Kishon, and slew them there.*

Kishon is the river of this Jezreel Valley. It begins in Mt Gilboa and extends northwest to the mouth at Haifa, a little north of Mt Carmel.

After the gods could not consume the sacrifices on the altar, then God in a very dramatic display of tremendous power, not only consumes the entire altar—after Elijah poured water to wet it all down—but all the water, etc. Very demonstrative. Then verse 40. He seized these prophets. There is a memorial statute that commemorates the slaying of the prophets of Baal.

Everything shifts now and the whole situation in terms of Elijah gives us a little insight—that Elijah is a tremendous prophet and God used him in a mighty way. Imagine 450 plus another 400 prophets. How was this one guy able to organize men there to slay all those prophets? Not only great boldness, but tremendous power you could say. The text doesn't tell us how they did it. It just tells us the location.

Then notice there is a change beginning in 1Kings 19. This is what we have back in Romans—a negative situation in terms of Elijah. There is a little picture of his humanity. Obviously he is a man much like anyone else, subject to fear and departing from the Holy Spirit. So we have a tremendous display of what God can do in great power in one individual and at the same time we have a contrast of what the flesh is

like. The passage here refers to him pleading: how he pleads God against Israel. So we see him not only in victory but in *fear*.

11.2 God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel?

We start with the first 4 verses of chapter 19.

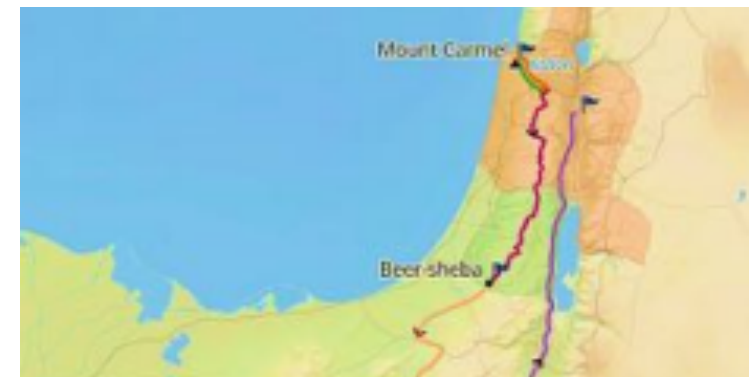
### Elijah

1. Victory - 1Kings 18, 19.1-27...40
2. In Fear - 19.1 *Now Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. 2 Then Jezebel sent a messenger to Elijah, saying, "So may the gods do to me and even more, if I do not make your life as the life of one of them by tomorrow about this time." 3 And he was afraid and arose and ran for his life and came to Beersheba, which belongs to Judah, and left his servant there.*

It's rather ironic. Elijah, in the power of the HS, is able to slay 850 prophets of Baal and Asherah and then one woman strikes *terror* in his heart. And he ran from the northern part of that kingdom, Mt Carmel, along the whole Jezreel Valley as far as he could and still be in the land of Israel, to Beersheba in the southern part of Judah. That's maybe 80-90 miles. Remember you do this on foot in that time frame.

So in 11.3 we have the Evaluation of the situation of Elijah, but keep in mind that this is in fear as opposed to the power of the Holy Spirit.

*19.4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die, and said, "It is enough; now, O LORD, take my life, for I am not better than my fathers."*



I. Introduction	1.1-17
II. Provision of God's Righteousness	1.18-8.39
III. Vindication of God's Righteousness	9-11
A. Past Sovereign Election of Israel	9.1-29
B. Present National Rejection	9.30-10.21
C. Future Restoration of Israel	11
1. Rejection is not Total	11.1-10
a. Existence of Remnant	11.1-6
1) Essence of Issue Raised	11.1a
2) Example of Paul	11.1b
3) Elijah Parallel	11.2-4
a) Echo of Non-rejection	11.2
b) Entreaty of Elijah	
c) Evaluation of Elijah	11.3

Then we continue in 1Kings 19.8 and we see what happens in the presence of God:

### Elijah

1. Victory - 1Kings 18, 19.1-27...40
2. In Fear - 19.1-4
3. In Presence of God - 19.8 *So he arose and ate and drank, and went in the strength of that food forty days and forty nights to Horeb, the mountain of God.*

So he was going on to Horeb, another 40 days and nights—on little food.

*9 Then he came there to a cave and lodged there; and behold, the word of the LORD came to him, and He said to him, "What are you doing here, Elijah?" 10 He said, "I have been very zealous for the LORD, the God of hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away."*

There is a little conversation in verses 11-14, but notice that in verse 14 he says it again.

*11 So He said, "Go forth and stand on the mountain before the LORD." And behold, the LORD was passing by! And a great and strong wind was rending the mountains and breaking in pieces the rocks before the LORD; but the LORD was not in the wind. And after the wind an earthquake, but the LORD was not in the earthquake. 12 After the earthquake a fire, but the LORD was not in the fire; and after the fire a sound of a gentle blowing. 13 When Elijah heard it, he wrapped his face in his mantle and went out and stood in the entrance of the cave. And behold, a voice came to him and said, "What are you doing here, Elijah?" 14 Then he said, "I have been very zealous for the LORD, the God of*

*hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away."*

He repeats it, saying it two times in the same context, indicating that is kind of his perspective. Notice **Horeb** on the map. Some consider it the traditional **Mt Sinai**—it could be on the other side of that little strip of water—but there could be distinction between them which would put Horeb in the Midianite area. Either way, notice how much further south Elijah is, stricken with the fear of simply a woman.



That brings us back to the passage in Romans, perhaps summarizing the verse 10 in 1Kings 19 and/or verse 13, or maybe a summary of both. Notice he quotes that passage, not verbatim, but somewhat of a loose collocation.

11.3 “Lord, THEY HAVE KILLED YOUR PROPHETS, THEY HAVE TORN DOWN YOUR ALTARS, AND I ALONE AM LEFT, AND THEY ARE SEEKING MY LIFE.”

He is complaining of the nation of Israel. ‘Oh, poor me, I’m the only one. And now I am about to lose my life at the hands of a woman. So



there is no one left. I'm the only one, I alone am left, and they are seeking my life. God, this is *it*, the end of your children.

11.3 “Lord, THEY HAVE KILLED YOUR PROPHETS, THEY HAVE TORN DOWN YOUR ALTARS, AND I ALONE AM LEFT, AND THEY ARE SEEKING MY LIFE.”

I. Introduction	1.1-17
II. Provision of God's Righteousness	1.18-8.39
III. Vindication of God's Righteousness	9-11
A. Past Sovereign Election of Israel	9.1-29
B. Present National Rejection	9.30-10.21
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1) Essence of Issue Raised	11.1a
2) Example of Paul	11.1b
3) Elijah Parallel	11.2-4
a) Echo of Non-rejection	11.2
b) Entreaty of Elijah	
c) Evaluation of Elijah	11.3
d) Enlightenment of God	11.4

11.4 But what is the divine response to him? “I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL.”

Here we have in Romans 11.4: what is the divine response to him? Let's go back to 1Kings. We start with 19.15 to get the setting before verse 18.

### **Elijah**

1. Victory - 1Kings 18, 19.1-27...40
2. In Fear - 19.1-4
3. In Presence of God - 19.8-14
4. Revelation of God - 19.15 *The LORD said to him, “Go, return on your way to the wilderness of Damascus, and when you have arrived, you shall anoint Hazael king over Aram; 16 and Jehu the son of Nimshi you shall anoint king over Israel; and Elisha the son of Shaphat of Abel-meholah you shall anoint as prophet in your place. 17 “It shall come about, the one who escapes from the sword of Hazael, Jehu shall put to death, and the one who escapes from the sword of Jehu, Elisha shall put to death.*

God is basically saying, ‘Get back to your ministry that I called you to do’. And he gives him the details of what he is to do. In other words, ‘Elijah, you need to deal with this fear; face

your enemy. You need to essentially trust in me, because I am a faithful God, and carry on with your ministry’. Then God gives Elijah a different perspective:

18“Yet I will leave 7,000 in Israel, all the knees that have not bowed to Baal and every mouth that has not kissed him.”

That is the passage in Romans. Paul quotes the divine response:

11.4 But what is the divine response to him? “I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL.”

The word that is translated ‘have kept’ is a word related to another that we are going to look at in the next passage. It is a word that is translated ‘remnant’. It is the verb καταλείπω (kah-tah-láy-po). The basic idea is to ‘keep’ or ‘to leave in terms of everything else’ or ‘keep something separate from other things’. The noun form which occurs only 2 places in the NT, here and in 9.27, we have already looked at. This is λείμμα (láy-ma), or ὑπολείμμα (hú-po-leí-ma). A ‘remnant’ is something that is left over as a part of something bigger or greater. I think Paul is using that word to transition to the concept that God keeps for Himself a ‘remnant’.

And the specific in the time of Elijah: God keeping a remnant for Himself—7000 men who have not bowed the knee to Baal. So Elijah, from his perspective seems to be the only faithful prophet left. He has already slain the prophets of Baal, but in terms of Israel, Israel has no prophets. They have torn down His altars and killed their prophets; Elijah is the only one left. And God is saying, ‘No, you may not know it Elijah, but I have kept... Remember that we have a sovereign God, in the context, who chooses and foreknows, the one that *keeps* for Himself, preserves for Himself, *faithful ones*, those that He has chosen and called. And, in the case of Elijah, there are 7000 of them.

11.4 But what is the divine response to him? “I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL.”

So we have a parallel to Elijah, and now we have the existence of a *present* remnant:

I. Introduction	1.1-17
II. Provision of God's Righteousness	1.18-8.39
III. Vindication of God's Righteousness	9-11
A. Past Sovereign Election of Israel	9.1-29
B. Present National Rejection	9.30-10.21
C. Future Restoration of Israel	11

1. Rejection is not Total 11.1-10
  - a. Existence of Remnant 11.1-6
    - 1) Essence of Issue Raised 11.1a
    - 2) Example of Paul 11.1b
    - 3) Elijah Parallel 11.2-4
    - 4) Existence of Present Remnant 11.5-6
      - a) Election of Remnant 11.5

[Romans 11.5-6 A Remnant in First Century 153]

This begins in verse 5.

11.5 In the same way then, there has also come to be at the present time a remnant according to God's gracious choice.

'In the same way then,' Paul is going to draw from Elijah—his thinking he is the only one—with God informing him that He has preserved 7000. *God* is the one that is still at work. *God always* maintains a remnant, even in the darkest of hours, and in this case in Israel's history. And, in the 1st Century, in the same way, in *this* dark time when most of the nation of Israel has rejected the Messiah.

11.5 In the same way then, there has also come to be at the present time a remnant according to God's gracious choice.

In the same way, the text goes on: 'there has also come to be at the present time a remnant.' This is the other occurrence of the word group, related to the 'keeping' that we saw in verse 4. We will develop the idea of a remnant. We will find that it is a 'remainder' or 'residual', a surviving or final portion. In other words, 'something left over'. You bake a pie and have guests, and now you have one slice that is left over—that is the remnant. Women will remember cloths that they are using to make a garment and you have parts left over. A quilt is made from remnants left over from other projects. Theologically that word is used to mean that there has also come to be, at the present time, a remnant similar to what God has done in the past.

God is faithful to all promises to Israel and we can be assured, after reading in Romans 8 that we will never lose our salvation, that He will be faithful to everything He has promised. So Israel is not set aside totally, God has not replaced them and remains faithful to them. For us, no matter what our circumstance is—it may seem like God has abandoned us but He has not—even if we are in discipline or in a 'dry spot' in our Christian walk, we can be assured that God is near—another concept that we looked at in Romans 9-11. He is *utterly* faithful; we are just in 'time' and do not see all that He is doing. But we have the benefit of Scripture to give us these insights.

11.5 In the same way then, there has also come to be at the present time a remnant according to God's gracious choice.

What is he referring to? Carrying on the idea, adding to the concept with Paul himself as the example of a remnant for God not rejecting, and then a remnant in the OT, 7000 prophets that Elijah was unaware of. With 'In the same way then' he is transitioning to the 1st Century. We might survey this idea that we have encountered, in the same way, that God has not rejected *all*. He actually even begins with Abraham; within the family there is a separating, a choosing or electing. That is the point that Paul was making in chapter 9. There is a little key phrase for each of these references to show that God is always selecting.

### Not All Rejected

1. 9.6-7 - 'not all' *But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel; nor are they all children because they are Abraham's descendants, but: "THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED."*

We studied this: not all Israel is true Israel. He is starting to explain that God has worked sovereignly throughout the history of Israel and not every descendant of Abraham was necessarily part of the covenant which goes through Isaac. Basically, not all of Israel has truly been regenerate. There is always a *partial* aspect of the entire nation.

2. 9.21 - 'some' noble/common *Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use?*

Here he uses the illustration of the potter who chooses some vessels for honorable use and others for common use.

3. 10.16 - 'not all' accepted *However, they did not all heed the good news; for Isaiah says, "LORD, WHO HAS BELIEVED OUR REPORT?"*

Not all have accepted righteousness. Some rejected it.

4. 11.1 - Paul *I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.*

Paul uses himself as an example of someone who has not been rejected.

5. 11.2 - 7,000 prophets *God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel? 3 "Lord, THEY HAVE KILLED YOUR PROPHETS, THEY HAVE TORN DOWN YOUR ALTARS, AND I ALONE AM LEFT, AND*

*THEY ARE SEEKING MY LIFE.” 4 But what is the divine response to him? “I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL.”*

Elijah thought he was the only one left, but God had reserved for Himself 7,000 prophets.

6. 11.17 - *But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree,*

Then further on in this chapter, verse 17, we will talk about another image that Paul uses, the image of the olive tree and branches. Only some of the branches are connected to the root.

11.5 In the same way then, there has also come to be at the present time a remnant according to God’s gracious choice.

The word ‘remnant’ kind of captures the idea of ‘some’ or a particular ‘few’. When you start to do a word study, you do not immediately look up the word in a dictionary. You look at the word to see how it is used throughout the Bible. Some are used in different ways and have *range of meaning*. The first thing to do is develop a range of meanings, see what the possibilities are. Sometimes you will look up words that occur 20-30 times, some occur thousands of times. You should not assume you already have understood its meaning, especially with a word used in a theological sense. Not every word has a wide range of meanings. This word ‘remnant’ probably has a wider range than most in the Bible.

An English example of a word with different meanings in different contexts is ‘trunk’. The meaning depends on whether you are talking about a car, an elephant, a tree, communication, an attic, or a container. We need only a few little ‘keys’ in a passage to make our mind go to an image of what the word means. In theology, though, we have to be careful to note the different uses of words like ‘salvation’. Being ‘saved from final judgment’ is *not* usually the meaning, so we have to see what the passage is really talking about.

The word ‘run’ also in English can be related to nylon stockings, exercise, length of time, your nose, your make-up, being in a hurry, managing a business, etc. Some contexts are radically different.

There are at least 4 different Hebrew words that have the concept of ‘remnant’ that we have in 11.5. The idea is to find out what Paul was thinking about because he was familiar with the OT, especially with this word because it is used only once in the context of 11.5. In chapter 9 there is a slightly different word, though of the same word group. So it does not occur a lot in the NT and this makes it harder to find out what the meaning of it is. Therefore it is necessary to look at its occurrences in the OT to see what it means. And there is a range of meaning, lots of possibilities. It is not always used in the OT in the sense that Paul is using

in 11.5. There are various OT Hebrew words for the concept. The Greek one in verse 5 is λείμμα (láy-ma). And in 9.27 it is ὑπολείμμα (húpo-láy-ma). húpo- is a preposition attached to the noun. It might intensify as word, but in this case these two words are probably basically equal in meaning.

Every theological word has a common, everyday usage. Like the word ‘salvation’. It is very common but has nothing to do with coming into a relationship with Jesus Christ. Usually means being delivered from some possible calamity, problem or war. Paul used it in Acts in reference to the ship they were on which was close to being wrecked; he told them to stay on the ship in order to be ‘saved’. He was not talking about heaven and hell but surviving the storm, using the everyday usage.

This word is used, as we have noted, for the piece of fabric that is left over after sewing something. It is also used as food left over.

### Remnant

1. Terms OT -  
11.5 - λείμμα (láy-ma)  
9.27 - ὑπολείμμα (húpo-láy-ma) (only in 9.27)
2. Usage
  - a. Common - something left over
  - b. Non-Israelites - Deuteronomy 3.11, ‘remnant of Rephaim’
  - c. Israelites
    - From Assyria & Babylon
    - In future
    - In 1st Century
    - In Millennium

Most of the Hebrew words are used more in a common way than the way Paul is using this one in 11.5. Sometimes the word itself is not used, but the meaning is there: Noah and his family could be considered a remnant. They were the only ones left of all humanity that God brought onto the ark for physical deliverance. The only ones that found favor. Also Lot and his family delivered from Sodom and Gomorrah are something of a remnant.

But we do have remnants that would come out of Assyria and other passages that refer to a ‘remnant’, translated in the NAS in that way, from Assyria and Babylon. This is a little closer to the way Paul is using it in Romans 11.5. This was a group of Jewish people.

Isaiah 10.20-22 is in the context of referring to the future and it may be a reference of a group of other people, exiles, coming out of Assyria.

Isaiah 11.11. A remnant is scattered all over. Some passages, like the one Paul writes, refer to the 1st Century: a group from the nation of Israel that have trusted in Jesus Christ make up this 1st Century remnant. It does not refer to the church. Chapters 9-11 refer to Israel and that is the context here. God has not abandoned Israel and He has preserved a

remnant, a subset of Israel and will be a subset of the church as well—because there will be gentiles also that make up the church. But in this context he is referring to Israelites.

There are other passages that refer to a remnant even in the Millennium:

Micah 4.7 *“I will make the lame a remnant And the outcasts a strong nation, And the LORD will reign over them in Mount Zion From now on and forever.* I think that is far-reaching, looking all the way to the second coming and the Millennium.

Also in the next chapter, 5, which also has that prophecy partially fulfilled in the 1st Century, but will be ultimately fulfilled in the future.

Micah 5.7 *Then the remnant of Jacob Will be among many peoples Like dew from the LORD, Like showers on vegetation Which do not wait for man Or delay for the sons of men. 8 The remnant of Jacob Will be among the nations, Among many peoples Like a lion among the beasts of the forest, Like a young lion among flocks of sheep, Which, if he passes through, Tramples down and tears, And there is none to rescue.*

This also appears to be referring to the Millennium.

Another rather future-looking passage is in:

Isaiah 37.31 *“The surviving remnant of the house of Judah will again take root downward and bear fruit upward.*

In that context the remnant is Israel.

We might be able to think in terms of the concept that God always preserves a remnant. In the midst of apostasy, Israel abandoned their Lord and followed the gods in the period of the judges, for example. Even though the word may not be used, there are a few that God keeps. The counterpart to the book of Judges is that little book Ruth, with Naomi and her family. That would be an example of a godly family in the midst of another culture.

In the NT, the Jewish people, a god-fearing people, would be considered a remnant and eventually when Jesus revealed Himself they would have been the early believers. That’s who Paul was referring to.

God doesn’t necessarily call the masses to Him. We might consider the great revivals in world history as exceptions. Generally it is God working quietly. Elijah didn’t even know that there were 7,000 prophets, and yet, God, in His sovereign plan was calling people to Himself.

This may be an encouragement to you. You will share the gospel with maybe 100 people before you come to that one individual that is ready to receive the Lord Jesus Christ. Don’t get frustrated or discouraged thinking you just don’t know how or that you are ineffective, etc. If you simply allow the Holy Spirit to use you in sharing the gospel, you can expect that the majority of the people that you share it with will even be antagonistic to the one that brings the good news.

This was the experience of Jeremiah also—he is known as the ‘weeping prophet’ because nobody would respond. But God kept encouraging him: you have to tell them anyway. He was ministering

when the Babylonian captivity was near and the nation was on the verge of being utterly destroyed. He was one of the few of the remnant.

11.5 In the same way then, there has also come to be at the present time a remnant according to God’s gracious choice.

We want to summarize this phrase ‘gracious choice’. It’s in reference to this remnant in the 1st Century, referring to the few Jewish believers in proportion to the overall nation who put the Lord on the cross. There were a few faithful in the life of Christ, the 12 apostles and a few others. And then in the early church—that is what Paul is talking about. At that present time there was a remnant of Jewish people but notice it’s ‘according to God’s gracious choice’. We have seen throughout the book of Romans the emphasis on this work of God. It is what God is doing, not a human effort. In fact every aspect of salvation is a work of God, grace—a constant theme. 24 times in the book of Romans alone.

### Emphasis

1. Grace - constant theme, 24x

1.5 *through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for His name’s sake,*

This is how he starts the book. He introduces grace and the whole book is about God’s grace.

3.24 *being justified as a gift by His grace through the redemption which is in Christ Jesus;*

Certainly righteousness is the main theme, but a huge theme is the concept of grace—salvation itself, entering into a relationship is by grace, through faith alone, apart from works.

4.16 *For this reason it is by faith, in order that it may be in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all,*

Another verse that emphasizes justification by grace.

5.15 *But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.*

6.14 *For sin shall not be master over you, for you are not under law but under grace.*

In chapters 6-8, sanctification: we are no long under law but now under grace—the Christian life is regulated by grace.

11.6 *But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.*

And we will see in the next verse: if it is by grace it is not by works.

And in this context we have been stressing the concept of *choice*, or we describe it as the doctrine of election.

2. Election - ἐκλογή (ek-lo-gáy) translated ‘choice’ and ‘elect’
  - 8.33 *Who will bring a charge against God’s elect? God is the one who justifies;*
  - 9.11 *for though the twins were not yet born and had not done anything good or bad, so that God’s purpose according to His choice would stand, not because of works but because of Him who calls,*
  - 11.5 *In the same way then, there has also come to be at the present time a remnant according to God’s gracious choice....7 *What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened; ...28 From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God’s choice they are beloved for the sake of the fathers;**

Verse 7: We will learn of the belief that God chooses us, not just for a purpose, which is the prevailing viewpoint within our camp. But I think in order for that purpose to be fulfilled, there has to be a choice in terms of salvation itself. This comes from the last phrase in verse 5, *according to God’s gracious choice* ie, it is totally of Him and not of us.

I. Introduction	1.1-17
II. Provision of God’s Righteousness	1.18-8.39
III. Vindication of God’s Righteousness	9-11
A. Past Sovereign Election of Israel	9.1-29
B. Present National Rejection	9.30-10.21
C. Future Restoration of Israel	11
1. Rejection is not Total	11.1-10
a. Existence of Remnant	11.1-6
1) Essence of Issue Raised	11.1a
2) Example of Paul	11.1b
3) Elijah Parallel	11.2-4
4) Existence of Present Remnant	11.5-6
a) Election of Remnant	11.5
b) Essentials in Grace	11.6

11.6 But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.

[Romans 11.5-7 The Remnant as the Elect 154]

Verse 6 is emphasizing *grace*, not only in terms of humanity in general but specifically the relationship—remember the context is Israel and the election of this remnant, in verse 5, is within in the broader nation. Within that broad nation there is a remnant according to God’s gracious choice or election. So what are the essentials of it? We have talked a lot about grace. Basically he is going to explain the essence of it and how it is distinct because this is the great stumbling block of the entire nation. They were attempting to establish their own righteousness, on the basis of their own merits, their own works, earning a right standing before God.

11.6 But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.

And Paul is reminding this remnant or this group of people and particularly the unbelieving element that if it is by *grace*, it is no longer on the basis of all of the Jewish efforts, all of the Jewish works, all of the ritual, the detail of looking at the law and trying to squeeze out of it all of the minutiae. What does it mean to be observant of the Sabbath? Does it mean that you can’t lift anything over a certain number of grams? Does it mean you can’t walk a certain distance? All of such details was the basis for gaining a right relationship with God. But grace is not on the basis of *any* of that. Grace is totally of God and undeserved; in fact you cannot do enough, even though Israel were seeking to do that, for righteousness.

11.6 But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.

And then he adds: otherwise grace is no longer grace. So if you try to add *anything* to grace it nullifies grace. Grace stands alone. And in this context we are talking about this choice or election; it is totally of God and nothing that man can do earns merit before God. That was the main issue for why Israel was set aside.

I. Introduction	1.1-17
II. Provision of God’s Righteousness	1.18-8.39
III. Vindication of God’s Righteousness	9-11
A. Past Sovereign Election of Israel	9.1-29
B. Present National Rejection	9.30-10.21
C. Future Restoration of Israel	11
1. Remnant always Present	11.1-10
a. Existence of Remnant	11.1-6
b. Exclusion of Unbelieving Israel	11.7-10
1) Elect Contrasted with Hardened	11.7

In the next verse Paul is going to address Israel as a whole. Within the national aspect, even though Israel as a nation apostatized, God has

preserved a remnant. We have looked at examples throughout their history. Now Paul is making the point that there is a remnant in the 1st Century as well. Beginning in verses 7-10 he is going to talk about the exclusion of unbelieving Israel. There exists a remnant, 1-6, but the rest of Israel is excluded.

In verse 7 there is a contrast of the chosen or elect with those that are *hardened*. And all of the rest are hardened; he will talk more about this later on in chapter 11. It is a description of Israel *today*. And it explains why many Jewish people are resistant to the gospel. That should not discourage us from sharing the gospel with them, because there is now and always will be a remnant within Israel of those, whom I believe God has chosen and perhaps have not believed yet. But there is also a remnant of those that *have* believed. Some of us know some of these Jewish people who have trusted Christ today.

11.7 What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened; 8 just as it is written, “GOD GAVE THEM A SPIRIT OF STUPOR, EYES TO SEE NOT AND EARS TO HEAR NOT, DOWN TO THIS VERY DAY.”

This is the whole sentence. There is a semi-colon at the end of verse 7 and it continues through verse 8. First, a question:

11.7 What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened;

‘What then?’ stands alone as a sentence and is a brief question. What can we conclude from what Paul has just said? The specific issue involved here: What Israel is seeking... In this context, he is using the word ‘Israel’ as he has throughout the passage. But he is going to start contrasting Israel corporately.

11.7 What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened;

What is Israel seeking that it has not obtained? What did Israel throughout its history, even in the 1st Century seek? Jesus had discussions with primarily Jewish leaders: They were seeking a right relationship with God, justification, per Paul. The problem was that they were seeking it on their own merit.

The word ‘seek’ in Greek has a preposition in front of it, ἐπι- (epi-), a very common one. Different things can happen when you add a prefix. ‘Seek’ can be used in an everyday sense, or of seeking God—the context here. One thing that happens with a prefix added is that it intensifies the meaning. If that is the case here, it is not just a casual, mild seeking;

rather you could say that it is a more *persistent* seeking. This very accurately describes what Jews did. They were meticulous, extreme in seeking a righteousness. That extreme went in a wrong direction, attempting to establish their own righteousness, by their own merits.

### Terms

1. Seeking - ἐπιζητέω (eh-peed-zay-téh-o)  
9.30-32 *What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith; 31 but Israel, pursuing a law of righteousness, did not arrive at that law. 32 Why? Because they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone, [Christ]*

This is the same contrast that I think Paul is making here, a reminder of what he already said in chapter 9: they *pursued*. Here it is an intense *seeking*. They were fanatics in seeking this righteousness.

10.2 *For I testify about them that they have a zeal for God, but not in accordance with knowledge. 3 For not knowing about God’s righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God.*

They should have known, but it is an indicator, as we have been saying throughout, of the depravity of the human heart.  
Persistent seeking.

11.7 What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened;

But those who were chosen *obtained* it. Now he is making the distinction. ‘Those who were chosen’—he doesn’t mention the ‘remnant’, but that’s what he *is* referring to in this context. He already developed the concept of the remnant and now is referring to the choosing aspect of it. As I said, this is the same exact word we have in verse 5, in fact it is the same word and word group in chapter 9: ἐκλογή (ek-lo-gáy), part of the word group for election or choosing.

### Terms

1. Seeking - ἐπιζητέω (eh-peed-zay-téh-o)  
9.30-32, 10.2-3  
persistent seeking
2. Election - ἐκλογή (ek-lo-gáy)

### Emphasis

1. Grace - constant theme, 24x  
1.5, 3.24, 4.16, 5.15, 6.14, 11.6
2. Election - ἐκλογή (ek-lo-gáy)  
8.33, 9.11, 11.5, 7, 28, 16.13      ‘obtained it’ - ??

We have already seen in 8.33 'the elect'. I believe he had developed the concept already before that, without using the word itself. Also in these other verses listed, it is the same word. We will come across it again in chapter 16.

The point I am making here goes against what some in our camp believe, but I am not going to ask you to believe what I am saying. Be a Berean and check it out for yourself. I think the question you have to ask is, 'What did they obtain?' or 'What did they fail to obtain?' 'But those who were chosen obtained it'. It was *not* obtained by Israel nationally or as a corporate entity, but those those who were *chosen* obtained it. What is the *it*? What I think Israel failed to obtain is *justification*, and the elect in this *broader* context, chapters 8,9 and 10, this group, this remnant he describes as the chosen, now they *obtained* it.

What is the 'obtaining'? In chapter 9 we talked a lot about the doctrine of election and we talked about the whole word group. I gave you kind of a summary of how the noun, adjective and verb are used. And I surveyed all the usages in the OT of the are corresponding words. I gave you the options, the range of meaning of the word because you have to determine how it is used in each context.

## Views

1. Election to purpose  
corporate Israel

And on the broader concept, this is one of the points a lot of Chafer Seminary people, a lot of Free Grace people even, do not accept. They will always stress that election always has a purpose. Now I would agree with that. And in these passages they will also stress the corporate aspect which we have stressed, and I agree with that as well.

2. Election to  
justification - here (11.6)

But in Israel there are true believers and I think there is a distinction being made in *this* passage. The point is that there is no passage that refers to election in reference to salvation or eternal life or justification and/or to the individual. That is true in virtually every passage that we looked in 9-11. I don't disagree with that, but I think the doctrine of election *also* can't exclude the individual, and you cannot exclude a purpose that involves salvation. I think here is one of the passages.

So when it says the broader Israel has not obtained *it*, it refers to justification or salvation or eternal life. And I can't see how you can exclude the *individual*. Even within Israel, I think Paul is making that distinction; he is talking about individual Jews.

individual - 2.28 *For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. 29 But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God.*

So it is a *heart* response. Circumcision of the heart is an OT concept. This is what he is talking about throughout. It is a phrase that you could kind of equate with regeneration, or a broader term, salvation.

9.6 *But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel;*

This is in the immediate context of where he is making the same distinction. He already began with the group of Jewish people within the nation who are not all 'true' Israel or 'regenerated' Israel. So in this context, in verse 7, I think he is distinguishing what they obtained, specifically in terms of justification and I think it is pertaining to *individuals*. He has broken away from corporate Israel and is talking about a remnant that is made up of individuals.

purpose

And I think both are true, justification and purpose. I think God always has a purpose in His choosing. And there are different purposes. The various other passages I think elaborate on many of the other purposes. For example, Ephesians 1.4: ultimately holiness and blamelessness. The verb for election is there.

different categories

And there are different categories of purposes. When we looked at the word, I talked about a corporate election of the nation of Israel which is different. That has nothing to do with justification. You have to have both to make up a group. You have to have the individuals. In chapter 9 he even names the specific individuals that originated the nation of Israel: Isaac rather than Ishmael, Jacob as opposed to Esau. All of that is corporate. But individuals make up the corporate, and I prefer to include both aspects. I include the concept of regeneration or justification for the individual.

11.7 What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened;

We start to look at this next point: 'the rest were hardened'. There are some difficult problems here. It's not so clear in Romans. He doesn't identify who is involved in the hardening here. But if you go back to the passages that he is going to quote, God is the subject of those sentences in

the description of the hardening. And if you remember, it is explicit in chapter 9 that God hardened Pharaoh's heart. It is the same concept here.

### Terms

1. Seeking - ἐπιζητέω (eh-peed-zay-téh-o)  
9.30-32, 10.2-3  
persistent seeking
2. Election - ἐκλογή (ek-lo-gáy)
3. Hardened - πωρόω (po-ráh-o)  
both self and Divine

This is another term you need to study. πωρόω (po-ráh-o) to harden, create a callus such as on a hand from hard work. I have said that there is a big picture involved in the hardening of Pharaoh, and we went back to the Exodus passage. God was *confirming* what Pharaoh's heart had already decided. But I think there is a spiritual principle that you can observe today that applies to us, even the believer. But you can see it in the unbeliever as well.

I think there is a spiritual principle; we are never 'neutral'. We are either positive or negative—either growing in Christ or growing apart from Christ/departing from Him. We never stay in the same place. So you can't rest in your past faithfulness to God. We need to continually grow because we are either, using Paul's language, growing in Christ, conforming to His image, or, we can be hardened. If we continue to resist obedience, resist applying what God is revealing, then a *hardening* process comes about.

Children are softer, more receptive and it is easier to bring a child into a saving relationship than it is to bring a hardened old professor who has resisted God and become even atheistic in his/her thinking. That's the whole issue in Romans 1—which is an example of God revealing Himself and man either responding so that God will give him more revelation even special revelation, or man rejects it. But he is without excuse in that God has adequately revealed Himself, and when man rejects the revelation, it starts a process of hardening that ends up with God abandoning man. Romans 1.24, 26 & 28. And, in this context, it talks about hardening. And we say that God is involved and it is judicial; it is a judgment—the wrath of God in Romans 1—and here the same thing is going on.

So by way of application, I would say we need, even as believers, to see the same principle applied in that we need to be continually growing. We need to be continually saturated with God's word, implementing it

into our experience, continually obeying and obviously being quick to confess sin to remain in fellowship and not lose it.

[Romans 11.7-10 Hardening of the Rest of Israel 155]

We talked about the wrath of God in the past, passages that speak of God's wrath in the future, but this passage deals with God's wrath as history is working itself out. And remember, he is talking about humanity in general in Romans 1, so how is this wrath revealed? It is revealed against all ungodliness and for those that suppress the truth in unrighteousness. So, God has adequately revealed Himself to humanity and all of humanity has received this revelation and now He is going to chronicle that revelation and what happened with it.

1.19 *because that which is known about God is evident within them; for God made it evident to them. 20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.*

God has revealed Himself such that mankind *knows* Him to some extent. There is no such thing as an atheist; an atheist has done what verse 18 says: he has *suppressed that truth* to the point that he has deceived himself into thinking that there is no God. And deep down at some point in his life he *knew* because God has been clear in that revelation. So there has been a *realization* or an awareness, a comprehension. We stressed these words in the passage: known, evident, clearly seen, being understood. At the end of verse 20, then, man is shown *responsible* being without excuse.

And what has man done with this clear revelation? Humanity in general has *rejected* that revelation. And God has built mankind such that when he rejects the revelation of God, a process begins of hardening. The more he hears about God it becomes less clear, less and less evident because of the darkening of his heart.

1.21 *For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened.*

So man becomes futile in their speculations, ie, they come up with other ideas. Today a prominent idea is that everything came about as a result of evolution, so they have to come up with new theories to replace God. But the bottom line is that man has rejected that revelation. That rejection has the effect of forming a callus and developing a hardening.

So now they have *rationalized* away this revelation, come to different conclusions. Verse 22, this has caused a *reprobation* or an effect within their spirits and their minds, they become foolish. And then in 23, they *replace* the revelation, to fill that void, that emptiness, *exchanged the glory of the incorruptible God for an image*. So there is idolatry in various forms, not just bowing down before an idol, but mankind has replaced



God with anything that he chooses. That's the process of the continuing of their hardening.

And it states in ver 24: *God gave them over*. That's the point where God is involved in the hardening process. God gives mankind over to their own thinking, their own thoughts, rationalizations, replacements and that continues the process of *hardening*.



And now God, as a result of that response, pours out **wrath** because of all that is listed in 1.24-32. God gives them over to ‘the lusts of their hearts...degrading passions...and a depraved mind’. So the wrath of God is revealed, in a present tense sense, in that He lets people experience the consequences of their own sin, without intervening. And I think He does that to those that He passes over.

In time, most of us go through some of this process but God breaks through and convicts, illumines, brings us to the realization that Christ is the only way. The choosing, I think in eternity past, has effect in time and God calls us to Himself and we believe and are justified...and God will complete the process of glorification. Romans explains the process; and looking at Pharaoh we could see that worked out historically even in the book of Exodus.

It is not stated here in this passage, but in the Romans 9 part when we were there we were looking at Israel ethnically, nationally or corporately and in 9.6, and he explains why Israel is set aside, distinguishing all of Israel from a small portion of it. Then he explains that there has always been this small group within the broader ethnic national Israel. Even in the family of Abraham, not all of his descendants are part of the Covenant. Not all experienced the blessing God has in terms of the Covenant, but even within that there is a difference between Ishmael and Isaac, and between Jacob and Esau. This has always been the case: there always have been a choosing within the broader. And, in chapter 9 he also describes them as ‘children of God’ and ‘children of promise’, True Israel. The emphasis is on the corporate aspect of Israel (the dark blue on the

slide). We also have seen that there is a part or plan not even mentioned until the end of chapter 9 with the gentiles. And to bring it to the passage we are looking at, all of ethnic and national Israel, Paul calls them True Israel, the elect.



They were all seeking righteousness. These chosen found it, but the rest of Israel did not. Instead they are hardened, verse 7.



I. Introduction	1.1-17
II. Provision of God's Righteousness	1.18-8.39
III. Vindication of God's Righteousness	9-11
A. Past Sovereign Election of Israel	9.1-29
B. Present National Rejection	9.30-10.21
C. Future Restoration of Israel	11
1. Remnant always Present	11.1-10
a. Existence of Remnant	11.1-6
b. Exclusion of Unbelieving Israel	11.7-10

- 1) Elect Contrasted with Hardened 11.7
- 2) Evidence from Scripture 11.8-10
  - a) Evidence from Law & Prophets 11.8

11.7 What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened; 8 just as it is written, “GOD GAVE THEM A SPIRIT OF STUPOR, EYES TO SEE NOT AND EARS TO HEAR NOT, DOWN TO THIS VERY DAY.”

So in verse 7 we have a contrast of a minority within a broader majority. The word for ‘harden’ is actually passive: they ‘were hardened’. But when you get to the next verse, ‘just as it is written’, the support that Paul gives, he puts God as the one who is doing it. 1:24, ‘God gave them over...’ Man responds, rejects the revelation, a hardening process begins; this continues and the best way I can see how it all fits together is that God, for those whom He has not chosen, he allows that process to work itself out and that is out-pouring of wrath from Romans 1. And, for those that He *has* chosen (in eternity past, Ephesian 1.4), He works the whole process leading to justification and all the way to glorification.

#### Evidence

1. Deuteronomy 29.4 “*Yet to this day the LORD has not given you a heart to know, nor eyes to see, nor ears to hear.*”
- Isaiah 29.10 *For the LORD has poured over you a spirit of deep sleep, He has shut your eyes, the prophets; And He has covered your heads, the seers.*

11.8 just as it is written, “GOD GAVE THEM A SPIRIT OF STUPOR, EYES TO SEE NOT AND EARS TO HEAR NOT, DOWN TO THIS VERY DAY.”

It appears that what is written appears to be at least an allusion, if not a combination of Deuteronomy 29.4 and Isaiah 29.10. That is in the middle of what we have been looking at and the prior passages in Romans. Paul has been alluding to Deuteronomy 30 and 28 and kind of in the middle of that is this 29.4. (And one of the points I was making is that this is even before Israel was a nation. Moses is predicting things because of the nature of man; it’s reiterated in Isaiah.) So we have evidence from Scripture, the Law and Prophets.

11.7 What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened; 8 just as it is written, “GOD GAVE THEM A SPIRIT OF STUPOR, EYES TO SEE NOT AND EARS TO HEAR NOT, DOWN TO THIS VERY DAY.”

So ‘God gave them over’. God gave them a spirit of stupor; this is the hardened, the rest... This refers to the Deuteronomy and/or the Isaiah 29 passage. Paul is kind of reversing some of the wording in one of the passages, but I think he is doing it to emphasize that it was not only in the time of Moses that Israel has gone through a hardening process and been resistant to what God has taught, but also, in Isaiah’s day, in the times of the prophets and the decline of the nation.

11.7 What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened; 8 just as it is written, “GOD GAVE THEM A SPIRIT OF STUPOR, EYES TO SEE NOT AND EARS TO HEAR NOT, DOWN TO THIS VERY DAY.”

‘Eyes to see not and ears to hear not’—that’s the hardening, insensitivity to spiritual things, spiritual blindness and you might even say ‘depravity’ is involved.

11.7 What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened; 8 just as it is written, “GOD GAVE THEM A SPIRIT OF STUPOR, EYES TO SEE NOT AND EARS TO HEAR NOT, DOWN TO THIS VERY DAY.”

And Paul is saying it is down to his time of the 1st Century when he is writing to the Romans. So these are the results from the rejection of God.

#### Evidence

1. Deuteronomy 29.4, Isaiah 29.10 - 11.8  
hardness results from rejection of God
- I. Introduction 1.1-17
- II. Provision of God’s Righteousness 1.18-8.39
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  - C. Future Restoration of Israel 11
    1. Remnant always Present 11.1-10
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      - b. Exclusion of Unbelieving Israel 11.7-10
        - 1) Elect Contrasted with Hardened 11.7
        - 2) Evidence from Scripture 11.8-10
          - a) Evidence from Law & Prophets 11.8
          - b) Evidence from Writings 11.9-10

11.9 And David says, “LET THEIR TABLE BECOME A SNARE AND A TRAP, AND A STUMBLING BLOCK AND A RETRIBUTION TO

THEM. 10 “LET THEIR EYES BE DARKENED TO SEE NOT, AND BEND THEIR BACKS FOREVER.”

Then there is evidence from Writings—from the Psalms—in verses 9 and 10. ‘And David says’...he quotes from Psalm 69.

11.9 And David says, “LET THEIR TABLE BECOME A SNARE AND A TRAP, AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM.”

### Evidence

1. Deuteronomy 29.4, Isaiah 29.10 - Romans 11.8  
hardness results from rejection of God
2. Psalm 69.21 *They also gave me gall for my food And for my thirst they gave me vinegar to drink.* 22 *May their table before them become a snare; And when they are in peace, may it become a trap.* 23 *May their eyes grow dim so that they cannot see, And make their loins shake continually.* Romans 11.9-10  
lament on sufferings of Christ, a Messianic psalm with most of the allusions or references to it being allusions to Christ dying.  
most common in NT, ie, quoted more times in NT than probably any other OT passage. And it is an imprecatory psalm, calling judgment on those that rejected the Messiah and crucified Him. Matthew 27.34. Interestingly Paul is using this as an example of what is happening to Israel in his time. He is referring to the ones hardened. Then the rest of Israel will experience this during the church age.

### Imagery

1. Table - place of feasting, blessing, fellowship.  
All the things that they considered a blessing are now going to be a snare and a trap....

11.9 And David says, “LET THEIR TABLE BECOME A SNARE AND A TRAP, AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM. 10 “LET THEIR EYES BE DARKENED TO SEE NOT, AND BEND THEIR BACKS FOREVER.”

### Imagery

1. Table - place of feasting, blessing
2. Snare, trap, stumbling block = synonymous  
...and a stumbling block. This is poetic, three different words to kind of portray by repetition the same idea. This ‘snare’ is used of a net to trap an animal. Then walking along you stumble on a block, piece of rock. This place, this self-righteousness approach, is actually going to be a snare, a trap and a stumbling block.

11.9 And David says, “LET THEIR TABLE BECOME A SNARE AND A TRAP, AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM.”

And God is going to use it as a *retribution* to them, ie, He is going to allow the natural circumstances to work themselves out so that the Jewish people are snared, trapped and it’s a stumbling block. This is the hardening process, a retribution.

### Imagery

1. Table - place of feasting, blessing
2. Snare, trap, stumbling block = synonymous
3. Retribution - just payback

This payback is *justice*, God working out justice. Israel deserves not only the hardening or the wrath, but the consequences of the choices.

11.9 And David says, “LET THEIR TABLE BECOME A SNARE AND A TRAP, AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM. 10 “LET THEIR EYES BE DARKENED TO SEE NOT, AND BEND THEIR BACKS FOREVER.”

So it has effects within them, spiritual blindness, depravity working itself out...

### Imagery

1. Table - place of feasting, blessing
2. Snare, trap, stumbling block = synonymous
3. Retribution - just payback
4. Eyes - spiritual blindness, depravity

11.9 And David says, “LET THEIR TABLE BECOME A SNARE AND A TRAP, AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM. 10 “LET THEIR EYES BE DARKENED TO SEE NOT, AND BEND THEIR BACKS FOREVER.”

...and bend their backs forever.

### Imagery

1. Table - place of feasting, blessing
2. Snare, trap, stumbling block = synonymous
3. Retribution - just payback
4. Eyes - spiritual blindness, depravity
5. Bending - crushed by burden

And I think the imagery here is this crushing burden of the wrath of God upon the nation of Israel. And eventually I think this will be worked out in the future in the Great Tribulation where it is going to *crush* them. And it's at that point that Paul, even in chapter 11, speaks of all of Israel being saved as a result of this burden that crushes them down.

He will give the optimistic part beginning in 11.11.

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    - 1. Remnant always Present 11.1-10
    - 2. Restoration yet future 11.11-32
      - a. Purposes of Israel Failure 11.11-16
        - 1) Purposes of Israel's Rejection 11.11-12

The restoration is yet future, 11.11-16, where he is going to lay out the purposes of Israel's failure. They are very far-reaching. So God is going to use even the *failure* of Israel to accomplish His purposes.

11.11 I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous.

The salvation of the Gentiles is the 1st of 3 purposes he is going to give in that passage.

Hardening is a result of resisting our Lord.

Come to Him in spite of our failure to share the gospel with them. He is absolutely sovereign and we can take great comfort in that.