

# The Elect of God But Not Living by Faith

## Romans 11

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### I. Review Paul's two themes (Rom 1-8): 1) God's plan of salvation 2) Living by faith

#### A. The effectual call and the gospel call

Rom 1:6 Among whom are ye also the called of Jesus Christ:

Rom 1:7 To all that be in Rome, beloved of God, called *to be* saints...

#### B. The gospel that empowers God's children to live their spiritual lives by faith

Rom 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Rom 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

#### C. The imputed righteousness of God by grace through Christ's redemption

Rom 3:21 But now the righteousness of God without the law is manifested...

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

#### D. Justified by faith is to see yourself to be righteous totally by the work of Christ

Rom 3:27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

Rom 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

#### E. Real faith in Christ prompts living a life by faith

Rom 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

#### F. The blessedness of the man to whom God imputes righteousness without works

Rom 4:8 Blessed *is* the man to whom the Lord will not impute sin.

#### G. Being justified by faith gives peace and access—leads to living by faith

Rom 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Rom 5:2 By whom also we have access by faith into this grace wherein we stand...

#### H. Justified—Reconciled—Shall be saved

Rom 5:9 ...being now justified by his blood, we shall be saved...

Rom 5:10 ...being reconciled, we shall be saved...

#### I. Made righteous by being in Christ

Rom 5:19 ...so by the obedience of one shall many be made righteous.

#### J. Faith in grace leads to living by faith

Rom 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

Rom 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

#### K. God's five step unbreakable chain of salvation

Rom 8:29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

Rom 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

#### L. God's people are inseparable from God's love

Rom 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Rom 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

### II. Paul's concern for the unconverted among the regenerated elect (Romans 9-11)

#### A. Paul abruptly goes from certain assurance of victory to great heaviness

Rom 9:2 ...I have great heaviness and continual sorrow in my heart.

Rom 9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

#### **B. Paul's heaviness continues through three chapters**

Rom 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

Rom 10:2 For I bear them record that they have a zeal of God, but not according to knowledge.

Rom 11:14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

#### **C. Paul has not forgotten that God's plan for eternal salvation by grace is foolproof**

Rom 5:9 ...being now justified by his blood, we shall be saved...

Rom 5:10 ...being reconciled, we shall be saved by his life.

Rom 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

#### **D. Paul shows that his heaviness for his kinsmen is not because God's plan failed**

Rom 9:6 Not as though the word of God hath taken none effect...

Rom 9:16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

#### **E. Paul desired to save the Jews from thinking they had to save themselves**

Rom 10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Rom 10:4 For Christ *is* the end of the law for righteousness to every one that believeth.

#### **F. God's foreknown people are not in jeopardy of losing their eternal salvation**

Rom 11:2 God hath not cast away his people which he foreknew...

#### **G. God's people can fail to live by faith and not have the blessings of living by faith**

Rom 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

Rom 11:21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

Rom 11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

Rom 11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

#### **H. As far as eternity—all 'spiritual Israel' shall be saved**

Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Rom 11:27 For this *is* my covenant unto them, when I shall take away their sins.

Rom 11:28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

Rom 11:29 For the gifts and calling of God *are* without repentance.

### **III. Paul's concern is toward the elect—toward 'spiritual Israel'**

#### **A. God has not rejected His 'spiritual Israel' within natural Israel**

Rom 11:1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

Rom 11:2 God hath not cast away his people which he foreknew...

Rom 9:6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

#### **B. Elijah made intercession against natural Israel—but God had a 'spiritual Israel'**

Rom 11:2 ...Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

Rom 11:3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

Rom 11:4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

#### **C. Even so in Paul's day God still had a 'spiritual Israel' out of natural Israel**

Rom 11:5 Even so then at this present time also there is a remnant according to the election of grace.

### **IV. God's salvation is by grace and not by works—but the Jews were blind to that**

Rom 11:6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

Rom 11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

Rom 11:8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

Rom 11:9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

Rom 11:10 Let their eyes be darkened, that they may not see, and bow down their back away.

## V. Christ became a stumbling block to the Jews in their blindness

### A. Their blindness and stumbling at Christ did not cause a total fall from grace

Rom 11:11 I say then, Have they stumbled that they should fall? God forbid:...

### B. Their stumbling at Christ allowed the gospel to come to the Gentiles

Rom 11:11 ...but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

### C. If their stumbling brought riches to the Gentiles—what if they returned?

Rom 11:12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

### D. Paul wanted the Jews to see what the Gentiles had—that they might want it

Rom 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

Rom 11:14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

### E. If Jewish rejection brought in Gentiles—Jewish return would indeed be glorious

Rom 11:15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

## VI. The first branches and the grafted in branches

### A. Firstfruit (root)—the first Jewish believers—lump (branches)—later believers

Rom 11:16 For if the firstfruit *be* holy, the lump *is also holy*: and if the root *be* holy, *so are* the branches.

Rom 16:5 Likewise *greet* the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.

### B. The grafted branches are not superior to the original

Rom 11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

Rom 11:18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

### C. The unbelief and cutting off of the original made a place for the grafted to believe

Rom 11:19 Thou wilt say then, The branches were broken off, that I might be grafted in.

### D. Yet the grafted in are not immune to becoming unbelievers and being cut off

Rom 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

Rom 11:21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

Rom 11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

### E. It is possible for the original branches to begin to believe and be grafted back in

Rom 11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

Rom 11:24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

### F. The Jews' unbelief providentially led to the spread of the gospel to the Gentiles

Rom 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

## VII. In the end all 'spiritual Israel' shall be saved—in the now all should live by faith

### A. Words about Jesus and His successful salvation

Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Rom 11:27 For this *is* my covenant unto them, when I shall take away their sins.

### B. Unbelief of the gospel does not hinder God's plan of salvation

Rom 11:28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

Rom 11:29 For the gifts and calling of God *are* without repentance.

Rom 3:3 For what if some did not believe? shall their unbelief make the faith of God without effect?

2Ti 2:13 If we believe not, *yet* he abideth faithful: he cannot deny himself.

### C. The believing Gentiles should be concerned to try to reach the unbelieving Jews

Rom 11:30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

Rom 11:31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

**D. Though God sees unbelief in all—yet He still has mercy upon all**

Rom 11:32 For God hath concluded them all in unbelief, that he might have mercy upon all.

**VIII. A summation statement for the doctrinal portion of the Book of Romans!**

**A. The wonder of the wisdom and knowledge of God—yet it is so little understood**

Rom 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

**B. The wonder of the eternal counsels of the mind of God in the Covenant of Grace**

Rom 11:34 For who hath known the mind of the Lord? or who hath been his counsellor?

**C. There is no merit in man that can ever make God indebted to man**

Rom 11:35 Or who hath first given to him, and it shall be recompensed unto him again?

**D. God is cause of, means through, and purpose to all things—to God be all glory**

Rom 11:36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.