

***The Future of Israel;
God Has Not Cast Away His People!
Romans 11:1–10***

Romans 11:1–10 (NKJV)

11 I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin. ² God has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying, ³ “*Lord, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life*”? ⁴ But what does the divine response say to him? “*I have reserved for Myself seven thousand men who have not bowed the knee to Baal.*” ⁵ Even so then, at this present time there is a remnant according to the election of grace. ⁶ And if by grace, then *it is* no longer of works; otherwise grace is no longer grace. But if *it is* of works, it is no longer grace; otherwise work is no longer work.

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

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

⁹ And David says:

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

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

Introduction:

Cranfield, C. E

The theme of the whole section is categorically stated (that) 'God has not cast off his people whom he foreknew'. That even at the present time the disobedience of Israel is not complete (and) that the exclusion of the majority of Jews is not going to last for **ever**. Cranfield, C. E. B. (2004). A critical and exegetical commentary on the Epistle to the Romans (p. 542).

T&T Clark International.

The future of Israel is hopeful and redemptive,
There is a great day coming when Israel will be saved, and God will fight for them once again.

Zechariah 12:3 (NKJV)

³ And it shall happen in that day that I will make Jerusalem a very heavy stone for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it.

Zechariah 12:8–9 (NKJV)

⁸ In that day the Lord will defend the inhabitants of Jerusalem; the one who is feeble among them in that day shall be like David, and the house of David *shall be* like God, like the Angel of the Lord before them. ⁹ It shall be in that day *that* I will seek to destroy all the nations that come against Jerusalem.

Zechariah 12:10–11 (NKJV)

¹⁰ “And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for *his* only *son*, and grieve for Him as one grieves for a firstborn. ¹¹ In that day there shall be a great mourning in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo.

.....the day when godly King Josiah, the last hope of the fading Judean nation, was slain by Pharaoh Neco II, at Hadad Rimmon, traditionally identified as a village near Jezreel, in the plain of Megiddo (cf. 2 Chron. 35:20–27).

Lindsey, F. D. (1985). [Zechariah](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 1567). Victor Books.

Zechariah 14:1–21 (NKJV)

- Behold, the day of the Lord is coming,
 And your spoil will be divided in your midst.
- 2 For I will gather all the nations to battle against
 Jerusalem;
 The city shall be taken,
 The houses rifled,
 And the women ravished.
 Half of the city shall go into captivity,
 But the remnant of the people shall not be cut off
 from the city.
- 3 Then the Lord will go forth
 And fight against those nations,
 As He fights in the day of battle.
- 4 And in that day His feet will stand on the Mount of
 Olives,
 Which faces Jerusalem on the east.

And the Mount of Olives shall be split in two,
From east to west,
Making a very large valley;
Half of the mountain shall move toward the north
And half of it toward the south.

- 5 Then you shall flee *through* My mountain valley,
For the mountain valley shall reach to Azal.
Yes, you shall flee
As you fled from the earthquake
In the days of Uzziah king of Judah.

Thus the Lord my God will come,
And all the saints with You.

- 6 It shall come to pass in that day
That there will be no light;
The lights will diminish.

- 7 It shall be one day
Which is known to the Lord
Neither day nor night.
But at evening time it shall happen
That it will be light.

- 8 And in that day it shall be—
That living waters shall flow from Jerusalem,
Half of them toward the eastern sea
And half of them toward the western sea;
In both summer and winter it shall occur.

9 And the Lord shall be King over all the earth.
In that day it shall be
“The Lord *is* one,”
And His name one.

10 All the land shall be turned into a plain from
Geba to Rimmon south of Jerusalem. *Jerusalem*
shall be raised up and inhabited in her place from
Benjamin’s Gate to the place of the First Gate and
the Corner Gate, and *from* the Tower of Hananel to
the king’s winepresses.

11 *The people* shall dwell in it;
And no longer shall there be utter destruction,
But Jerusalem shall be safely inhabited.

12 And this shall be the plague with which the Lord
will strike all the people who fought against
Jerusalem:

Their flesh shall dissolve while they stand on their
feet,
Their eyes shall dissolve in their sockets,
And their tongues shall dissolve in their mouths.

13 It shall come to pass in that day
That a great panic from the Lord will be among
them.
Everyone will seize the hand of his neighbor,
And raise his hand against his neighbor’s hand;

¹⁴ Judah also will fight at Jerusalem.

And the wealth of all the surrounding nations

Shall be gathered together:

Gold, silver, and apparel in great abundance.

¹⁵ Such also shall be the plague

On the horse *and* the mule,

On the camel and the donkey,

And on all the cattle that will be in those camps.

So *shall* this plague *be*.

¹⁶ And it shall come to pass *that* everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles. ¹⁷ And it shall be *that* whichever of the families of the earth do not come up to Jerusalem to worship the King, the Lord of hosts, on them there will be no rain. ¹⁸ If the family of Egypt will not come up and enter in, they *shall have no rain*; they shall receive the plague with which the Lord strikes the nations who do not come up to keep the Feast of Tabernacles. ¹⁹ This shall be the punishment of Egypt and the punishment of all the nations that do not come up to keep the Feast of Tabernacles.

²⁰ In that day “HOLINESS TO THE LORD” shall be *engraved* on the bells of the horses. The pots in the Lord’s house shall be like the bowls before the altar.

21 Yes, every pot in Jerusalem and Judah shall be holiness to the Lord of hosts. Everyone who sacrifices shall come and take them and cook in them. In that day there shall no longer be a Canaanite in the house of the Lord of hosts.

God is a covenant keeping God. He does not break his promises, He does not LIE

Psalm 105:8–17 (NKJV)

- 8 He remembers His covenant forever,
The word *which* He commanded, for a thousand generations,
- 9 *The covenant* which He made with Abraham,
And His oath to Isaac,
- 10 And confirmed it to Jacob for a statute,
To Israel *as an everlasting covenant*,
- 11 Saying, “To you I will give the land of Canaan
As the allotment of your inheritance,”
- 12 When they were few in number,
Indeed very few, and strangers in it.
- 13 When they went from one nation to another,
From *one* kingdom to another people,
- 14 He permitted no one to do them wrong;
Yes, He rebuked kings for their sakes,

- 15 *Saying*, “Do not touch My anointed ones,
And do My prophets no harm.”
- 16 Moreover He called for a famine in the land;
He destroyed all the provision of bread.
- 17 He sent a man before them—
Joseph— *who* was sold as a slave.

Psalm 105:36–45 (NKJV)

- 36 He also destroyed all the firstborn in their land,
The first of all their strength.
- 37 He also brought them out with silver and gold,
And *there was* none feeble among His tribes.
- 38 Egypt was glad when they departed,
For the fear of them had fallen upon them.
- 39 He spread a cloud for a covering,
And fire to give light in the night.
- 40 *The people* asked, and He brought quail,
And satisfied them with the bread of heaven.
- 41 He opened the rock, and water gushed out;
It ran in the dry places *like* a river.
- 42 For He remembered His holy promise,
And Abraham His servant.
- 43 He brought out His people with joy,
His chosen ones with gladness.

44 He gave them the lands of the Gentiles,
And they inherited the labor of the nations,
45 That they might observe His statutes
And keep His laws.

Praise the Lord!

Deuteronomy 29:24–29 (NKJV)

24 All nations would say, ‘Why has the Lord done so to this land? What does the heat of this great anger mean?’ 25 Then *people* would say: ‘Because they have forsaken the covenant of the Lord God of their fathers, which He made with them when He brought them out of the land of Egypt; 26 for they went and served other gods and worshiped them, gods that they did not know and that He had not given to them. 27 Then the anger of the Lord was aroused against this land, to bring on it every curse that is written in this book. 28 And the Lord uprooted them from their land in anger, in wrath, and in great indignation, and cast them into another land, as *it is* this day.’

29 “The secret *things belong* to the Lord our God, but those *things which are revealed belong* to us and to our children forever, that *we may do* all the words of this law.

Deuteronomy 30:1–8

“Now it shall come to pass, when all these things come upon you, the blessing and the curse which I have set before you, and you call *them* to mind among all the nations where the Lord your God drives you, ² and you return to the Lord your God and obey His voice, according to all that I command you today, you and your children, with all your heart and with all your soul, ³ that the Lord your God will bring you back from captivity, and have compassion on you, and gather you again from all the nations where the Lord your God has scattered you. ⁴ If *any* of you are driven out to the farthest *parts* under heaven, from there the Lord your God will gather you, and from there He will bring you. ⁵ Then the Lord your God will bring you to the land which your fathers possessed, and you shall possess it. He will prosper you and multiply you more than your fathers. ⁶ And the Lord your God will circumcise your heart and the heart of your descendants, to love the Lord your God with all your heart and with all your soul, that you may live.

⁷ “Also the Lord your God will put all these curses on your enemies and on those who hate you, who persecuted you. ⁸ And you will again obey the voice

of the Lord and do all His commandments which I command you today.

God had threatened Judah with judgment for her disobedience, but the nation refused to mend her ways. The stage was set and the curtain was about to rise on the final act of Judah's history as a nation. But before this sad scene of suffering started to unfold, Jeremiah inserted "The Book of Consolation," a collection of prophecies that offered hope in desperate times. These prophecies looked beyond Judah's imminent collapse and pointed to a new age when Israel and Judah would be returned to their land, reunited as a nation, and restored to their God.

Dyer, C. H. (1985). [Jeremiah](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 1167). Victor Books.

Jeremiah 30:3–11 (NKJV)

³ For behold, the days are coming,' says the Lord, 'that I will bring back from captivity My people Israel and Judah,' says the Lord. 'And I will cause them to return to the land that I gave to their fathers, and they shall possess it.' ”

⁴ Now these *are* the words that the Lord spoke concerning Israel and Judah.

⁵ “For thus says the Lord:

‘We have heard a voice of trembling,
Of fear, and not of peace.

⁶ Ask now, and see,
Whether a man is ever in labor with child?
So why do I see every man *with* his hands on his
loins

Like a woman in labor,
And all faces turned pale?

⁷ Alas! For that day *is* great,
So that none *is* like it;
And it *is* the time of Jacob’s trouble,
But he shall be saved out of it.

⁸ ‘For it shall come to pass in that day,’
Says the Lord of hosts,
‘*That* I will break his yoke from your neck,
And will burst your bonds;
Foreigners shall no more enslave them.

⁹ But they shall serve the Lord their God,

And David their king,
Whom I will raise up for them.

- ¹⁰ ‘Therefore do not fear, O My servant Jacob,’ says the Lord,
‘Nor be dismayed, O Israel;
For behold, I will save you from afar,
And your seed from the land of their captivity.
Jacob shall return, have rest and be quiet,
And no one shall make *him* afraid.
¹¹ For I *am* with you,’ says the Lord, ‘to save you;
Though I make a full end of all nations where I
have scattered you,
Yet I will not make a complete end of you.
But I will correct you in justice,
And will not let you go altogether unpunished.’

Romans 11:1–2 (NKJV)

11 I say then, has God cast away His people?
Certainly not! For I also am an Israelite, of the seed
of Abraham, *of* the tribe of Benjamin. ² God has not
cast away His people whom He foreknew. Or do you
not know what the Scripture says of Elijah, how he
pleads with God against Israel, saying,

This Israel that Paul is referring to is clearly the unbelieving nation. Not the true Israel that has embraced Messiah.

Romans 9 begins with his continual sorrow over the unbelief of Israel, and that Paul would wish himself cursed and damned so Unbelieving Israel can be saved. This is the Israel that has the promises, the covenants, the law, temple.

Later in chapter 9 he describes the Israel he is concerned for

Romans 9:30–32 (NKJV)

³⁰ What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith;
³¹ **but Israel**, pursuing the law of righteousness, has not attained to the law of righteousness. ³² Why? Because *they did not seek it* by faith, but as it were, by the works of the law. For **they stumbled** at that stumbling stone. (they= the Nation as a whole that rejected Christ and crucified Him.)

Then in chapter 10, again he reminded us who he is talking to.

Romans 10:1–3 (NKJV)

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

It is to this self-righteous unbelieving, disobedient, Christ rejecting Nation that Paul says

Romans 10:21

²¹ But to Israel he says:

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

And to this same

self-righteous unbelieving, disobedient, Christ rejecting Nation that Paul says,

Romans 11:1

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

He has set them aside, but not completely abandoned them.

He has turned to the Gentiles but has not forgot Israel

Romans 10:19–20 (NKJV)

¹⁹ But I say, did Israel not know? First Moses says:

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

²⁰ But Isaiah is very bold and says:

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

God will use the foolish Gentile nations to provoke Israel to come back.

So we know that Israel is set aside. But is it a complete setting aside and is it a permanent setting aside. Has God utterly and completely abandoned the Nation Israel.

Is the fact that they are a constituted Nation back in there land with Jerusalem as the declared capital as of 5 years ago and the original

Hebrew language God gave them with the writing of the Law at Mount Sinai of no significance whatsoever? Are they no different than the pagan neighbor nations of Islam around them?

Jeremiah 31:35–37 (NKJV)

³⁵ Thus says the Lord,
Who gives the sun for a light by day,
The ordinances of the moon and the stars for a
light by night,
Who disturbs the sea,
And its waves roar
(The Lord of hosts *is* His name):

³⁶ “If those ordinances depart
From before Me, says the Lord,
Then the seed of Israel shall also cease
From being a nation before Me forever.”

³⁷ Thus says the Lord:

“If heaven above can be measured,
And the foundations of the earth searched out
beneath,
I will also cast off all the seed of Israel

For all that they have done, says the Lord.

Romans 11:1

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

Outline for chapter 11

I. Only Partial

II. Not Permanent

III. For a Purpose

I. Only Partial

Paul's Confession

Elijah's Condition

Scriptures Confirmation

1. Paul's Confession

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

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

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

theologian Charles Hodge. “Judah and Benjamin, especially after the exile, were the chief representatives of the theocractical people” (*Commentary on the Epistle to the Romans* [Grand Rapids: Eerdmans, 1950; orig. revised ed., 1886], p. 353).

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, p. 98). Moody Press.

Philippians 3:5–7 (NKJV)

⁵ circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; ⁶ concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.

⁷ But what things were gain to me, these I have counted loss for Christ.

Then Paul presented himself as his first proof. He had responded by faith to Jesus Christ and had received God’s provided righteousness, and yet he was **an Israelite** (cf. Phil. 3:5) and of **the tribe of Benjamin**. Though small, Benjamin was a significant tribe (Saul, Israel’s first king, was from Benjamin). If

God could save Paul (Acts 9; 22; 26), He certainly could save other Jews (1 Tim. 1:15–16)

Witmer, J. A. (1985). [Romans](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 482). Victor Books.

1. Paul's Confession

2. Elijah's Condition

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

1 Peter 1:1–2 (NKJV)

1 Peter, an apostle of Jesus Christ,

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

.....

Romans 8:29–30 (NKJV)

²⁹ For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren. ³⁰ Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

Acts 2:23 (NKJV)

²³ Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;

Amos 3:1–2 (NKJV)

3 Hear this word that the Lord has spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying:

² “You only have I known of all the families of the earth;

Therefore I will punish you for all your iniquities.”

They alone were God’s people, the only nation He had ever really chosen to watch over and care for

Sunukjian, D. R. (1985). [Amos](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 1432). Victor Books.

Deuteronomy 10:15 (NKJV)

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

Deuteronomy 7:6–8 (NKJV)

⁶ “For you *are* a holy people to the Lord your God; the Lord your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth. ⁷ The Lord did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples; ⁸ but because the Lord loves you, and because He would keep the oath which He swore to your fathers, the Lord has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt.

Now Paul moves to an example of God always having a remnant. As bleak and dark as it can look in some of the most apostate times in Israel’s history God has always had a remnant.

Because God foreknew and predetermined before the foundation of the earth to set His special love upon Israel forever, He can never totally reject them. To do so would invalidate His divine promises, nullify His divine faithfulness, discredit His divine integrity, and compromise His divine love. One of the greatest evidences that God has not totally rejected Israel is the continual remnant of that people whom

God has graciously preserved for Himself. From the day God called Abraham until the day Christ returns in glory and judgment, there has not been and will never be a time when the earth will be without believing Jews.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, p. 100). Moody Press.

When the Lord called Isaiah to preach, He warned the prophet that most of his hearers would not listen or repent and that only a small holy remnant would remain, like the stump left when a tree is felled

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, p. 101). Moody Press.

Isaiah 6:9–13 (NKJV)

⁹ And He said, “Go, and tell this people:

‘Keep on hearing, but do not understand;
Keep on seeing, but do not perceive.’

¹⁰ “Make the heart of this people dull,
And their ears heavy,
And shut their eyes;
Lest they see with their eyes,
And hear with their ears,
And understand with their heart,
And return and be healed.”

¹¹ Then I said, “Lord, how long?”
And He answered:

“Until the cities are laid waste and without inhabitant,

The houses are without a man,

The land is utterly desolate,

¹² The Lord has removed men far away,

And the forsaken places *are* many in the midst of the land.

¹³ But yet a tenth *will be* in it,

And will return and be for consuming,

As a terebinth tree or as an oak,

Whose stump *remains* when it is cut down.

So the holy seed *shall be* its stump.”

That passage from Isaiah is the most quoted Old Testament text in the New Testament (**see, e.g., Matt. 13:14–15; Mark 4:12; Luke 8:10; John 12:40; Acts 28:26**)—used repeatedly to emphasize the truth that God has judicially blinded those of His chosen people who willfully blind themselves to Him.

MacArthur, J. F., Jr. (1991). [*Romans*](#) (Vol. 2, p. 101). Moody Press.

While God’s people were captives in Babylon, most of them refused to turn to God. But a few—the godly remnant that included Daniel, Ezekiel, Shadrach, Meshach, Abednego, Mordecai, and Esther—remained faithful to the Lord.

Malachi assured such believers that their names were written in the Lord's "book of remembrance" (Mal. 3:16).

When Israel's Messiah, Jesus Christ, came to earth, the apostate nation rejected and crucified Him. But there was a godly remnant in Israel before Jesus was born—including Zacharias and Elizabeth, Mary and Joseph.

There was a godly remnant—including Simeon, Anna, and the shepherds near Bethlehem—who received and worshiped Jesus when He was but an infant. During His ministry, a growing number of Jews turned to Him as Lord and Savior.

Some 3,000 believers, mostly Jewish, were added at Pentecost (Acts 2:41), and another 5,000 a short while later (4:4). By the time of the events mentioned at the end of Acts 4, it is probable that there were at least 20,000 Jewish Christians in Jerusalem alone

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, p. 101). Moody Press.

God has always had his remnant.

Elijah's Condition

v2Or do you not know what the Scripture says of Elijah, how he pleads with God against

Israel, saying, ³ “*Lord, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life*”? ⁴ But what does the divine response say to him? ***“I have reserved for Myself seven thousand men who have not bowed the knee to Baal.”***

1 Kings 16:30 (NKJV)

³⁰ Now Ahab the son of Omri did evil in the sight of the Lord, more than all who were before him.

1 Kings 16:31–33 (NKJV)

³¹ And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife Jezebel the daughter of Ethbaal, king of the Sidonians; and he went and served Baal and worshiped him. ³² Then he set up an altar for Baal in the temple of Baal, which he had built in Samaria. ³³ And Ahab made a wooden image. Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel who were before him.

1 Kings 18:4 (NKJV)

⁴ For so it was, while **Jezebel massacred the prophets of the Lord**, that Obadiah had taken one

hundred prophets and hidden them, fifty to a cave, and had fed them with bread and water.)

1 Kings 18:17–19 (NKJV)

¹⁷ Then it happened, when Ahab saw Elijah, that Ahab said to him, “*Is that you, O troubler of Israel?*”

¹⁸ And he answered, “I have not troubled Israel, but you and your father’s house *have*, in that you have forsaken the commandments of the Lord and have followed the Baals. ¹⁹ Now therefore, send *and* gather all Israel to me on Mount Carmel, the four hundred and fifty prophets of Baal, and the four hundred prophets of Asherah, who eat at Jezebel’s table.”

1 Kings 18:20–24 (NKJV)

²⁰ So Ahab sent for all the children of Israel, and gathered the prophets together on Mount Carmel. ²¹ And Elijah came to all the people, and said, “How long will you falter between two opinions? If the Lord *is* God, follow Him; but if Baal, follow him.” But the people answered him not a word. ²² Then Elijah said to the people, “I alone am left a prophet of the Lord; but Baal’s prophets *are* four hundred and fifty men. ²³ Therefore let them give us two bulls; and let them choose one bull for themselves, cut it in pieces, and lay *it* on the wood, but put no fire *under it*; and I will prepare the other bull, and lay *it* on the wood, but

put no fire *under it*. ²⁴ Then you call on the name of your gods, and I will call on the name of the Lord; and the God who answers by fire, He is God.”

1 Kings 18:26–29 (NKJV)

²⁶ So they took the bull which was given them, and they prepared *it*, and called on the name of Baal from morning even till noon, saying, “O Baal, hear us!” But *there was* no voice; no one answered. Then they leaped about the altar which they had made.

²⁷ And so it was, at noon, that Elijah mocked them and said, “Cry aloud, for he *is* a god; either he is meditating, or he is busy, or he is on a journey, *or* perhaps he is sleeping and must be awakened.”

²⁸ So they cried aloud, and cut themselves, as was their custom, with knives and lances, until the blood gushed out on them. ²⁹ And when midday was past, they prophesied until the *time* of the offering of the *evening* sacrifice. But *there was* no voice; no one answered, no one paid attention.

1 Kings 18:32–35 (NKJV)

³² Then with the stones he built an altar in the name of the Lord; and he made a trench around the altar large enough to hold two seahs of seed. ³³ And he put the wood in order, cut the bull in pieces, and laid

it on the wood, and said, “Fill four waterpots with water, and pour *it* on the burnt sacrifice and on the wood.” ³⁴ Then he said, “Do *it* a second time,” and they did *it* a second time; and he said, “Do *it* a third time,” and they did *it* a third time. ³⁵ So the water ran all around the altar; and he also filled the trench with water.

1 Kings 18:37–40 (NKJV)

³⁷ Hear me, O Lord, hear me, that this people may know that You *are* the Lord God, and *that* You have turned their hearts back *to* You again.”

³⁸ Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood and the stones and the dust, and it licked up the water that *was* in the trench. ³⁹ Now when all the people saw *it*, they fell on their faces; and they said, “The Lord, He *is* God! The Lord, He *is* God!”

⁴⁰ And 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 executed them there.

1 Kings 19:1–4 (NKJV)

And Ahab told Jezebel all that Elijah had done, also how he had executed all the prophets with the sword. ² Then Jezebel sent a messenger to Elijah, saying, “So let the gods do *to me*, and more also, if I

do not make your life as the life of one of them by tomorrow about this time.”³ And when he saw *that*, he arose and ran for his life, and went to Beersheba, which *belongs* to Judah, and left his servant there.

⁴ But he himself went a day’s journey into the wilderness, and came and sat down under a broom tree. And he prayed that he might die, and said, “It is enough! Now, Lord, take my life, for I *am* no better than my fathers!”

1 Kings 19:8–11 (NKJV)

⁸ So he arose, and ate and drank; and he went in the strength of that food forty days and forty nights as far as Horeb, the mountain of God.

⁹ And there he went into a cave, and spent the night in that place; and behold, the word of the Lord *came* to him, and He said to him, “What are you doing here, Elijah?”

¹⁰ So he said, “I have been very zealous for the Lord God of hosts; for the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life.”

The second time the Lord told Elijah

1 Kings 19:11–18 (NKJV)

¹¹ Then He said, “Go out, and stand on the mountain before the Lord.” And behold, the Lord

passed by, and a great and strong wind tore into the mountains and broke the rocks in pieces 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 and after the earthquake a fire, *but* the Lord *was* not in the fire; and after the fire a still small voice.

¹³ So it was, when Elijah heard *it*, that he wrapped his face in his mantle and went out and stood in the entrance of the cave. Suddenly a voice *came* to him, and said, “What are you doing here, Elijah?”

¹⁴ And he said, “I have been very zealous for the Lord God of hosts; because the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life.”

¹⁸ I have reserved seven thousand in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him.”

God always has his remnant!
This is why Paul says,
Romans 11:4

4 But what does the divine response say to him? “*I have reserved for Myself seven thousand men who have not bowed the knee to Baal.*”⁵ Even

so then, at this present time there is a remnant according to the election of grace

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

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

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

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

Romans 9:11 (NKJV)

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

Romans 9:15–16 (NKJV)

¹⁵ For He says to Moses, *“I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.”*

¹⁶ So then *it is* not of him who wills, nor of him who runs, but of God who shows mercy.

2 Timothy 1:9 (NKJV)

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