

Hidden Hills Sovereign Grace Baptist Church

Wednesday Sermon

Date: July 7, 2021

Text: Romans 11:1-12

Scripture Reading: Romans 11:1-12

Subject: Israel's fall – salvation to the gentiles

In verses 14 through 21 of the 10th chapter, we considered these things:

1. That none would call on the Lord who had not believed.
2. That none would believe except they heard.
3. That none would hear without a preacher.
4. And that none would preach except they be sent.

Extraordinary as the apostles, ordinarily as pastors/teachers based on the great commission given to the churches to teach all nations, baptizing them and teaching them to observe all things which the Lord commanded.

5. That some had not obeyed the report or preaching of the gospel as Isaiah said, though, at this time, their sound had gone out in the whole earth to every creature.
6. God to provoke Israel to jealousy by the salvation of the gentiles.
7. That the Lord said: "All day long I have stretched forth my hands unto a disobedient and gainsaying people." – speaking of Israel.

Now, we come to chapter 11, verses 1 through 12.

Romans 11:1 (KJV) *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.*

Because God said as recorded in chapter 10, verse 21, "All day long I have stretched forth my hands unto a disobedient and gainsaying

people.” ***I say then, Hath God cast away his people?*** – Serious question because Israel clearly withstood the Lord’s reaching out to them all day long! Was Israel God’s people? Indeed, they were. He chose them out from among all nations of the world. Taking Joseph, then Jacob and his family down to Egypt, he founded his nation there – the nation of Israel. Why did he choose them leaving every other nation on earth unchosen at that point in time?

Deuteronomy 7:7-8 (KJV) *The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: 8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.*

So, the question is, Hath God cast away his people? His people, Israel?

God forbid. – May it never be! God is not a man that he should lie! The thing he has spoken shall surely come to pass. Who can withstand it?

For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. – For I – that is, Saul of Tarsus – not Paul, the apostle to the gentiles. In this, Paul proves that he is an Israelite, the seed of Abraham and a member of the Israeli tribe of Benjamin. He is living proof that God has not cast away his people, because the Lord save Saul of Tarsus on the Damascus Road and called him to be the Apostle to the Gentiles.

Romans 11:2-3 (KJV) ***God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he***

maketh intercession to God against Israel, saying, 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

God hath not cast away his people which he foreknew. – God foreknew his people of Israel – not only did he know what they would do, but he knew them personally and chose them to salvation before the foundation of the world. In the same way that is “whom God did foreknow,” it is the same with those of Israel.

Wot ye not what the scripture saith of Elias? How he maketh intercession to God against Israel, Saying Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. – Let’s read the record. What had happened to Elijah in the day he said these words to the Lord. God have given Elijah a signal victory over the prophets of Baal at Mt. Carmel. He challenged them to prove the God who would answer by fire – and God did answer by fire. The 400 prophets of Baal had prepared their offering with no fire under and called on Baal from morning till midday, cutting themselves with knives and lancets, till the blood gushed out upon them – but none answered. Elijah repaired the altar of stones to God, put the wood in order, cut the bullock in pieces and laid him on the wood. He told some to fill four barrels with water and pour it on the burn sacrifice and on the wood. He said “do it he second time; do it the third time and they did.” Then he cried to the Lord God of Abraham, Isaac and Jacob – whereupon the Lord heard and the fire fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. The people saw it, fell on their faces: and they said, the LORD he is the God; the LORD, he the God. Elijah told the people “take the prophets of Baal; let not one of them escape. So Elijah brought them down to the brook Kishon

and shew them there. Ahab told his wife Jezebel about what Elijah had done, so Jezebel, who was Jezebel the daughter of Ethbaal king of the Zidonians, a very evil woman said unto Elijah: "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time." So Elijah fled to the wilderness and sat under a juniper and requested for himself that he might day. Later he ate and walked to Mount Horeb, where he was when he made this cry to God.

1 Kings 19:9-10 (KJV) *And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah? **10** And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.*

Romans 11:4 (KJV) ***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.***

Let's read the Old Testament record of the Lord's actions with Elijah after Elijah had interceded for himself with God: **1 Kings 19:11-18 (KJV)** *And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake 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** And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice. **13** And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a*

voice unto him, and said, What doest thou here, Elijah? **14** And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. **15** And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: **16** And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. **17** And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. **18** ***Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.***

Amazing! This is the God of the Bible. The LORD reserved to himself seven thousand in Israel whose knees had not bowed to Baal, and every mouth which hath not kissed him. Here was the believing remnant of Israel, because they are not all Israel who are of Israel. God chose these seven thousand! He has never cast away His people whom he foreknew and never shall! Their names are in the lamb's book of life from the foundation of the world and Jesus Christ died to save them from their sins, as He died to save all of God's elect.

Romans 11:5 (KJV) *Even so then at this present time also there is a remnant according to the election of grace.*

God's words to Elijah about his reserving the seven thousand to himself were spoken about 906 B. C. Paul is writing these words – ***Even so then at this present time also*** about 60 A. D. So nothing has changed with God's purpose in these 966 years since

Elijah and never shall change. ***At this present time also there is a remnant according to the election of grace.*** – That is, out of the multiplied thousands of Israel, there is a remnant – this word is translated from the Greek word “λειμμα leimma” which appears here only in the New Testament. A remnant is that part which remains of the whole. The seven thousand which the Lord reserved unto himself was part of that remnant of Israel. Please notice the remnant is according to the election of grace. Who did the reserving? God did! Who chose some out of the many? God did!

Romans 11:6 (KJV) *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.*

And if by grace, then is it no more of works: otherwise grace is no more grace. – If the fact that any are reserved be by grace, or favor, then it cannot be as a reward of merit or a thing deserved.

But if it be of works, then is it no more grace: otherwise work if no more work. – Think about it. If the election is of works – a thing earned or merited by those elected; then it cannot be of God’s favor. And from this it follows that salvation cannot be *partly* by grace and *partly* by works. It is not because men can make any claim to the favor of God; but from his free and unmerited grace. He that is not willing to obtain eternal life in that way, cannot obtain it at all. The doctrines of election, and of salvation by mere grace, cannot be more explicitly stated than they are in this passage.

Romans 11:7-8 (KJV) *What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded 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.*

What then? – What is the proper conclusion from this argument?

Israel hath not obtained that which he seeketh for; but the election hath obtained it, -- Israel sought for righteousness by the works of the law, but we know that by the works of the law no man can be justified. Israel did not obtain that righteousness, but the election hath obtained it, -- that is, the remnant out of Israel hath obtained it. Not the whole nation, but a part only which were reserved of the Lord.

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and the rest were blinded 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. – that is, the rest of the nation other than the remnant of Israel. This quote comes from these passages:

Isaiah 29:10 (KJV) *For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.*

Deuteronomy 29:4 (KJV) *Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.*

Isaiah 6:9-10 (KJV) *And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. **10** Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.*

Romans 11:9-10 (KJV) *And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto*

them: 10 Let their eyes be darkened, that they may not see, and bow down their back alway.

David, like Isaiah, shows that God judicially blinded the nation except for the remnant so that they could never see nor perceive. This is a quote from the Psalms. Let's read it: **Psalms 69:22-23 (KJV)** *Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. 23 Let their eyes be darkened, that they see not; and make their loins continually to shake.*

Romans 11:11 (KJV) *I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.*

I say then, Have they stumbled that they should fall? – This is to be regarded as an objection, which the apostle proceeds to answer. The meaning is, Is it the design of God that the Jews should totally and irrecoverably be cast off? Even admitting that they are now unbelieving, that they have rejected the Messiah, that they have stumbled, is it the purpose of God finally to exclude them from mercy? The expression to *stumble* is introduced because he had just mentioned *a stumbling-stone*. It does not mean to fall down to the ground, or to fall so that a man may not recover himself; but to strike the foot against an obstacle, to be arrested in going, and to be in danger of falling. Hence it means to *err*, to *sin*, to be in danger. To *fall* expresses the state when a man pitches over an obstacle so that he cannot recover himself, but falls to the ground. Hence to *err*, to *sin*, or to be cast off irrecoverably. The apostle shows that this last was not the way in which the Jews had fallen, that they were not to be cast off for ever, but that occasion was taken *by* their fall to introduce the Gentiles to the privileges of the gospel, and then they should be restored.

But rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. – This is what the Lord had told the nation all the way back on the east side of Jordan on the plains of Moab after the 40-years wandering and before going into the promised land.

Deuteronomy 32:21 (KJV) *They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.*

Moreover, we saw this very same idea in the previous chapter. --

Romans 10:19 (KJV) *But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.*

Romans 11:12 (KJV) *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?*

Now if the fall of them -- If their lapse, or falling. If their temporal rejection, and being cast off for a time, has already accomplished so much.

be the riches of the world, -- The word *riches* means *wealth, abundance* of property; more than is necessary to the supply of our wants. Hence it means, also, anything that may promote our comfort or happiness, as wealth is the *means* of securing our welfare. The gospel is called *riches*, as it is the means of our highest enjoyment and eternal welfare. It is the means of conferring numberless spiritual blessings on the *Gentile* world; and as this was done by the fall of the Jews, so it could be said that their fall was the riches of the world. It was the *occasion* or *means*

without which the blessings of the gospel could not be conferred on the world.

and the diminishing of them the riches of the Gentiles; --

Here "the diminishing of them" means their degradation; the withdrawing of their special privileges; their rejection. It stands opposed to "their fulness."

How much more their fulness? – If their fall and diminishing was the occasion of the riches of the world – the gentiles, how much more will their being filled up again be a blessing or means of promoting riches upon those on the entire earth. This suggests their being brought back into the covenant of grace which definitely will be proven in the latter verses of this chapter. Here is some food for thought:

In what way, or exactly how this will be accomplished when Israel is brought back to their land to begin the millennium, we know not. But it is easy to see, that if the Jewish people should be brought into the bond of the new covenant (as they surely shall be), they would have facilities for spreading the truth which the church has never had without them (the first members of the church at Jerusalem excepted, because they were all Jews).

(1.) The Jews are scattered in all nations and have access to all people.

(2.) Their conversion, after so long in unbelief, would have all the power and influence of *a miracle* performed in the full sight of all nations. It would be seen *why* they had been preserved, and their conversion would be a most striking fulfillment of the prophecies.

(3.) The Jews have shown that they are eminently fitted to spread the true religion. It was by *Jews*, converted to

Christianity, that the gospel was first spread. Each of the apostles was a Jew; and they have lost none of the ardor, enterprise, and zeal, that always characterized their nation.