

## Romans 11:1–6

### A Remnant According to the Election of Grace

**Monday, January 22, 2024 • Read Romans 11:1–6**

*Questions from the Scripture text: Who now says something (v1, cf. 10:19a, 10:20a)? What does he ask if God has done? How does he answer? What evidence is there that Israel has not been cast away? Which, specifically, of His people has God not cast away (v2)? To what does he now refer? Of whom did the Scripture speak? With whom did he plead? Against whom? What did Elijah say about Israel at that time (v3)? Who responded (v4)? What had God done? For Whom? How many had He reserved? In what did this reserving result? At what other time had God reserved people for Himself (v5)? What does v5 call these reserved people? According to what had they been reserved? What does election by grace exclude as a cause for election (v6)? Why? What two types of election are mutually exclusive?*

**Has God cast away Israel?** Romans 11:1–6 prepares us for the sermon in the midweek prayer meeting. In these six verses of Holy Scripture, the Holy Spirit teaches us that **God reserves for Himself a remnant of Israel (and of every nation) according to the election of grace.**

**Amazing grace.** We are not like God in our view of sin and sinners. With our remaining flesh, we find it difficult to say “let God be true and every man a liar” (cf. 3:4), so that God is still good even if He saves none (cf. 3:3). So, we are not amazed enough by His grace in saving just one. That’s why we might ask a question like “has God cast away His people?”

Paul adds his voice (“I say then,” v1) to the voices of Moses (“First Moses says,” 10:19) and Isaiah (“Isaiah is very bold and says,” 10:20). He knows that he is writing by the Spirit as they did. But he also knows that he is writing under marvelous, saving grace. His answer to the question is “Certainly not! For I also am an Israelite” (v1). What an Israelite he was! The rest of v1 is an abbreviation of Phlp 3:4–6. There, we remember that he wasn’t just the prototypical Israelite, but also the prototypical sinner. He had persecuted the church.

God certainly hadn’t cast away Israel, if He is saving such sinful Israelites as Paul! The real question is, “why is He saving any?”—especially any like Paul? And v2 answers, “God has no cast away His people whom He foreknew.” The answer is that electing love that we considered in the same words in 8:29, “those whom He foreknew.”

**Unchanging grace.** The apostle, then, has us open our Bibles to 1Kings 19 to see that it has always been this way. Elijah’s own assessment of the situation is in v3, “I alone am left.” He had pretty convincing evidence for that: “they have killed Your prophets and torn down Your altars, and [...] they seek my life.” Our knowledge is finite, so it’s too easy for us to draw conclusions based upon what we see and what we think we know. But even if we knew everyone and everything on earth, and all that is done, we would still be missing data that dwarfs all of this: what is in the mind of God.

“divine response” here translates an unique word that borrows from classical Greek works to refer to an oracle: speech that is absolutely true and beyond man’s reach (even above their false gods). Why was there “a remnant” (cf. v5) of “seven thousand men” (v4)? Because God says, “I have reserved for Myself” (v4). They don’t continue to be His because they “have not bowed the knee to Baal” (v4). They have not bowed the knee to Baal, because He has reserved them for Himself!

**Electing grace.** Paul knows this doctrine quite personally. He had turned from persecuting the church to preaching the gospel because God had reserved and saved him for Himself. This is the story of every Israelite at the time who was believing in Christ: “even so then, at this present time there is a remnant according to the election of grace” (v5). Indeed, at that time, many tens of thousands of Jews had converted (cf. Ac 21:20), and each and every single one was a marvel of amazing, electing grace.

Finally, the apostle reminds us that this is the case with not only Jews but also Greeks, and not only at that time but at all times. Election by grace and election by works (let alone salvation by works) are mutually exclusive: if it is the one, then it cannot be the other, and if it is the other, then it cannot be the one. We had seen this about Jews and Greeks together back in 3:29–4:4. Now, the Spirit emphasizes it all the more, “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” (v6).

O, dear reader, if you are saved it is because God decided to know you and love you before He made the worlds. And, in that love, He has determined that by His grace (what is in Him, over-against what fails to be in us!) He would reserve you for Himself. This is the story of every believer. God has not rejected His people, for He is still saving among them by election-driven grace! And He has not rejected the nations, for He is still saving among them by election-driven grace. This should open our mouths to God in praise for our redemption and to others in preaching of that grace by which He might save them.

Have you come to faith? What determined that you would? How were you brought to it? For whom are you praying to believe the gospel? To whom are you telling the gospel? How can they come to faith?

*Sample prayer: Lord, truly You are faithful to Your people. After all that Israel had done, You have not cast them off but continue to save according to amazing, electing grace! And how abundant is the generosity of Your goodness! For, You send Your gospel to the nations, because You have reserved for Yourself a multitude among them according to the foreknowledge of electing grace. And, by Your almighty power, You bring that multitude to faith by redeeming grace. Thank You for our salvation, Lord. Grant it to those specific ones for whom we have been praying, and to whom we have been telling the gospel. And gather in the whole remnant of those whom You have foreknown, that Christ, who is glorified in them, may return, and the whole of Your work of salvation be completed. For, we ask it in His Name, AMEN!*

**Suggested songs: ARP32AB “What Blessedness” or TPH438 “I Love to Tell the Story”**

**(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))**

Romans 11 verses 1-6. These are God's words. I say then has God Cast Away his people. Certainly not. Fry also am an Israelite of the Seed of Abraham of the tribe of Benjamin. God is not Cast Away his people. Whom he for knew. Or do you not know what the scripture says of Elijah?

How he pleads with God against Israel saying, Lord, they have killed your prophets and torn down your altars. And I learned him laughed and they seek my life. But what does the Divine response? Say to him. I have reserved for myself 7, 000 men. It have not bowed the need to bow.

Even. So then at this present time, there is a Remnant according to the election of Grace. And then by Grace and it is no longer of works. Otherwise Grace is no longer Grace but if it is works. Then it is no longer grayish, otherwise work. There's no longer work.

So, for the reading of God's inspired, and And Aaron toward,

There are many Israelites who are not believing global God. And His goodness. Causes not only the. Creation to announce to them. Not only his existence but also. Um, his Divine attributes, especially Uh, his goodness and that he is a god to be. Worshiped and trusted in and called upon.

There's things that we heard about. The end of Romans 10. And Israel, of course, has had not just this like every nation and Every people who speak in every tongue have, In Psalm 19 says. And as Romans 10 quoted but Israel has had the preaching. They have had Moses, they have had Isaiah, they've had all the other nations.

Moses, even told them Uh, about their unbelief and about how God would retrieve Israelites from their unbelief by provoking them to jealousy. As God saved. Gentiles And also a warning. That there would be Israelites who would be provoked, not to jealousy to trust in God but to anger, And so they have had they had Uh, Moses and Isaiah.

And especially in Isaiah, this wonderful Anthropomorphic picture of God in the preaching of the Gospel all day long. And I've stretched out my hands. And, Mercy and Marvel, really? It is For us that the Living God would stretch his hands to us. And the preaching of the gospel and welcoming us.

To come to him, and to believe In Jesus Christ. And yet is marvelous and as merciful That is a picture of God, is in Isaiah, 65 verse 2, which is quoted. In Romans 10 verse 21. The picture. And the prophecy about his people. Is very sobering. To a disobedient and contrary people.

And so Paul adds his n words. He said, Moses says in verse 19 and Isaiah says, in verse 20. And now in the first verse of this chapter, he says, I say, then Has God Cast Away. His. He is speaking. He's identifying himself as speaking under the inspiration of the Holy So that we can see that what Moses says and what Isaiah says and what Paul says are all to be taken together.

And what the spirit tells us through each one. Helps us understand what he is saying through the other scripture. Interpret scripture. Very important. Lesson in hermeneutics. Just by those first three words in chapter 11, I say then And God has In perfect, wisdom and goodness. Selected Paul to be the one by whom he would write this Because he can he can answer the question.

Has God Cast Away his people by saying certainly not for. I also am an Israelite Um, it would it's irrational to say That by Paul's preaching of the Gospel God has rejected Israel. Because if he had, then Paul wouldn't be saved, and especially Paul, Wouldn't be saved. Says, I also am an Israelite of the Seed of Abraham of the tribe of Benjamin and that's where he leaves it here, but it reminds us of Philippians.

3, verses 4 and 5. Where he went on to add circumcised in the eighth Day and Uh, gave his credentials a Hebrew of Hebrews and As for obedience to the law of Pharisee, Um, in fact, in in that passage, he said if anybody thinks he has reason to bust in the flesh, I more And he trotted out his Israelite credentials.

Sadly boasting in the flesh. As an Israelite, also included there in Philippians 3. As for Zeal, Persecuting the Paul. Views himself as the last person on Earth. Who could say that God has rejected Israel. Because if anybody had ever deserved to be rejected, it was false. He was a persecutor of the church.

He was an attacker. Of Christ. And yet, God saved him. And God didn't save him because of any good in him whatsoever. God saved him because he had foreknown him. God saved him. Because he had determined to love Paul no matter what Paul did. Because God would atone for that sin and redeem him from that sin.

Right. Sophia. Jesus's cross takes away the guilt of our sin. And Jesus's resurrection life. Is the life that delivers us from the power of our sin and he's our only hope. He's the only hope for Sinners. He was the only hope for Paul The Sinner and so if God had rejected Israel, there wouldn't be any hope for Paul The Sinner.

How could Paul get saved if God had rejected Israel? But he hasn't. And so this this question is answered by. How amazing is the grace of God? Uh, to Paul and to all those whom he saved. So the first thing we see here is Amazing Grace and this Amazing Grace really is not different than it was before.

Second thing we see is unchanging Grace So he's referred to Moses, he's referred to Isaiah. He identifies himself as writing scripture and now he, he refers back to First Kings. First Kings 19, or do you not know what the scripture says? Of Elijah, how he pleads with God against Israel saying.

So, so Paul is is making the argument here. If you were just gonna go, uh, based upon the evidence that men see Then, at what point? Other than perhaps, you know, A couple months in Egypt with the Exodus and a day in which he kills 185 000 Assyrians and a few sprinkled moments during the judges and a couple victories of David, and Um, those are all Uh, military type things.

Very rarely has there been any sort of Genuine repentance. You know, some kings have been converted. Uh, and the the people did okay under them. But never as they should As he says, at what point does the response of the Israelites? Uh, determine whether or not you think God has Uh, has cast off Israel.

They reminds them from First Kings 19. He says, what the scripture says, if Elijah, how he pleads with God against Israel saying, Lord, they have killed your prophets and torn down your altars, and I alone and left and they seek my life. Okay, so I had God cast off Israel, then And Elijah is saying, Israel has cast off God, but we know that that comes.

Just by the withholding of his of his grace and his mercy and leaving them to themselves. Hardening them even As they are and as they deserve to be made more of what they're like, But what does the Divine response? Satan has very interesting. He is, is this word that is translated Divine response.

There are plenty of Greek words for saying, you know, what does God say to him or how does God respond to him or how does God answer him? But this word Divine response. Is one that is found largely In classical Greek to refer to words of the Oracle Words that are Beyond.

Uh, what man could obtain for himself words that are actually Beyond what their false gods. Puny Gods. Could obtain for themselves. But words, that were always absolutely true. And even controlling, Of what will happen. And of course, Uh, that is an ignorant. Um, atheistic way. Of. Responding to the reality that there is a true and living God who does determine everything by his word.

So, even the memory of of that or the shadow of that is left, uh, in the mind and the Heart. Of the unbelieving Greeks. There are a couple of places actually three, I think total In the Greek translation of the Old Testament that came from the same period. Where utterance of God or proclamation of God or Oracle of God was translated using this word, but this is the only instance of the word in the entire New Testament.

You can see what Paul is saying here, he's saying Reality is not determined. By the evidence that you think you see? The truth includes not only. Everything, even if you could know, Everything and everyone and what they were doing. Uh, for just a moment, which of course is impossible.

Or continually, which of course, is more impossible. You would still be missing the determinative data. Because what determines what is and what will happen, is not in the creation, it's in the Creator. It's in God himself. And so, if we are going to Uh if we are going to ask a question like has God Cast Away his people?

Then we need to get the answer from God. Not from how we see the Israelites responding. And so God had answered to Elijah. Actually your data is off. There's seven thousand who haven't bowed the need of bail. And not only is your data off because you don't know about these 7, 000, your data is off.

Because you don't have access to the degree of God, the election of God. How is it that these 7 000, didn't bow the knee to Veil? Verse 4. I have reserved for myself.

God doesn't tell Elijah. Don't worry. There's There's 7, 000 that I still accept because they haven't bowed the need to bail.

Or they're 7, 000 that Uh, that aren't out to kill you because They haven't bowed, Anita Bale. Now, the reason they haven't bowed the need of bail. Is because God has reserved them. Because in his electing love in his foreknowledge, Verse 2. God has not Cast Away his people, whom he foreknew that knowing and loving ahead of time that chapter 8 and verse 29 told us about generally and Paul now applies to himself and the other converted Israelites here, God foreign you them, God, reserved them for himself.

And so verse 4, verse 3 and 4 he's quoting from First Kings 19 to say, Don't, you know that the only Israelites that were ever saved? Where those who were foreknown. Him, God reserved for himself. And saved by his grace in accordance with that election. So you can't say, oh only those who whom God elects and saves by Grace are being saved, God must have cast off Israel.

No, that's the only way they were ever saved.

The amazing thing is that he's bringing in the Nations. There are these multitudes now. Of Gentiles of Greek. Uh, culture people from all the other nations, That God is bringing to Faith in Jesus Christ. Because he for knew them and now by his grace he is saving them. And so it's not that he's closed off salvation in Israel, It's just as big perhaps bigger than it's ever been.

In a few months time, Paul is gonna go to Jerusalem and the uh, The Apostles and Elders, who Pastor the church in Jerusalem. Are going to tell him in Acts 21. Don't you see how many tens of thousands of Jews are believed? So, maybe Largest number of conversions of Jews.

We read about in the entire Bible. He hasn't cut off or narrowed or closed off Ezreal. Even today. Although the Jews as a, as a people, as a whole If you were to consider consider the evidence you would say they are still a disobedient and contrary people there refusing to believe in Jesus Christ, but yet are there not Multitudes of individual Israelites.

Whom the Lord has foreknown, whom he is bringing to Faith in Jesus. And so it's not that he's closed off. Israel said he's opened up To the rest of the world and we see Has four. No, for knowing them is electing them and is saving them by Grace. And even greater abundance now.

So, verse 5, Remove from this unchanging, Grace first, we had Amazing Grace thinking, especially of the conversion of Paul and remembering that every conversion is according to the same foreknowledge. And then we have the unchanging Grace. This is the way it's always been. And the evidence of that in First Kings 19.

And then electing Grace even so at this present time, There is a remnant according. To the election of Grace. This. Right now. Whether you're talking about what's happening with the Israelites, which Um, Is smaller than apparently men had hoped or apparently smaller than men. Apparently had hoped. We should use those things, his words, Or whether you're talking about the bringing in of, Gentile Christians.

This is a Remnant. According to the election of Grace. However many or however, few. The fact that it is a Remnant, that it is not the whole And that the thing, that determines the difference between Uh, the the whole of humanity, and those who are saved is electing is electing Grace.

That fact continues to remain true. And so it is by electing Grace. And then he Emphasizes that Grace and works are mutually exclusive. Which means if it is one, then it cannot be the other And if it is the other then it cannot be the one. It can't be partly by election and part uh partly by works.

It can't be partly by Grace and partly by works. Says if by grace is no longer of Works, otherwise Grace is no longer Grace. But if it is by works and it is no longer of Grace, otherwise work is no longer work. And so even, Uh, even in the fact that those who are being saved of Israel, are a Remnant and those who are being saved of the Nations are a Remnant, It is further evidence in the way that God has determined to save to show us.

His saving is entirely by Grace according to his election. So, if you believe in Jesus, That is not because you just happen to be in the right family and hear the right things. Uh, and By your wisdom. You figured out. Yes, this is true, Jesus is true. I I should believe in him.

If you believe in Jesus, it is because God has loved you from before the world began. He has chosen. Just like you chose all of those things that we just talked about. The the family that you would be in the gospel that you would hear, but also, To give you Grace in the Heart, by which to respond.

So that if you don't know if you believe in Jesus, Then you still know. Where believing can come from. God will give you Grace in the heart. To believe in him. To be able to trust in Jesus, and And hate your sense. The saving of the remnant is always.

Electing Grace not by works. And so we can't be proud if we are saved. And we dare not think that someone else cannot be saved. Because there is yet. The grace of God and we do not know who are elect. And so we both respond to God with praise.

And we pray for others, and we tell them the gospel. As we trust him and hope in him. Who saves by his elective Grace. And let's pray. Father, we thank you for your word. What's your spirit caused to be written which your spirit wrote? My men, like, Moses. And

Isaiah. And Paul. And the prophets. And we thank you that your word tells us, About how salvation is all by your, for knowing For loving. And then in time, Saving by Grace Those whom you had loved before time. We thank you for saving us. Lord. I pray that You would give to a wife into each of my children, the knowledge.

That they have believed in Christ and that this was by your electing love, and by your Almighty grace, as you worked in their life. In their heart and their mind. Lord, if if any of them are not sure of these things. Give them to look to you, give them to trust in Christ and to know That it was you who gave the grace to do?

So, And we do pray for many. And we know that our perishing and their sins. That you might by your grace. Save them. Especially for my brother and Uh, his children. We thank you o God that you have not cast Israel off. And you have not cast the world off.

But that there continues to be erupted today, according to electing Grace, Save your Remnant. We ask in Jesus name Amen.