

Hopewell ARP Midweek Sermon  
Wednesday, January 24, 2024

### **Romans 11:1–6**

1 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.

### **Amazing, Unchanging, Electing Grace**

**Main idea:** salvation has always been a remnant who are saved, over-against their hell-deserving wickedness, according to the election of grace.

**Introduction:** Has God cast away Israel? cf. 3:3–4

#### **1. Amazing Grace, v1–2a**

1. Paul, the preeminent Israelite (v1, cf. Php 3:4–5)
2. Paul, the preeminent sinner (cf. Php 3:6)
3. Foreknowledge (fore-loving) the only explanation (cf. 8:28–29)

#### **2. Unchanging Grace, v2b–4**

1. The condition of Israel in 1Ki 19:9–14 was more the rule than the exception
2. Even then, the Lord had seven thousand. How/why? He had reserved them for Himself!
3. If Elijah the prophet did not know what was happening, much less do you!

#### **3. Electing Grace, v5–6**

1. God not only saving a remnant of “some” but a remnant of “many” (cf. Ac 21:20), employing precisely the “jealousy” means that He had prophesied in Deut 32:11 (cf. 10:19). And even more are expected (v12–15).
2. Those being saved from the nations are also a “remnant” “multitude.”

3. In order to show that it is of grace and not of works, God saves a “remnant” that is according to election. It is a remnant that is according to “the election of grace.”

**Conclusion:** Wonder at God’s saving you (or hope that He will, and trust in Him!); and, desire, pray for, and participate in His saving others! There is a remnant-multitude that He has graciously elected.

(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 through 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 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 Lord. They have killed your prophets and torn down your altars. And I alone and left. And they seek my life. But what does the Divine response say to him? I have reserved for myself. 7, 000 men. Who have not bowed the knee.

To Val. Even. So then at this present time, There is a Remnant according to the election. Of grass. And if by grace, then it is no longer of Work. Otherwise, Grace is no longer Grace. But if it is of works, It is no longer Grace. Otherwise work is no longer work.

So far the reading of gods inspired and An errant word.

Has God has God Cast Away? Israel. That's the Uh question that is being asked here. I say then has God Cast Away his people. And the Apostle is asking this question because As. They may observe the vast majority of Israelites have not come to believe in Jesus, as Messiah, the Lord sent his son, the word made flesh.

To those who were his own and his own knew him not. And so with this General rejection of Christ by the nation of Israel. Uh, this question is hanging in the air especially since, as far as the history of the Nations is concerned. Israel was an elect Nation. And yet, there are many members of the elect Nation.

That are not being saved. Even as we might say, even now that the church is God's elect people the visible, Uh, Is God's elect people from among all the nations and yet, there are many members of the visible church, who do not come to saving, In the Lord, Jesus Christ.

And so has God Cast Away his people and the Apostle as he As he has answered questions like this many times now, in the letter says, certainly not may, it not even begin to be, may it not be conceived, is The language there. Uh, and he gives this wonderful answer for.

I also am an Israelite God has. God has not Cast Away his people. If he had Cast Away his people, then Paul would have been Cast Away. Because he is an Israelite. Now, sadly. Uh, we

Uh, tend to in with from our remaining flesh. Uh, not be satisfied with God and amazed at his grace.

And so, Uh, we think, or we feel and again, this is in our flesh like God, really owes everybody to save them. He would not be a good God. We imagine to ourselves wickedly. So He would not be a good God if he was not saving everybody or another version of that that many say, if he did not give everybody the same ability to believe in the Lord Jesus or the same opportunity to hear the gospel.

The We have just heard. In the previous passage. The goodness of God, which is the meat of the Gospel is announced in all of the creation and known in the heart of every person. So they have all heard the gospel. Uh, but we tend to complain against him. If not everyone gets saved and yet, the Apostle has already Dealt with this.

This idea, the this feeling this wicked attitude towards God. Back in chapter 3, he says, for what if some did not believe well their unbelief nullify the faithfulness of God? And again, that was one of the places where he he gave this. May it not even begin to be.

Certainly not. Indeed let God be true. But every man, a liar It's not just that. God doesn't have to save all, God doesn't have to save. And so, the Apostle Applying this to himself. First of all, which Our right and proper Response for him and a good example for you.

And for me that you, and I would always take to heart the scripture to ourself first of all. Uh, the Apostle applying This to himself or considering his own case first of all, is going to testify in the first verse and and into Verse. Of amazing, grace. Uh, it's it's kind of like the The language that is used very kind of logically and And, Dentatively of limited atonement, and people hear that.

And they think that that means small atonement. Not at all. It actually means effectual atonement that those for whom Jesus died. Every one of them actually gets saved your, the atonement unless everybody is saved, the atonement is either Limited in its scope, which is the truth or it is limited in its effect, which is the lie and a blasphemous one at that those who want a universal atonement at the cross want to satisfy their own logic at the cost of saying that what Jesus did.

Work. And that is, A sad blasphemy. And so. So we want to be Uh, careful then because what we're experiencing here or what the apostles explaining here is limited salvation God is only saving some Ah, and And, We mustn't hear when we hear the saving of some or the saving of a Remnant, or the saving of a particular number of people, we must not hear small salvation, We must not hear.

A small salvation and so or small Grace. Uh and so the apostles first going to show us Amazing Grace and then he's going to use a historical example to show that it has been this way for a thousand years. Yeah. Well Years to Elijah. And so not just Amazing Grace but unchanging Grace.

Uh, because In order that salvation would be always by Grace. It must be by an electing Grace in the last place. So, Amazing Grace verse 1, and the first part of verse 2, unchanging Grace, the rest of verse 2. And through the end of verse 4 and then electing Grace verse 5 and verse 6.

First then amazing. Grace I say then as God Cast Away, his people certainly not for. I also am an Israelite of the Seed of Abraham Of the tribe of Benjamin. Now this reminds us of a longer version of Paul giving his Israelite credentials which he gave in Philippians 3 when there were

those who were boasting in their circumcision And Paul says, you want to boast in your Jewishness in your Israeliteness, I can do that better than any of you.

In fact, that's exactly what, uh, what he says. Though I also this is Philippians 3. Verse 4 though. I also might have confidence in the flesh. If anyone else thinks, he may have confidence in the flesh, I more so circumcised. The eighth day of the stock of Israel of the tribe of Benjamin, a Hebrew of the Hebrews concerning, the law of Pharisee, We could say, has God cast off Israelites?

No, Paul is an Israelite. Has he cast off benjamites? No, Paul is a benjamite. Has he cast off those of of Hebrew background? Paul even having been brought up in, uh, in a Greek culture, City maintained his Hebrew culture over against the Greek culture, a Hebrew of Hebrews, no God hasn't Cast Away.

The Hebrews has he Cast Away those? Away Pharisees. No. Paul was a Pharisee. So God has not Cast Away any of these, he is a preeminent Israelite. If being in Israelite was a strike against your possibility of getting saved, Paul would have had all the strikes, he would be out.

God has not rejected. Israel. He's still saving his Israelites. He saved Paul. He was still saving Israelites. After Paul, he is still saving Israelites today. But praise God. When Paul remembers his own conversion, he doesn't remember how God saved this Pharisee, who was so wonderful and gave him just enough Grace to get him over the top.

That's not how Israelites get saved. That's not how Gentiles get saved. That's not how you would get saved. If you have not closed with Christ, if he is not your life. And if you feel that in order to come and believe in him in that way, and leave off your former life and belong to Jesus, you need to get a little bit better first.

And, and once you have uh, you have made some things right and maybe followed a few resolutions and Done a little bit better, then you will be able to come. That is not how God Saves. That's not how God say. Full, God saved Paul over against in opposition to everything that Paul thought commended himself to God.

Everything that he thought was good about himself everything that he thought he had done. Well, you do not need to be someone who is doing well, there is no such a person in order to be saved. All you must be is a sinner. Because God is still saving Sinners.

That's the The only ones he has ever saved, the only ones who could be saved because that's the only ones there are to save. Are those who are dead in their sins, lost in their sins. And so Paul also viewed himself as a preeminent sinner. We can continue. In verse 6.

Of Philippians 3. Concerning Zeal. Persecuting the church concerning the righteousness, which is in the law. Blameless. And you remember that view of the righteousness of the law, that the Jews, had that Paul knew from experience, not a righteousness that was of faith. Bringing Leviticus 18 5 in its context in the Leviticus 18 and in connection with With Deuteronomy and everywhere else.

But Paul had sought to be saved by works and what was the great work by which He thought he was to be saved. Persecuting the Persecuting. Actually Jesus. He learned on the road to Damascus. If? If he had been challenged Paul Paul or Saul Saul, why are you persecuting the church?

He could have given you a list. A mile, a mile long. And yet, he discovered to his horror that he was persecuting the Lord himself who had become flesh. And so, he calls himself. Elsewhere,

the chief of Sinners. And so when he says, I also am an Israelite, he is remembering and reminding us of his own conversion.

God has not Cast Away his people. In fact, God is so intent on saving Israelites that he even saved Paul. He even saved the least, likely the most offensive, the chief of Sinners. That's how the Apostles saw himself for having been a persecutor of the church. And so he concludes God has not Cast Away his people and he gives the only The only reason that someone like he is, could be saved.

God has not Cast Away his people whom he Four new. That's the only way Paul the zealous Pharisee who thought he was saving himself by his own works. And what an offense that is to God. Who thought he was saving himself even by persecuting the church even persecuting Christ.

That's the only way he could be saved. As if he was foreknown and not for known about But foreknown. Elected in the in the Beloved known ahead of time before the worlds began in the Lord Jesus Christ. Which Is the same. Is the same reasoning that we came upon this word, Those whom he for knew.

In chapter 8 and verse 29 because we're coming out of verse 28. And and we know that all things work together for the good of those who love God. And when we are there in in 828, we didn't say aha. So it's because I have done such a good job of loving God.

Uh, that all things are going to work together for my good. And we did not say, oh, if only I could If I could produce better love for God, then all things would work together for my good. No. We said for those who love God and then we immediately followed with the only way that someone like you could ever come to love God.

And that is, Um, for those who love God, who are the called, according to his purpose. For Those. Whom he foreign you, he predestined or, or purposed to be conformed, to the image of his son, so that he might be the firstborn among many Brethren, and Those whom he purposed, those whom he predestined, he also called And that's the only way you have ever come to love the Living.

God, If you are, Listening to this sermon and you think that you came to love the Living God out of the good of your heart. That it was from some innate sweetness in you or, or wisdom, judiciousness to recognize how beautiful he was and, and that's how you came to love him.

You are self-deceived. That is a sin. It is from God's goodness to you that you came to love him. And so, even our loving him is something to thank him for. And certainly that is how Paul sees himself in this passage. God has not Cast Away his people whom he foreknew, this isn't just a doctrinal trick that he is using to explain some Israelites saved other Israelites.

Not saved. Aha, for knowledge election. Uh, that's how we're going to explain the difference. No, this is an experienced reality for the Apostle. The only way this chief of the Pharisees who had persecuted the church could ever have been saved is if God had known him ahead of time and been determined for him for his own, good pleasure for God doing it because God loved to do it.

He decided to love Paul ahead of time. Who knew that about himself? As an intense reality. He's able to say and that's how I know that God is still saving Israelites because there are all these Israelites whom he has foreknown that though they be hostile to him though. They be rejecting the gospel though.

They even drag the Apostle himself out of the city and beat him and leave him for dead. Yet from even among those. We know that we have such a god of such electing love that we would not at all, be surprised. To find a great multitude of them having been elected to be saved in this glorious foreknowledge.

Amazing Grace. And so there were those at the time who saw only some Israelites being saved and they're like, well, that salvation must not be all its cracked up to be and that Grace must not be all. It's cracked up to be. But that was not an option for the Apostle who knew how he had been saved, and that is not an option for you.

If you are a Christian, Because you must know that that's how you were saved too. But, Amazing. Grace. Well, it's not just Amazing Grace. It's also unchanging Grace. Hundreds of years before more than a half Millennium before? Uh, Elijah had thought that he was the last believer left. So, the Apostle now appeals to scripture, And he says there, do you not know what the scripture says?

And he's talking about Uh, First Kings, 19. Uh, do you not know what the scripture says of Elijah? How he pleads with God against Israel saying, Yahweh, they have killed your prophets and torn down your altars, and I alone and left and they seek my life. But what does the Divine response say to him?

I have reserved for myself. Seven thousand men who have not bowed the knee. Uh, now that's First Kings. Uh, 19 verse 9 and First Kings, 19. Verse 14. And we should take the time. To have a little bonus, in addition to our outline, getting the Uh, getting the full context.

Uh, sorry not verse nine. And and verse 14 verse 10 and verse 14, we're going to read verse 9, through verse 14, and there, he went into a cave and spent the night in that place and behold the word of Yahweh came to him. And he said to him, What are you doing here, Elijah?

So he said, I have been very zealous for Yahweh of hosts for the children of Israel have forsaken, your Covenant torn down your altars and killed your prophets with the sword. I alone and left. They seek to take my life. Then he said, go out and stand on the mountain before.

Yahweh And behold, Yahweh passed by and a great and strong wind tore into the mountains and broke the rocks in pieces before Yahweh, but Yahweh was not in the wind and after the wind and earthquake but Yahweh was not an earthquake and after the earthquake of fire but Yahweh was not in the fire.

And after the fire, Still Small Voice. So it was when Elijah heard it. He wrapped his face in his mouth, mentally went outside and the entrance of the cave, suddenly a voice came to him and said, what are you doing here, Elijah? And he said, I have been very zealous for Yahweh, 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 and him left and they seek to take my life. And again, I'm sorry it's verse 18. Where the answer comes and he says yet I have reserved 7, 000 in Israel. All whose knees have not bowed to bail. Well. The reason for going back and picking up the context is so that you can You can take the lesson that is in the still Small Voice in First Kings 19, which is not at all.

That you need to get someplace quiet. And still and kind of listen and tune in the voice of God. No it is that even if there is just one, man, if that one man is preaching, the word of God. If that one man is God's servant sent to Proclaim the word of God.

Then the power of God is in that word and that power is greater than a hurricane and that power is greater than an earthquake. And that power is greater than a volcanic eruption that power is greater than anything in this world. Because it is the voice of God. By which he made the worlds.

Is the voice of God by which he gives Faith as we have been hearing, And so there's uh, there's a sense in which Paul is expanding the. Uh, the lesson here, even about himself. Reminding us of a passage calling our attention to a passage in which There was just one preacher at that time and now there are not just Paul and the other 11, but the Lord has raised him raised up for himself.

An army of beautiful footed gospel preachers. To send into the world. But Elijah, Elijah's concern. Was that he was just one. And he thought it was a day of small things. The smallest thing. Uh, Uh, imagine If he had known the song, he might have sung to himself about how one is the loneliest number.

And yet it was not just one, was it? There were seven thousand seven thousand who had not bowed the knee to Baal seven thousand who had not uh given uh given in to the culture around them and given up faith in the Lord, God of Israel, seven thousand who continued to be faithful continue to hope in the promises.

1000, who belonged to God. It's not just that they hadn't done. Uh, some external Act of Baal worship. God says I have reserved them for myself. Now. That of course is again. The only way a sinner? Can come to Faith in the Lord Jesus Christ, because God has reserved them for himself.

Here we have Here we have intending purpose. But we also have the end for which It was purposed intending purpose, God's own purposes, his own pleasure, but for myself He had reserved them, not just that they That they wouldn't participate in something that was happening in the culture but so that they would be known by God.

And they would know him. Who knew them. That they would know his love for them and that they would love him who had first loved them. Here is a wonderful way to think even about your own salvation, isn't it? God. Reserved me for himself. And if he has reserved you for himself, here is also a great reason not to give yourself to sin and not to live for any pleasure or purpose that is apart from him.

But only those that are in him and towards him. God has reserved you Himself. And there were 7 000 of these. Here we have the the prophet who wants to die because he thinks he's the last believer left on Earth. And there are seven thousand that he doesn't even know about that.

God has reserved for himself. Oh, dear Christian. If Elijah, who had Voice conversations with God. And special knowledge and prophesied under the control of the Holy Spirit, did not know what God was doing. And was greatly mistaken about how small the work of God was in his day. Mustn't, you and I humble ourselves before God.

With how small our knowledge is. And ought, we not be more hopeful. That the God who reserved seven thousand for himself in that day and in that cultural moment in which Elijah found himself in First Kings, 19. That he is also today reserved for himself and is doing far more than you or I Would expect or would imagine.

We must humble ourselves. Often our discouragement and our depression is because of Pride and arrogance in which we assume that what we see is all that there is And how foolish we can hear that idea to be just when we say it out loud, But when we are depressed and dejected.

It is a symptom of thinking that way. So there was never a time. Uh, or maybe that's putting it a little too strongly. Uh times. When very few comparatively to the rest of Israel, where a small percentage of Israel were Believers, were the rule, not the exception. In fact, as we come into, The verses 5 and 6, not just Amazing Grace and unchanging Grace.

But now electing Grace. We really ought to be amazed. Not at how few Israelites have responded to the Messiah. But how many Because you and I know our Old Testaments well enough you don't have to know it that well to know it well enough. Uh, to see that a time when the vast majority of Israelites were Believers.

If you can hardly find one. If you can find. Most of the time Israel hung on the brink of total apostasy. But now he says in verse 5, even so then at this present time, there is a Remnant according to the election of Grace. And this Remnant isn't just some and it isn't just seven thousand.

In fact, the the Apostle when he gets to Jerusalem, you remember, James and the others come and they say, do you see how many myriads? How many tens of thousands? Of the Jews. Have believed. And so has a partial hardening. Come upon Israel. Absolutely. But here we have one of the great revivals in all of Jewish history in all of Israelite history.

This has not been a time of a narrowing of those who are being saved. This has been a time of widening, expansion, explosion of Israelite salvation, not just Gentile salvation, We know that it's been a time of exploding Gentile salvation, because there were almost none before among the Nations.

And now, there are churches. Every everywhere, the gospel goes churches, get planted, God gathers to himself, those whom he is saving in this amazing grace. And we Rejoice over what he is doing among the Gentiles. But let us not miss that, what he was doing among the Jews. At that time was also an explosion of saving Grace.

How often in Jewish history. Could you have said? That tens of thousands. We're coming to true, faith and Yahweh. We're devoting themselves to him. We're abandoning all else. There may be a couple of revivals. In the Old Testament, in which we might have said such a thing. But it.

Uh, it is presently. He says, this present time, there is a Remnant And then this phrase according To the election of Grace. And if by Grace, Then it is no longer of works. And now, he's pulling in some of what he said earlier in the book. He spent so, so much time showing that being made right with God is not at all by works, but only by grace.

So that God is glorified, as the God who saves by grace alone and his son is glorified as the one into whom. We must into whom Grace makes us to believe the one in whom alone, we can be saved. So that by grace alone, through faith alone. In Christ, alone is another way of saying, for the glory of the Triune God in the glory of the And now he he comes and he makes the point that the reason God Saves a Remnant The reason it is.

And not all. Is so that it may be seen. That it was by grace. And that grass in Grace, God elected. God has. God has elected Jews. Whom he is saving. In the way that he had prophesied. Through Moses and Deuteronomy 32 11, which we had last week, there were Gentiles who are being saved.

And when the apostles are the Gentiles comes to Jerusalem, you can even hear some of the jealousy. Don't you see how many myriads of Jews? Have believed. The one Amazing Grace



provoking. The, the other. Examples of Amazing Grace. But those being saved, whether those myriads of Jews or whether those That multitude from the Nations.

They're all still a Remnant. Why? In order to show that salvation is of Grace, And not of Works. God Saves a Remnant. According to his Election. And that election is an election. Of Grace. And so you and I must come before God. Particularly, when we are discouraged. At the number that seem to be.

Being saved. And we must come first in amazement. That God has saved us. That God has saved any. Or if you are not saved. Come in amazement that he does save and hope in him and trust in him. But we must also, common humility, admitting that, we don't know.

How many he's actually saved. And so, even our discouragement is not on good ground. Not on a good foundation. But knowing that he is saving a Remnant multitude, according to an election of Grace, which means not just that there are those out there that he might save. But there are those out there whom he has known ahead of time and loved and is saving.

Then we must bring our hearts into Conformity, with his and desire, the salvation of a multitude. And we must bring our mouths in Conformity with our hearts and pray for the Salvation of that multitude. And we must bring our lives in Conformity with his heart, that shaped our heart that formed our prayers.

And we must tell Sinners about Jesus who he is, what he has done and how one comes into his salvation. And so let us be amazed at this Grace by which the Lord has always saved Sinners and will can do it. Continue doing so until the Lord Jesus returns, and let us desire and pray for.

And participate in. His bringing others to the saving knowledge of Christ. As well. Amen.