"THE GOD OF ISRAEL"

Romans 11:1-10

7-19-2020

INTRODUCTION:

***We need to see how God dealt with Israel in order to learn about the character of God.**
Three attributes (characteristics) of God:

I. God's dealings with Israel teach us that:
HE IS <u>FAITHFUL</u> (v. 1-5a)

God has not cast away His people (Israel). Two illustrative proofs:

A. The salvation of <u>Paul</u> (v. 1-2a)

B. The <u>remnant of 7,000</u> in Elijah's day (v. 2b-5a)

II. God's dealings with Israel teach us that:
HE IS <u>GRACIOUS</u> (v. 5-6)

A. Grace is God's <u>only means</u> of salvation (v. 5)

B. Grace and works <u>don't mix</u> for salvation (v. 6)

III. God's dealings with Israel teach us that:
HE IS <u>JUST</u> (v. 7-10)

A. God is just (right) to:
Reject those who <u>don't come to Him on His terms</u> (v. 7)

B. God is just (right) to:
Harden those who <u>harden themselves against Him</u> (v.7b-8)

C. God is just (right) to:
Turn the tables <u>from blessings into cursings on those who reject Him</u> (v. 9-10)

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INTRODUCTION:

After describing God's turning to the Gentiles (Rom. 10:19-20) and Israel's rejection of God (v. 21), the question comes: "Hath God cast away His people?"

It would seem that if what Paul has been saying in chapters 9 & 10 is true, then God is through with Israel.

Paul addresses this question in chapter 11 by proving that:

1) the rejection of Israel is <u>not total</u>, but <u>partial</u>

and 2)even this partial rejection of Israel is <u>not final</u>, but only <u>temporary</u> (v. 25-26)
(MacClain, p. 195)

***We need to see how God dealt with Israel in order to learn about the character of God.**

Three attributes (characteristics) of God:

I. God's dealings with Israel teach us that:
HE IS <u>FAITHFUL</u> (v. 1-5a)

V. 1

"Hath God cast away His people?" - Lit. "God has not cast away His people, has He?" Expecting the answer "No."

"Cast away" = to reject something by pushing it away; to repel from one's self.

"God forbid" - lit. May it never be! Such a thought is unthinkable.

God has not cast away His people (Israel). Two illustrative proofs:

A. The salvation of Paul (v. 1-2a)

Paul gives himself as an example to prove that God has not pushed aside everyone in Israel from salvation.

If God had rejected all Jews, He would have rejected Paul also, since he was Jewish.

NOTE: Paul for the third time introduces a chapter with a reference to himself and thus shows his own profound sympathy and identification with his people (9:1, 10:1, 11:1) (cp. Thomas, p. 289).

Paul stands as a monument of divine mercy (Thomas, p. 292).

God is able to save the hardest rebel and the most religious of Jews (SEE: Paul's testimony - I Tim. 1:12-16).

Don't be intimidated to share the Gospel with a Jew!

V. 2

"God hath not cast away His people" - Samuel testified: "For the Lord will not forsake His people for His great name's sake: because it hath pleased the Lord to make you His people" (I Sam. 12:22).

Two obvious reasons why God does not forsake His people:

1) His reputation is at stake (Because of "His great name's sake") (Moses appeals to God's reputation - Ex. 32:12-13)

2) He receives pleasure in having a people who belong to Him ("The Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the earth" - Dt. 7:6)

God said to Solomon: "I will dwell among the children of Israel, and will not forsake my people Israel" (I Ki. 6:13).

The psalmist proclaimed: "For the Lord will not cast off His people, neither will He forsake His inheritance" (Ps. 94:14).

"For the Lord loveth judgment, and forsaketh not His saints; they are preserved forever: but the seed of the wicked shall be cut off." (Ps. 37:28)

Among Moses' last words were these: "Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." (Dt. 31:6)

This promise applies to believers today since it is reiterated to us in Heb. 13:5.

God is true to His Word. He is faithful to His promises. He keeps His covenants.

"Whom He foreknew" -

--God foreknew that He would <u>choose Israel</u> to be a nation to bear His name.

--God foreknew that He would <u>preserve Israel</u> to be a nation to occupy a future kingdom.

SEE Jeremiah 31:31-37

"The permanence of the cycle of nature (vv. 35-36) and the immeasurable heaven and earth (v. 37) guarantee the survival of the Hebrew people" (Ryrie note)

*God foreknew those whom He would <u>redeem among Israel</u> to have everlasting life (this point is the emphasis in context).

B. The remnant of 7,000 in Elijah's day (v. 2b-5a)

V. 2b-4

During a time when sin and apostasy among Israel was at a high point, Elijah thought he was the only true, faithful believer left in Palestine (I Kings 19:10-18).

--Many times we feel alone, we feel like we are the only ones still taking a stand for God. God, however, always has His remnant.

"Remnant" - that which remains, that small portion which is left over.

Salvation has always been obtained by a small remnant ("small" relatively speaking). --Cp. Mt. 7:13-14
("few there be that find it")
--Cp. Rom. 9:27-29

V. 4

"I have reserved (Kept) to myself" -

This phrase points to:

1) God's sovereignty in choosing whom He will save - "reserved" (it is God who makes the reservations for those who will belong to Him)

2) God's authority (property rights) over those He saves - "to myself" (God does not save us so that we can run our own lives, live the way we want, do our own thing. . . but that we would be devoted to His and His will (I Cor. 6:19-20).

V. 5

Being in the majority (in the mainstream, flow of society) does not mean you are in the right (in fact, it is an indication that you may be in the wrong).

We as God's children may not be on the majority side, but praise God we are on the right side and the winning side.

No matter how bad things get, there will always be a "kernel of loyalty." There will always be a few faithful; there will always be a select remnant, who like the quiet pious group that welcomed the birth of Jesus at Bethlehem, patiently waited for "the salvation of Israel" (Thomas, p. 290).

II. God's dealings with Israel teach us that: HE IS GRACIOUS (v. 5-6)

A. Grace is God's only means of salvation (v. 5)

"Election" = selection, to chose

"Election of grace" = God's election (selection) is based on His grace, not man's works.

GRACE:
God's
Riches
At
Christ's
Expense

Why is salvation by grace:

1. Because man could never earn salvation

We could not do enough even if we wanted to.

What price tag could be placed on eternal life?

Rom. 3:23 - "All come short of the glory of God"

2. Because God wants the credit (glory) for salvation

"Not of works lest any man should boast" (Eph. 2:9)

God does not have one way of salvation for the Jews and another for the Hindus, another for the Moslems, and another for the Buddhists. He has only one way - grace.

B. Grace and works don't mix for salvation (v. 6)

"Grace" and "works" are antonyms or opposites; they are antithetical or mutually exclusive. They cannot be mixed to produce salvation.

We are not saved by- grace plus baptism
grace plus communion
grace plus keeping Golden Rule
grace plus church affiliation

Note the following equations:

Trusting grace + works = Hell fire!

Trusting grace + nothing = Eternal life!

This does not mean that we do not work. The point is that works are a result (fruit) of salvation, not the means to it (Eph. 2:8-10)

--Grace is free

--Works carry a price tag

--Grace cannot be bought

--Works demands a reward

No one will demand salvation from God, because of what they did to earn it.

No one will ever say to God, "OK God, pay up!" (Rom. 4:4)

"Grace is no more grace" - Grace is not grace if you must earn it. Grace is unearned, undeserved, and often unwanted.

If I offer you a gift and say, "That will be $50.00" -- is that a gift? No.

"Work is no more work" - if you work for me to cut my lawn and I offer you $10 per hour and it takes you five hours, you have worked for $50.00. If I then say, "here is a gift of $50.00", am I write in calling it a gift? No.

III. God's dealings with Israel teach us that: HE IS JUST (v. 7-10)

A. God is just (right) to: Reject those who don't come to Him on His terms (v. 7)

The reason Israel (as a whole) did not receive ("obtain") salvation is because they were not looking to receive it God's way but their own way (Rom. 9:31-32).

Like most of the world today, Israel was all tied up in ceremonialism, trusting their own ability to please God by external religious rituals.

If God prepared a wedding feast and said, "All guests who come must be dressed in a white garment that I will provide," and you showed up in your own rags, would God be unrighteous to send you away? Not at all! Why? Because you did not come on His terms. You did not meet His conditions.

". . . the election hath obtained it" - a chosen minority of Jews and Gentiles who are being saved today.

B. God is just (right) to: Harden those who harden themselves against Him (v.7b-8)

V. 7b

"Blinded" = lit. hardened. To cover with a thick skin, to harden by covering with a callous (Rienecker, p. 372).

NOTE: God does not cause spiritual blindness to those who see. Rather, He keeps blind those who are already deliberated blind to the truth.

God does not harden people who by nature have soft hearts, because, indeed, no one has a soft heart. Rather He keeps hard a heart that hardened itself against God. God is totally righteous to act in such a manner.

V. 8

Proof that God blinds eyes and hardens hearts that are already blind and hard against Him - SEE Isaiah 29:10, which Paul quotes. And note the context which describes Israel's deliberate blindness and hardness (hard-heartedness - Is. 29:13; deliberate blindness - Is. 30:10).

Unbelieving Israel's fate should be a warning to us. To neglect God's Word and way is a serious sin. Many today are "Gospel-hardened" because they heard the truth over and over yet did not yield to it.

C. God is just (right) to:
Turn the tables from blessings into cursings on those who reject Him (v. 9-10)

V. 9

David's imprecatory request is that the Jews table piled with food and money would become their downfall.

When God turns the tables on a people that reject Him, He often does so by providentially turning blessings into actual curses.

"Recompense" - to pay back; what is sown will be reaped (Gal. 6:7).

V. 9-10

SEE: Psalm 69:22-23

Interestingly enough, in the context of Ps. 69:22-23, which Paul quotes, Israel's judgment is ultimately linked to their rejection of Jesus Christ.

NOTE: Verses 19-25 (esp. v. 21; cp. Mt. 27:34).

CONCLUSION: