

Romans Series

Lesson #120

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Dean Bible Ministries

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The Epistle to the ROMANS

The Remnant
Romans 11:1–11



Romans 9–11

Romans 9 demonstrates the righteousness of God in His rejection of national Israel.

Romans 10 demonstrates that that rejection is based on Israel's corporate neglect of the revelation given to them.

Romans 11 then answers the question, "has God cast away His people?" The answer is no, He still has a plan for national, ethnic Israel.

“These three chapters [Romans 9–11] emphatically forbid us to speak of the Church as having once and for all taken the place of the Jewish people. . . . But the assumption that the Church has simply replaced Israel as the people of God is extremely common. . . . I confess with shame to having also myself used in print on more than one occasion this language of the replacement of Israel by the Church.”

~Cranfield, 2:448

Matt. 3:9, “and do not think to say to yourselves, ‘We have Abraham as our father.’ For I say to you that God is able to raise up children to Abraham from these stones.”

THREE STAGES OF SALVATION

**PHASE
ONE**

Justification

**Saved from
Penalty of Sin**

**“You were
saved”**

**PHASE
Two**

**Spiritual
Life**

**Saved from
Power of Sin**

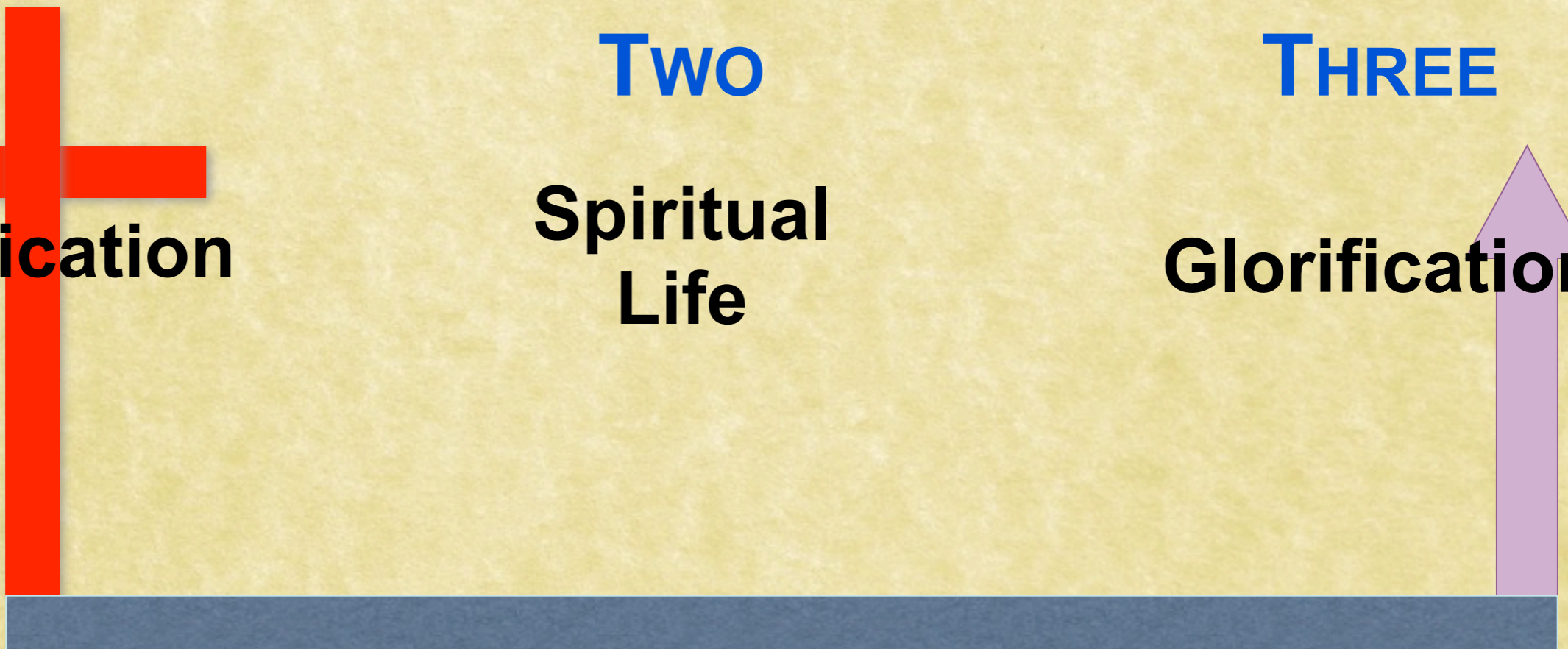
**“You are being
saved”**

**PHASE
THREE**

Glorification

**Saved from
Presence of Sin**

**“You will be
saved”**



- 1. What God promises, God fulfills. God won't go back on His promises to Israel, and He won't go back on His promises to you.**
- 2. God promised Israel a worldwide scattering in the 5th cycle of discipline (Lev. 26:27–39; Deut. 29).**
- 3. God promised that if Israel “turned” to Him then He would restore them to the land (Lev. 26:40–42).**

- 4. God will bring them back when they corporately recognize Jesus as Messiah and welcome Him (Matt. 23:39).**
- 5. This takes place when the remnant has fled to Bozrah.**
- 6. At that future time, they call on the Messiah, and the Deliverer removes the guilt of their corporate sin. What sin is that? The so-called unforgivable sin of Matt. 12.**

Rom. 10:6, “But the righteousness of faith speaks in this way, ‘Do not say in your heart, “Who will ascend into heaven?”’ (that is, to bring Christ down *from above*)

Rom. 10:7, “or, ‘Who will descend into the abyss?’ (that is, to bring Christ up from the dead).

Rom. 10:8, “But what does it say? ‘The word is *near you, in your mouth and in your heart:*’”

Deut. 30:11, “For this commandment which I command you today *is not too mysterious for you, nor is it far off.*

Deut. 30:12, “It *is not in heaven, that you should say, ‘Who will ascend into heaven for us and bring it to us, that we may hear it and do it?’*

Deut. 30:13, “Nor *is it beyond the sea, that you should say, ‘Who will go over the sea for us and bring it to us, that we may hear it and do it?’*

Deut. 30:14, “But the word *is very near you, in your mouth and in your heart,* that you may do it.”

The Chiastic Structure of Rom. 10:9–10

A if you confess with you mouth the Lord Jesus

B and believe in your heart that God raised Him from the dead, you will be saved.

B' For with the heart one believes unto (*eis*) righteousness.

A' and with the mouth confession is made unto (*eis*) salvation.

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Rom. 10:12, “For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.

Rom. 10:13, “For ‘whoever calls on the name of the LORD shall be saved.’ ”

Rom. 10:14, “How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?”

- 1. How shall they call on Him in whom they have not believed? Vs. 14a**
- 2. And how shall they believe in Him of whom they have not heard? Vs. 14b**
- 3. And how shall they hear without a preacher? Vs. 14c**
- 4. And how shall they preach unless they are sent? Vs. 15a**

A preacher is sent

The proclamation occurs

People hear

Some believe

**Those who believe then call on the name of
the Lord for deliverance from wrath**

**Rom. 10:18, “But I say, have they not heard?
Yes indeed: ‘Their sound has gone out to all
the earth, and their words to the ends of the
world.’ ”**

Rom. 10:19, “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.’

Rom. 10:20, “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.’

Rom. 10:21, “But to Israel he says: ‘All day long I have stretched out My hands to a disobedient and contrary people.’ ”

Romans 11 in the Argument of the Epistle

Romans 1:16,

“For I am not ashamed of the gospel of Christ for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.”

Romans 1:17,

“For in it [the gospel] the righteousness of God is revealed from faith to faith . . .”

Throughout the epistle Paul relates the Jews/Israel to this theme:

- I. 1:18–5:21 relates Israel to the righteousness of God and justification (2:9–10, 17, 28–29, 3:1, 9, 29).**
- II. 6:1–8:17 relates Israel to the righteousness of God and sanctification through the contrast of grace and law.**
- III. 8:18–39 relates Israel to the righteousness of God and glorification.**
- IV. 9:1–11:36 relates Israel to the righteousness of God and its vindication, and in 12:1–16:27, he relates Israel to the righteousness of God and its practical application.**

Romans 9 demonstrates the righteousness of God in His rejection of national Israel.

Romans 10 demonstrates that that rejection is based on Israel's corporate neglect of the revelation given to them.

Romans 11 then answers the question, "has God cast away His people?"

Romans 11:1, “I say then [*lego oun*], has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.”

- 1. The *lego oun* (of verse 1) draws an inference from the *alla lego* of 10:18, 19 and each of those statements refers to Israel as a corporate, ethnic unit who, as a group, even though some individuals were saved, rejected God's gracious gift of Jesus as Messiah.**

Romans 10:18, “But I say [*alla lego*], have they not heard? Yes indeed: ‘Their sound has gone out to all the earth, and their words to the ends of the world.’

Romans 10:19, “But I say [*alla lego*], 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.’ ”

2. The references in Romans 11:1 to “His people” and in 11:2 to “His people which He foreknew” indicate a corporate view. It would be impossible for God to reverse His unconditional election of the nation.

3. Paul's use of the example from 1 Kings 19:10–18.

Romans 11:1, “I say then, has God cast away His people? Certainly not! [*me genoito*] For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.”

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Phil. 3:5, “circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee;”

Romans 11:2, “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,”