



Romans 9:1-4 (NASB)

³ For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh,⁴ who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises,

Romans 10:19-21 (NASB)

¹⁹ But I say, surely Israel did not know, did they? First Moses says, etc....

²⁰ And Isaiah is very bold and says, "I WAS FOUND BY THOSE WHO DID NOT SEEK ME, I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME."

²¹ But as for Israel He says, "ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE."

Romans 11:1-4 (NASB)

¹ I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

² God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel?

*³ "Lord, **THEY HAVE KILLED YOUR PROPHETS, THEY HAVE TORN DOWN YOUR ALTARS, AND I ALONE AM LEFT, AND THEY ARE SEEKING MY LIFE.**"*

*⁴ But what is the divine response to him? "I HAVE KEPT for Myself **SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL.**"*

Why was this whole section written? Ch. 9-11

1. God's setting aside of Israel is not a **corporate** setting aside (i.e. the whole group) because there has been and always will be a remnant of those who believe.
2. To let us know that the setting aside of Israel (as His primary vehicle of dispensing truth-evangelization and growth in grace) is temporary and not permanent. - They will be, one day, the center of all God's dealings with earthly men.

- ❖ **Chapter 9 is about God's sovereignty and His past dealings with Israel.**
- ❖ **Chapter 10 was about Israel sinning and rejection and God's present dealing with them.**

The problem-

The Jews heard the gospel but did not receive and believe it.

While the Gentiles heard it and believed it.

- ❖ **Chapter 11**, the two are brought into relation to each other, and we are shown how in the sovereign wisdom of God **even the sin of Israel is made to contribute to the working out of a universal purpose of redemption**—a redemption in which Israel also shares, in accordance with the unbreakable promises of God.

Chapter 3 can be naturally divided into three sections:

- 1. Verses 1-10**, in which the question immediately arising out of chapter 10 is, **whether the unbelief of which Israel as a whole has been convicted involves God's permanent rejection of the chosen people;**
- 2. Verses 11-24**, in which the result to be accomplished by the partial and temporary exclusion of the Jews from the Messianic kingdom is enlarged upon, and the Gentiles warned against self-exaltation; and
- 3. Verses 25-36**, Paul amplifies the unsearchable wisdom, love, and faithfulness of God, as revealed in securing by a common method the salvation alike of Israel and the Gentiles." Wuest

¹ I say **then**, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

The word **Then, or therefore “oun”** introduces the question as a conclusion from the whole previous discussion, especially **10:19-21**.

Did they hear and did they understand the message of Jesus Christ?

²¹ But as for Israel He says, "ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE."

The question,

"Has God permanently rejected His people?" is so phrased in the Greek text that **it requires a negative answer.**

¹ I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

- Paul is **not** raising a question.
- He is driving home the fact that God did not cast Israel away. He uses the rhetorical question, *God has not rejected His people, has He?*
- This chapter is of great importance in relation to the knowledge of God and of His ways.

¹ *I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.*

The word "**rejected**" is *apōtheō*, "to thrust away, push away, repel, to thrust away from oneself, to drive away from oneself, to repudiate."

Aorist tense-Finality to it- did God finally reject them for good

Middle voice- do it for one's own good

The word is used in the Greek classics where **Oedipus** says, "*I charge you that no one shelter or speak to that murderer, but that all thrust him from their homes.*"

We might say “I’m so done with that” or “I’m so done with you.”

Did God do this for His own good because He was tired of dealing with them?

Paul answers his own question with an empathic “**certainly not**” to that thought.

The Greek is *mē genoito*, “**may such a thing never occur.**”

King James uses “**God forbid.**” There is **no** mention of God here.

Wuest

Jeremiah 31:35-36 (NASB)

***³⁵ Thus says the LORD, Who gives the sun for light by day
And the fixed order of the moon and the stars for light by
night, Who stirs up the sea so that its waves roar; The
LORD of hosts is His name:***

***³⁶ "If this fixed order departs from before Me," declares the
LORD, "Then the offspring of Israel also will cease from
being a nation before Me forever."***

God has a future plan for Israel.

For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

Second answer is:

I am proof: **an Israelite**; not a Jewish proselyte either, a **Benjamite**,—not one of the ten tribes which separated from Judah!

- **An Israelite** is a Jew as he is seen as a member of the theocracy and thus an heir of the promises God gave to that nation. This is the most imposing title of all three names,
- **A Hebrew** being a Hebrew- as opposed to a Greek-speaking Jew or a Grecian Jew, while a Jew is a Jew in his national distinction from a Gentile.
- **An offspring of Abraham**, and **from the tribe of Benjamin**

There are three ways of looking at this verse open to us: Alford

1. As an example of an individual Israelite who has *not been rejected, but is still one of God's people*; so say almost all the commentators—but this is not probable,—for in this case:

(a) Paul would not bring one only example to prove his point, when millions might have been alleged.—

(b) It would not be consistent with the humble mind of Paul to put himself alone in such a place,—and

(c) *mē genoito* (**may it never be**) does not go simply to deny a hypothetical *fact*, but applies to *some condemned consequence of that which is hypothetically put*:—or

2. Commentator De Wette says, '*How can I say such a thing, as "I myself am an Israelite? etc."*' Does not my very nationality (Hebrew) furnish a security against my entertaining such an idea?' —or

3. But which I have found only in the recent commentary of Mr. Ewbank, —as implying that if such a hypothesis were to be conceded, it would exclude from God's kingdom the *writer himself, as an Israelite.*

This seems better to agree with *may it never be* as condemning the consequence of such an assertion. —

from Wuest commentary

¹ *I say then, God has not rejected **His people**, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.*

Who are 'His people'?

For the sentence “*For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin*” it is obvious that *His people*’ is what is meant here.

- ✓ Must mean the people of God *nationally* considered.
- ✓ If Paul denounced a proposition as the permanent rejection of God's **people**, because he himself would accordingly be *as an Israelite* cut off from God's favor, the rejection assumed in the hypothesis must be *a national rejection*.

- ✓ It is against this idea that he puts in his strong argument.
- ✓ It is this which he disproves by a persuasive historical parallel from Scripture, **which we will see,**
- ✓ **showing that there is a remnant even at this present time according to the election of grace:**
- ✓ **not only that, but that part of Israel (considered as having permanence of national existence) which is for a time hardened, shall ultimately come in, and so all Israel (nationally considered again, Israel *as a nation*) shall be saved.**

¹ *I say then, God has not rejected **His people**, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.*

“Consequently, the covenant of God with Israel, having been **national**, shall ultimately be fulfilled to them **as a nation**: **not** by the gathering in merely of *individual* Jews, or of *all* the Jews individually, into the Christian Church,—

But by the **national restoration** of the Jews, not in unbelief, but as a *Christian believing (Christ as Messiah, Savior believing)*, nation, to all that can, under the gospel, represent their ancient pre-eminence, and to the fullness of those promises which have *never yet in their plain sense been accomplished to them.*”

*² God has not rejected His people whom He **foreknew** or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel?*

Paul is restating that it was impossible for God to reject His people because He foreknew them as a nation.

How did that play out in the Old Testament?

Amos 3:1-2 (NASB)

¹ Hear this word which the LORD has spoken against you, sons of Israel, against the entire family which He brought up from the land of Egypt:

² "You only have I chosen among all the families of the earth; Therefore, I will punish you for all your iniquities."

² *God has not rejected His people whom He **foreknew** or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel?*

He "foreknew" that nation.

The word is **proginōskō**. Made up of 2 words

pro-before; and

ginoske-to know (absolute)

This word in its verb and noun forms is used seven times in the N. T.

- Twice in connection with man ([Acts 26:5](#), [2 Peter 3:17](#)), where it signifies foreknowledge based upon previous experience, and
- Five times with reference to God.

- *(Acts 2:23 (NASB))*

*²³ this Man, delivered over by **the predetermined plan** and **foreknowledge** of God, you nailed to a cross by the hands of godless men and put Him to death.*

- *Romans 8:29 (NASB)*

*²⁹ For those whom **He foreknew**, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren.*

- *1 Peter 1:20 (NASB)*

*²⁰ For He was **foreknown** before the foundation of the world, but has appeared in these last times for the sake of you.*

- The word "**foreknowledge**" is part of that act and takes part of the meaning of that act, namely, that of **foreordination**.

"Which He foreknew"

This is the reason which makes the rejection incredible or impossible.

Some think that Paul means to say that God *knew* what Israel was *before* He chose it, and therefore He *cast it off as if this unbelief had disappointed Him*; He knew from the first what it would be.

We must take '*foreknew*', as in **Rom. 8:29**: "the meaning is, Israel stood before God's eyes from eternity as His people, and in the permanents of the sovereign love with which He made it His, lies the impossibility of its rejection."

² *God has not rejected His people whom He foreknew or **do you not know** what the Scripture says in the passage about Elijah, how he pleads with God against Israel?*

(do you not know), oida "to know in an absolute manner."- It speaks of positive knowledge such as Paul's Jewish readers would be expected to possess.

Elijah *1 Kings 19:10, 14*. (NASB)

¹⁰ He said, "I have been very zealous for the LORD, the God of hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away."

¹⁴ Then he said, "I have been very zealous for the LORD, the God of hosts; for the sons of Israel have forsaken Your covenant, torn down Your altars and killed Your prophets with the sword. And I alone am left; and they seek my life, to take it away."

*² God has not rejected His people whom He foreknew or do you not know what the Scripture says in the passage about Elijah, how **he pleads with God against Israel?***

*"Makes intercession against," is **entugchanō** "to plead for" with *kata* prefixed which means "against," the compound word meaning, **"to plead against."***

Elijah had just defeated the prophets of Baal and had killed all of the false prophets.

Ahab, the king related to Jezebel the queen what Elijah had done. So, Jezebel sent a message to Elijah,

1 Kings 19:2 (NASB)

² Then Jezebel sent a messenger to Elijah, saying, "So may the gods do to me and even more, if I do not make your life as the life of one of them by tomorrow about this time."

³ "Lord, THEY HAVE KILLED YOUR PROPHETS, THEY HAVE TORN DOWN YOUR ALTARS, AND I ALONE AM LEFT, AND THEY ARE SEEKING MY LIFE."

He was so discouraged and he despaired for his life. He bemoaned the fact that he was alone in the ministry.

Denney remarks,

“In Elijah's mood, Paul might have said something similar of his own time, for their circumstances were not unlike. The apostle, like the prophet, was lonely and persecuted, and Israel as a whole, seemed to have abandoned God or been abandoned by Him. But he understands God's way (and His faithfulness) better.”

⁴ *But what is the divine response to him? "I HAVE KEPT **for Myself** SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL."*

- The seven thousand are Israel to Him. Yet His unchanging faithfulness in keeping a people is not represented as a merely unconditional decree having no relation to anything but His own will.

Response- *chrēmatismos*, "a divine response, an oracle a revelation."

'for myself' added from 1 Kings, by which Paul suggests God's interest in this remnant, and the fact that He has a purpose of His own.

⁴ *But what is the divine response to him? "I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL."*

- *God* has reserved the seven thousand; He has reserved them **for Himself**; it is on this the proof depends that He has not cast off His people.
- The seven thousand are described by their character such **as did not 'bow the knee to Baal.'**
- 'who' - *hoitines* is qualitative; "*such* were those whom God reserved for Himself, men who never bowed the knee to Baal."

