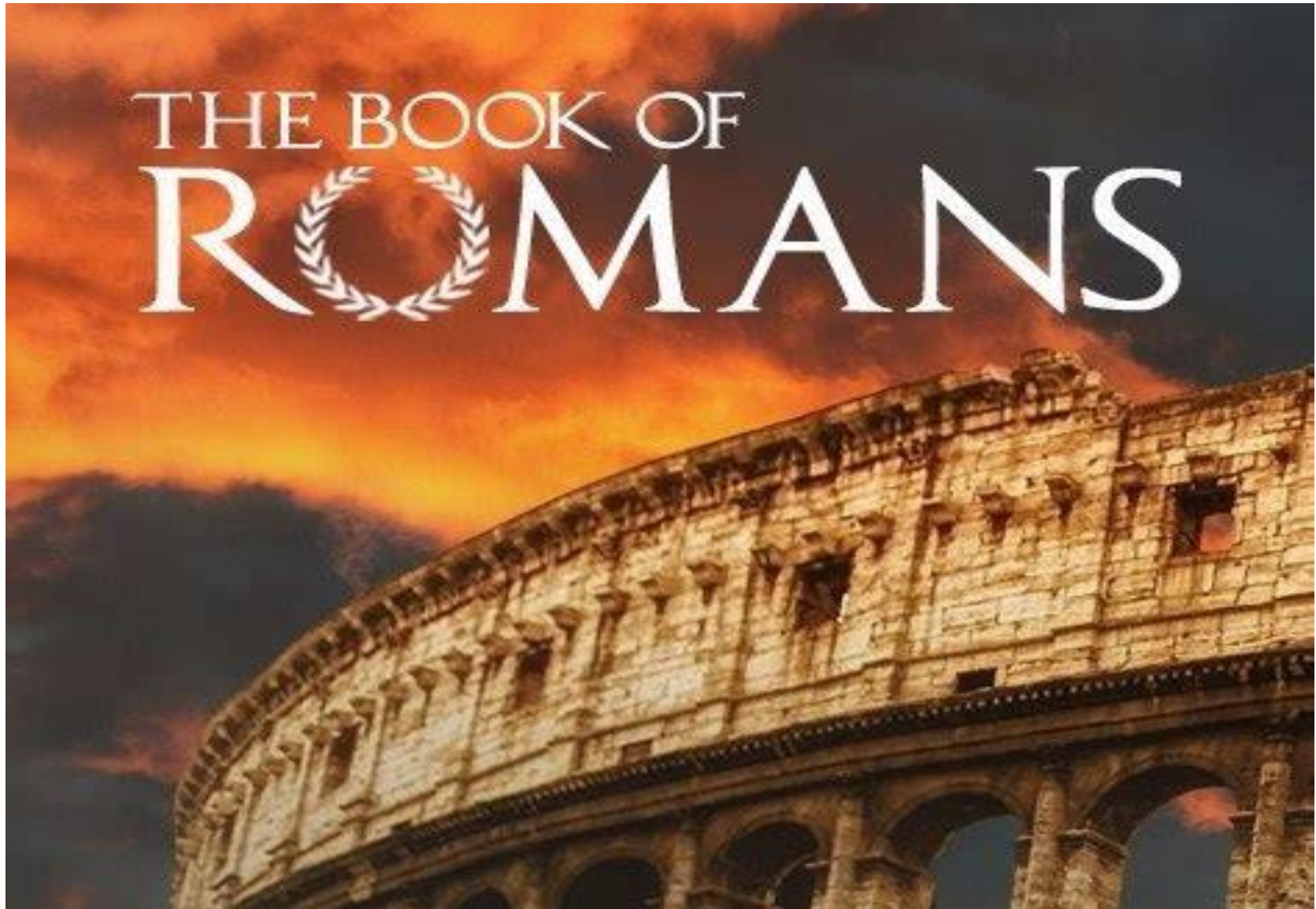


Rom 11:5-6 A Remnant According to God's Gracious Choice



Romans 11:1-12 Outline*



Idea: Israel is hardened nationally, but only temporarily

11:1 A major issue raised and answered: God has not permanently cast away Israel

11:2 - 4 Examples: Paul's conversion, Elijah and the 7000

11:5 - 6 A remnant of Jews in Paul's day and "The Election of Grace" Defined

11:7-10 National Israel is judicially hardened

11:11-12 National Israel's judicial hardness is temporary

* Edited Merryman₂

Last Week's Verses



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.**"

God has not rejected His people (v:1-4)



^{1a} I say then, God has not rejected His people, has He?
May it never be!

Immediate answer:

- **May it never be** - *me ginomai* - [10 times in Romans]
- Far be the thought or May such a thing never occur

^{1b} For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.

- **For I too am** or for as for myself or I myself am
- **an Israelite, a descendant of Abraham, of the tribe of Benjamin** [a true Jew! – see Phil 3:5]
- Paul says I am evidence that God has not totally cast away all Jewish persons. Merryman
- Paul himself was a member of the believing remnant, a Christian Jew. Constable

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?



God has not rejected His people – 2nd time
whom He foreknew – lit: to know before

- Acts 2:23 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.
- In this construction **predetermined** means the same as **foreknowledge***
- So to reject Israel is to reject God's choice* *McCalley

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?



Elijah, how he pleads with God against Israel

- **pleads** - to make intercession
- **against Israel** – Elijah contrasts his actions with Israel's actions

1 Kings 19:14 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."

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



- Lord, They have killed your prophets, they have torn down [demolished] your altars
- and “I alone am left” – 3 times – 1 Kings 18:22, 1 Kings 19:10 and 19:14
- Elijah concluded that he was the only Israelite who had remained faithful to the Lord. Constable
- and they are seeking my life
- 1 Kings 19:2b "So may the gods do to me and even more, if I do not make your life as the life of one of them [prophets of Baal] by tomorrow about this time."

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."



But what is the divine response to him [Elijah]?

- The Lord preserved Elijah with food and His presence in a voice [a still small voice] that spoke with him.

I have kept for Myself Seven thousand men who have not bowed the knee to Baal

1 Kings 19:18 "Yet I will leave 7,000 in Israel, all the knees that have not bowed to Baal and every mouth that has not kissed him."

Today's Verses



⁵ In the same way then, there has also come to be at the present time **a remnant** according to *God's* gracious choice.

⁶ But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.

⁵ In the same way then, there has also come to be at the present time a remnant according to *God's* gracious choice.



so then, also in the present time ^s a remnant according to a selection of grace ^v has come into being Interlinear

so then or therefore thus - so what follows is a conclusion also in the present time [modifies the verb]

present – the present time started in Paul's day up to our current day [the Church age]

time - *kairos* - a fixed or definite period, a season

- The time to which Paul had reference was a strategic one, one marked by the inclusion of the Gentiles together with the Jew in the one Body of Christ. Wuest

⁵ In the same way then, there has also come to be at the present time a remnant according to *God's* gracious choice.



remnant – *limma* - the verb form is *leipō*, “to leave”

- Thus, a remnant is that which is left. The word refers here to that group in Israel which was left, so to speak, out of the general apostasy. Wuest
- The remnant is the believing few McCalley

has come into being – *ginomai* – to come into a new state of being

- perfect tense – past completed action with abiding results
- There was a remnant in the past and there continues to be one up into the present and on into the future
- The idea is that of permanence

Remnant Summary from Scofield [a spiritual Israel within the national Israel]



- In Elijah's time 7000 had not bowed the knee to Baal (I Kings 19:18).
- In Isaiah's time it was the "very small remnant" of Isaiah 1:9.
- In the captivities the remnant appears in Jews like Esther, Mordecai, Ezekiel, Daniel, Shadrack, Meshach, and Abed-nego.
- At the end of Babylonian captivity, it was the remnant that returned under Ezra and Nehemiah.
- At the advent of our Lord, John the Baptist, Simeon, Anna, and "those who looked for redemption in Jerusalem" (Luke 2:38).
- During the Church Age the remnant is composed of believing Jews (Rom11:4-5).
- During the great tribulation a remnant out of all Israel will turn to Jesus as Messiah [we know God will seal 144,000 Jews].

⁵ In the same way then, there has also come to be at the present time a remnant according to God's gracious choice.



according to a selection of grace

Interlinear

- this phrase tell us how a remnant came into being since it modifies the verb *ginomai* [has come into being]
- **according to** - *kata* – according to a norm or standard
- the norm or standard is **a selection of grace**

selection - *eklogē* - a picking out, choosing, election (KJV)

- grace is the basis of selection (election)*
- the election is of grace*
- it is election that looks to grace*

*Merryman

⁵ In the same way then, there has also come to be at the present time a remnant according to *God's* gracious choice.



more on “[election of grace:](#)”

1 Peter 1:2a (KJV) [Elect according to the foreknowledge of God the Father](#), through sanctification of the Spirit.

- so both God’s grace and foreknowledge are involved in His election of a remnant and of every believer
- foreknowledge anticipates faith*
- foreknowledge knows the ones that will respond to God’s grace through faith*
- God’s foreknowledge does not cause one to believe
- once a person believes, then the Bible says he is elected

* Merryman

⁶ But if *it is* by grace, *it is* no longer on the basis of works, otherwise grace is no longer grace.



- now in verse 6, Paul will now elaborate on what “a selection [election] of grace” means

a. But if *it is* by grace

- **it** = a selection [election] of grace
- so a selection of grace is gracious*
- so God’s election is always by grace*

b. *it is* no longer on the basis of works

no longer - *ouketi* - an adv. meaning no more, no further*

of - *ek* – out of as a source

lit: no longer out of work as a source

*Merryman

⁶ But if ***it is*** by grace, ***it is*** no longer on the basis of **works**, **otherwise grace is no longer grace**.



it is no longer on the basis of works (cont.)

Rom 3:20a because by **the works** of the Law no flesh will be justified in His sight.

c. otherwise grace is no longer grace

is – *ginomi* – to become, come into a new state of being

- lit: grace has become no longer grace*
- if you mix grace and works, then grace is destroyed*
- works is the destroyer of grace*
- If blessing is received on the basis of works, forget about grace.*

*McCalley

The two, Grace and Works, are incompatible, irreconcilable:*



grace - God acting sovereignly and compatibly with His essence without the merits of mankind in view

works – man seeking blessing from God on the basis of human merit

- Note the following **salvation-election logic** in Romans:
- Chp 11:6 Election is compatible with grace (work is not)
- Chp 4:4,5,16 Faith is compatible with grace (work is not)
- Conclusion: Faith is compatible with election (faith, therefore is not a work)
- Faith is a non-meritorious response to grace provision
- God expects [desires] a faith response by human beings to His gospel message.

* Merryman

Final Thoughts*



- It is the grace of God, not the works of the remnant that is the real cause of their being saved.* * Constable
- Believing Jews are not superior, just greatly blessed.*
- Paul's concern was not whether individuals were elect or not elect. His concern was that they hear clearly the gospel message so that their faith would be grounded properly. Merryman
- As Peter said at the first church council, "But we [Jews] believe that we are saved through the grace of the Lord Jesus, in the same way as they [Gentiles] also are."

Acts 15:11