



Paul RAISES a question in verse 1

Romans 11:1 (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.*

Then proceeds to answer it in vs. 2-28:

1a **QUESTION:** ***has God permanently cast away Israel?***

v.1b **ANSWER:** *No, because I (Paul) am a **SAVED** Israelite.*

2-4 **QUESTION** - *² **God has not rejected His people whom He foreknew** 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."

ANSWER No, because even in the Old Testament, there was a believing remnant (Elijah and the 7,000).

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

No, as the present REMNANT of believing Jews illustrates.

Vv. 7-10⁷ *What then? That which Israel is seeking for, it has not obtained, **but those who were chosen obtained it, and the rest were hardened;***

No, unbelieving Israel is only temporarily hardened (blinded).

Vv. 11 I say then, *they did not stumble **so as to fall, did they? May it never be!** But by their transgression salvation has come to the Gentiles, to make them jealous.*

¹² *Now if their transgression be riches for the world and their failure be riches for the Gentiles, **how much more will their fulfillment be!***

No, Israel's FULLNESS is yet ahead.

*Vv. 19 You will say then, "**Branches were broken off** so that I might be grafted in."²⁰ Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear;*

No, they are like broken-off BRANCHES while you Gentile believers are like GRAFTED-IN branches.

Vv. 23 And they also, if they do not continue in their unbelief, will be grafted in; for God is able to graft them in again.

No, God is able to regraft them into their own root.

*Vv. 25 For I do not want you, brethren, to be uninformed of this mystery, lest you be wise in your own estimation, **that a partial hardening has happened to Israel until the fulness of the Gentiles has come in.***

No: Israel's hardness ("blindness" KJV) is TEMPORAL: it will end when the "fulness of the Gentiles" is complete.

Why is this point so important to us?

Reformed thinking says that God is totally through with Israel and has permanently rejected them and they have been replaced by the church.

They say the book of Revelation is not about the second coming of Christ it is about the destruction of Israel and Christ's victory over His enemies and the establishment of a new covenant temple which means at the cross in fact we shall see the Word coming but never refers to the second coming of Christ.

Revelation prophecies are about the judgment of God on apostate Israel and when it briefly points to events beyond Israel immediate concern it is a wrap up to show the ungodly will never prevail between Christ and His kingdom or Christ and His church.

The Olivet Discourse Matt 24 and 25 is not about the second coming of Christ it is about the destruction of Jerusalem in AD 70.

The great tribulation took place in the fall of Jerusalem/Israel and it will not be repeated and is thus not a future event.

Israel in contrast to the eventual retirement of the Holy Spirit in the church, Ethnic Israel was excommunicated for its apostasy and will never again be God's kingdom

Thus, the Bible does not tell of any future plans for Israel as a special nation.

The church is now the new nation which is why Christ destroyed the church of the Jewish state.

In destroying Israel Christ transferred the blessing from Israel to a new people the church.

The church is the kingdom, and the kingdom is the church

How can they say that this is talking about Spiritual Israel

THIS is the prevailing view of Christendom.

Adapted from Merryman Rm. 9-11

IS REPLACEMENT THEOLOGY SUPPORTED BY ROMANS 9-10-11?

i.e., Has the Church Replaced Israel in God's Plan?

Replacement Theology (also known as Supersessionism) teaches that the Church has replaced Israel in God's plan. Adherents of such (most Reformed theologians) believe that Jews are no longer God's chosen people and that God has no specific future plans for the nation of Israel.

Thus, the prophecies in Scripture concerning the blessing and restoration of Israel to the Promised Land are spiritualized or allegorized into promises of God's blessing for the Church.

Romans 9-10-11 clearly teaches the opposite. The Church is nowhere referred to therein. Israelites and Gentiles as people groups are referred to by name. They are not to be spiritualized.

The understanding that Israel and the church are different is clearly taught throughout the New Testament. The terms Church and Israel are never to be confused or used

All that God commits to men seems to follow the downward course of declension. This was true of Israel, it is declared even of Gentile authority which began as gold and ends as iron and clay, it is true likewise of the professing church.

Leaven working in the pure meal symbolizes the permeating power of certain forms of evil within the true Church itself. Leaven is universally the emblem of corruption working subtly.

It means mere

- *formality* (cf. [Matt. 23:14](#), [16](#), [23-28](#));
- *unbelief* (cf. [Matt. 22:23-29](#)); and
- *worldliness* (cf. [Matt. 22:16-21](#); [Mark 3:6](#); [1 Cor. 5:6-8](#)).

The elect company of true believers is ever plagued with tendencies to formality, unbelief, and worldliness.

Chafer's Systematic Theology

²⁴ For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree?

We Gentiles are a wild olive branch, grafted contrary to nature into a good olive tree.

Now if this contrary to nature process has been accomplished by God, how much more, shall the natural branches be grafted back into their own olive tree?

God's Word has given express testimony to His purpose of recalling Israel in sovereign mercy after and in spite of all their sins, giving them in the end thorough repentance and turning their heart toward their Messiah so long rejected.

Unless we clearly see that Paul in this chapter is not discussing Church truth, we shall become hopelessly mired.

Paul is not declaring here either the character, calling, destiny, or present privileges and walk of the Church, the assembly of God, the Body of Christ, the present house of God, the Bride for which the heavenly Bridegroom is coming, —none of these things.

The whole question in Romans Nine, Ten and Eleven is one of reconciling God's special calling and promises of Israel, the earthly people, with a gospel which sets aside that distinction, sets aside Israel's distinctive place for the present dispensation; and places the Gentiles in the place of direct Divine blessing, once enjoyed by Israel.

Gentile “Christendom” has set up the “Christian religion.”

- It has settled down upon earth
- It’s as if the Church belonged here; and
- It’s as if Christ might not come at any moment!

If you fantasize Christendom has continued in the humble gospel of *grace*, and the *goodness* of God in giving His Son to shed His blood for lost sinners, just examine the “religious” pronouncements in the media!

But God will take care of His testimony,—is doing so, by means of Bible conferences, Bible classes, and gatherings for prayer in private homes—more and more after the early Church pattern.

Disregard the false dreams that “**God is through with Israel**

But since God had lodged His promises in Abraham and in his Seed (“which is Christ”), Paul in all faithfulness must not only destroy the Jewish hopes based on natural descent and refer all to God’s sovereign grace; but he must also tell us Gentiles the facts.

❖ **God did not make Israelites out of us Gentiles!**

He had a secret purpose kept from all the ages—

The giving to His Son a Bride composed of Jewish and Gentile believers who should be received as mere guilty sinners, on purely grace grounds; and should have the highest calling of any creatures—to be members of Christ Himself, —a thing never promised to Israel.

Romans 9-11 is about the matter of sharing Divine mercy, and not of the Christian calling.

Let us ask ourselves, and frankly answer, these questions:

Did God once have a house on earth? Yes

Where was it? In Jerusalem

Our Lord at the beginning of His ministry called that temple “*My Father’s house*”; and at the end of His ministry “*My house*”; and finally said to the blind leaders of Israel: “*Your house is left unto you desolate.*”

Will God restore to Israel His earthly House?

He will, as we know, at Christ’s coming back to earth. And we are told it will be upon Mount Zion in Jerusalem.

See James’ prophecy in Acts 15, quoted from Amos 9:11, 12.

But meanwhile, between our Lord's absence in Heaven and His second coming, does God have a house? -

He does

What is that house?

Paul says that the Church (ekklesia) is now God's House.

*1 Timothy 3:15 (NASB)¹⁵ but in case I am delayed, I write so that you will know how one ought to conduct himself **in the household of God**, which is the church of the living God, the pillar and support of the truth.*

The house of God is the Church of the Living God.

Here God the Holy Spirit dwells both in individual believers, Jew and Gentile; and the gathering together of God's saints.

ONE LAST QUESTION:

Will this Church or Assembly ever be connected with Israel?

NEVER!

- The Father is now calling out of Jews and Gentiles a **Bride for His Son, the Church,**
- From both Jewish and Gentile believers Christ is now creating
ONE NEW KIND OF MAN!
- **But where do these blessings originate from?**
 - Started from the promises made to Abraham!
 - Abraham was the root, and from the promises to him comes the fatness.
 - And after the Church has been taken to Heaven, God will again bless Israel.

25 For I do not want you, brethren, to be uninformed of this mystery, lest you be wise in your own estimation, that a partial hardening has happened to Israel until the fulness of the Gentiles has come in;

- "Mystery" is *mustērion* "a hidden purpose or counsel of God"
- God had certain secrets, which He tells His saints, —and of which they do not do well to be ignorant,—as, unfortunately, so many of us are!
- The times of the Gentiles ([Luke 21:24](#)) must be distinguished from the fulness of the Gentiles ([Acts 15:14](#), [Ephesians](#))
 - The first term refers to that time from Nebuchadnezzar's deportation of the dynasty of David to the defeat of Antichrist at Armageddon, during which the Gentile rules the Jew.
 - The second speaks of the completion of the Body of Christ made up of Jew and Gentile saved from Pentecost to the Rapture.

- The hardening of Israel extends to the time when the last sinner elected to salvation for this Age of Grace, by his introduction into the Body of Christ, completes that Body.
- The Rapture occurs, the Seventieth Week of Daniel comes some time after this event, and at the Second Advent, the salvation of Israel.

1. There is a definite fulness of Gentiles—the very number of which God knows—to “*come in*,” this word “**fulness**” is not spoken as to privilege, but as to election by grace.

2. All talk of Israel’s national turning to the Lord, until this Gentile fulness be come in, is futile. The fearful days of Armageddon will have to come, before Israel, nationally turns to God. *Read Zechariah 12-14.*

3. Israel’s hardening is in part, —for some, “the Remnant according to the election of grace,” are now being saved.

4. National hardening is in view here.

²⁶ *and thus **all Israel will be saved**; just as it is written, 'THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB.'*

And so—after this Divinely revealed order, we read,

Verse 26: *And so all Israel shall be saved*—This is the real, elect, spared nation of the future, —“*those written unto life*” (Dan. 12:1; **Isaiah 4: 3**³*And it will come about that he who is left in Zion and remains in Jerusalem will be called holy-- everyone who is recorded for life in Jerusalem*).

- The salvation of national Israel was impossible, except on purely grace lines.
- God had given them the Law to reveal sin. But they utterly failed.
- Now comes in the fulness of the Gentiles—by grace: and so, after that, and on the same grace line as were the Gentiles, all Israel shall be saved!

- Most of that earthly nation will perish under Divine judgments, and the Antichrist: but **the Remnant will be “accounted as a generation.”**
- Our Lord told His disciples that this present unbelieving generation of Israel would not pass away till all the terrible judgments He foretold would be fulfilled.
- But that that generation—“*Israel after the flesh*” will pass away we know; and a believing generation take their place.
- See Psalm 22:30; 102:18.

We read the Psalmist’s words: “*This shall be written for the generation to come; And a people which shall be created shall praise Jehovah.*”

This is the real Israel of God, of whom it is written,
“*All Israel shall be saved.*”

***27 “AND THIS IS MY COVENANT WITH THEM,
WHEN I TAKE AWAY THEIR SINS.”***

There are three aspects of Christ’s second coming:

- (1) For the Rapture of the Church.
- (2) For the Judgment of the Nations.
- (3) For the Deliverance of Israel.

The second of these aspects, Christ’s coming to judge the nations, has been recognized through the centuries, almost to the exclusion of the first and third aspects of our Lord’s coming.

But the creeds of Christendom have taught one “general judgment,” and thus they have overlooked two most essential things:

FIRST, the special relationship of Christ’s coming to His real Church; and

SECOND, The relationship of His coming to the nation of Israel, and to the elect spared Remnant of that nation—to the real Israel.

Now the calling of the Church and that of Israel are never confused in Scripture.

- Israel as a nation does not belong to heaven, but to the land which God has given them forever, by a solemn covenant with Abraham, Isaac, and Jacob.
- The “Rapture,” or catching of the Church up to Christ, is a hope belonging to the Church: not to Israel. 1 Thess. 4:16-17
- The third stage of our Lord’s return is for the restoration of Israel to that Divine favor connected with the “New Covenant” and the national “taking away their sins.”
- It will be no longer a conditional covenant, as at Sinai; but one of grace—
- It will not be “according to the covenant that God made with their fathers.”
- Blessing will not depend then on man’s obedience; but it will; be sovereign mercy, at last extended to a whole spared nation.

28 From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God's choice they are beloved for the sake of the fathers;

FIRST, as touching the gospel, they are enemies for your sake; and

SECOND: As touching the election, they are beloved for the fathers' sake (Abraham, Isaac, and Jacob).

- The attitude of God regarding **Israel** is determined by or with reference to the gospel and its rejection of it by Israel.
- In view of that rejection, He counts Israel as an enemy.
- The attitude of God towards Israel with reference **to the elect remnant in that nation** is that those whom He counts as enemies of His by reason of their rejection of the gospel,
- **They are beloved ones**, and for the sake of the fathers of Israel, Abraham, Isaac, and Jacob, with whom He made an everlasting covenant.

29 for the gifts and the calling of God are irrevocable.

For the gifts and the calling of God are not changeable of (by Him). These words are a source of endless joy.

We can trust a God who refuses to allow the utter failure of Israel—indeed, the idolatrous wickedness and apostasy of Israel—to alter His determination of blessing.

- The “gifts” are such as were recited in Chapter 9:4,5;
- The “calling” is, that Israel is a holy nation unto God Himself.
- And He will see that it is so, not only in the coming kingdom, the Millennium;
- But in the new creation: *“For as the new heavens and the new earth, which I will make,. shall remain before Me, saith Jehovah, so shall your seed and your name Israel remain”* (Isa 66:22).

“...do this, in remembrance of Me.”



1 Corinthians 11:23-26

For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; 24 and when He had given thanks, He broke it and said, "This is My body, which is for you; do this **in remembrance of Me.**"

25 In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, **in remembrance of Me.**"

26 For as often as you eat this bread and drink the cup, **you proclaim the Lord's death until He comes.**

