

# “A Remnant According to The Election of Grace”

## Romans Chapter 11

### Introduction:

As Paul finishes his message to Israel in Romans 10, it would appear there is little hope for the genetic descendants of Abraham. However, Paul does not leave Israel with a negative ending but encourages them to have hope in that even though as a nation, Israel failed to give the gospel to the world, a remnant of Israel remains according to the election of grace.

### Romans 11:1–5

Romans 11:1-5 I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2) God hath not cast away His people which He foreknew. Wot ye not what the scripture saith of Elias? how He maketh intercession to God against Israel, saying, 3) Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 4) But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. 5) Even so then at this present time also there is a remnant according to the election of grace.

What does Paul mean by “according to the election of grace?”

### Romans 11:6

Romans 11:6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

Remember the two laws that produce works, the law of works and the law of faith? You cannot have both, salvation by works and salvation by faith. You are not saved by your works, you are not saved without works, but you are saved by grace through “faith which worketh by love”! Galatians 5:6.

To understand the election of grace, it would be well to discuss what grace is. In the following verses, Paul equates the grace of Christ to the gospel of Christ in the following verses. Paul recognizes that there is only one true gospel but that there are some who would pervert it.

Galatians 1:6 I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: 7) Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

Does Paul explain what the gospel of Christ is? Yes he does.

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

We see then from Galatians 1:6, 7 that the “grace of Christ” is equivalent to the “gospel of Christ,” and from Romans 1:16 that the “gospel of Christ” is the “power of God unto salvation.” Therefore the “grace of Christ” is equivalent to “the power of God unto salvation.” What is that power to save? It “is the righteousness of God revealed.” Where? “In the face of Jesus Christ.” (Romans 1:17; 2 Corinthians 3:6) Jesus said, “he that hath seen me hath seen the Father.” (John 14:9) “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3) Paul states, “Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?” (Romans 2:4)

2Corinthians 3:3 But if our gospel be hid, it is hid to them that are lost: 4) In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious

gospel of Christ, who is the image of God, should shine unto them. 5) For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 6) For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 7) But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

The gospel "is hid to them that are lost" because they "changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever." (Romans 1:25) In other words, instead of crediting God for their achievements, they take the credit to themselves as did Lucifer. Spiritually speaking, they are idolaters believing that their works merit salvation instead of realizing it is the gift of God.

Titus 3:5 Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost;

This is why not all of Israel are Israel indeed. Only the "election according to grace" hath obtained that for which they seek. The elect are those who recognize "For it is God which worketh in you both to will and to do of His good pleasure." (Philippians 2:13) It is not that God elects them, but that they elect themselves by their decision to follow Him. They testify, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day," (2Timothy 1:12) and their commitment to God was whole-hearted.

### **Romans 11:7–10**

Romans 11:7-10 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded 8) (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. 9) And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: 10) Let their eyes be darkened, that they may not see, and bow down their back alway.

Psalms 69:22 Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.

God, valuing all His creatures, having given them freewill, allows them to be self deceived because they "changed the truth of God into a lie," (Romans 1:25) "because they received not the love of the truth, that they might be saved," but "had pleasure in unrighteousness." (2Thessalonians 2:10, 12) "Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them," "receiving in themselves that recompence of their error which was meet." (Romans 1:27) Notice the "recompence," the natural consequence of self deception, causes God's blessings, "which should have been for their welfare," to "become a trap."

### **Romans 11:11**

Romans 11:11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

Christ told the Jews that because they did not bring forth fruits, the gospel commission would be taken from them and given to the Gentiles.

Matthew 21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

This lesson was also revealed to them by the cursing of the fig tree which represented Israel.

Matthew 21:19 And when He saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

Was it God's will that "they stumbled that they should fall?" Surely not, but because Israel failed to fulfill the commission to spread the gospel to the world, God commissioned the Gentiles to spread the gospel, knowing that it would provoke jealousy and ultimately save a remnant of Israel.

## Romans 11:12

Romans 11:12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

Paul repeats the same thoughts but with different words in the following verses.

Romans 11:15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

Romans 11:19 Thou wilt say then, The branches were broken off, that I might be grafted in.

Romans 11:30 For as ye [Gentiles] in times past have not believed God, yet have now obtained mercy through their [Jews] unbelief:

The gospel was to go to the world by the Jews, but when they coveted it to themselves, and closed their probation as a nation, God commissioned the Gentiles to be the avenue through whom He would bless the world. Now if the Jews were to accept Christ as the Messiah, and join the Gentiles in preaching the gospel, how much more would the world be blessed. Paul desires to stimulate his brethren that some of them might be saved.

## Romans 11:13–15

Romans 11:13-15 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: 14) If by any means I may provoke to emulation them which are my flesh, and might save some of them. 15) For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

## Romans 11:16

Romans 11:16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

Holiness can only come from One who is holy, and that is Christ. If we be in Christ and Christ is in us, we too will be holy. If the branches are to be holy, they must be attached to the One who is holy.

John 15:1 I am the true vine, and my Father is the husbandman. 2) Every branch in me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. ... 5) I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

## Romans 11:17–22

Romans 11:17-22 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; 18) Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19) Thou wilt say then, The branches were broken off, that I might be grafted in. 20) Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 21) For if God spared not the natural branches, take heed lest He also spare not thee. 22) Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off.

The gospel was given to the Jews to proclaim to the Gentiles the good news of salvation. They rejected Christ through unbelief, bearing no fruit and therefore were broken off the olive tree. The Gentiles then were grafted on to the tree through faith, but if they should bear no fruit, they too would be broken off. If Israel was broken off because of unbelief, don't think it would be any different for the Gentiles, for God is no respecter of persons.

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

All must—

Continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, ... Colossians 1:23.

### **Romans 11:23, 24**

Romans 11:23, 24 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. 24) For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

There is still hope that some of Israel will yet believe and be grafted back into the olive tree, for God is faithful to forgive and cleanse all who come unto Him.

1John 1:9 If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Paul quotes Isaiah declaring that a remnant of Israel shall be saved.

Romans 9:27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

### **Romans 11:25**

Romans 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Through the gospel being preached by the Gentiles, there will be a remnant of Israel who shall be saved. As it is written, "the just shall live by faith," (Romans 1:17) whether Jew or Gentile for we "are all one in Christ Jesus." Because we "are all one in Christ Jesus," Paul understands that "all Israel shall be saved."

Galatians 3:26 For ye are all the children of God by faith in Christ Jesus. 27) For as many of you as have been baptized into Christ have put on Christ. 28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29) And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

### **Romans 11:26, 27**

Romans 11:26, 27 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27) For this is my covenant unto them, when I shall take away their sins.

Isaiah 59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

Romans 4:9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. 10) How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11) And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12) And the father of circumcision to them who are not of the

circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

As we have read, Israel was cut off because of unbelief, and Paul warned the Gentiles that they too could be cut off if they did not continue in the faith. "For if God spared not the natural branches, take heed lest He also spare not thee." (Romans 11:21) When Paul says that "all Israel shall be saved," he is referring to both the Gentiles who "continue in the faith," (Colossians 1:23) and Israelites who "turn from their transgression." (Isaiah 59:20) Christ covenanted "to take away their sins." (Romans 11:27) "For God hath concluded them all in unbelief, that He might have mercy upon all," (Romans 11:32) both Jew and Gentile.

Romans 3:9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10) As it is written, There is none righteous, no, not one: 11) There is none that understandeth, there is none that seeketh after God. 12) They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Romans 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29) But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

1Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Galatians 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Ephesians 3:4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5) Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; 6) That the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel:

It was God's purpose that His grace should be revealed among the Gentiles as well as among the Israelites. This had been plainly outlined in Old Testament prophecies. The apostle uses some of these prophecies in his argument. "Hath not the potter power over the clay," he inquires, "of the same lump to make one vessel unto honor, and another unto dishonor?" (Romans 9:21)

Isaiah 56:3 Neither let the son of the stranger [Gentile], that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from His people: neither let the eunuch say, Behold, I am a dry tree. 4) For thus saith the LORD unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; 5) Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. 6) Also the sons of the stranger [Gentile], that join themselves to the LORD, to serve Him, and to love the name of the LORD, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; 7) Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. 8) The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to Him, beside those that are gathered unto Him.

### **Romans 11:28—32**

Romans 11:28-32 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. 29) For the gifts and calling of God are without repentance. 30) For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 31) Even so have these also now not believed, that through your mercy they also may obtain mercy. 32) For God hath concluded them all in unbelief, that He might have mercy upon all.

"I say then, Hath God cast away His people? God forbid." (Romans 11:1) God's covenant promise is irrevocable, but because He honors liberty, He must allow the rejection or acceptance of His merciful intervention. So which is it? Does God choose whom He will have mercy on, "For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion," (Romans 9:15) or is it "that He might have mercy upon all?" (Romans 11:32) Or is it that those who choose to fulfill the conditions of salvation, open the door to His mercy?

### **Romans 11:33—36**

Romans 11:33-36 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! 34) For who hath known the mind of the Lord? or who hath been His counsellor? 35) Or who hath first given to Him, and it shall be recompensed unto Him again? 36) For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen.

Colossians 1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13) Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: 14) In whom we have redemption through His blood, even the forgiveness of sins: 15) Who is the image of the invisible God, the firstborn of every creature: 16) For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: 17) And He is before all things, and by Him all things consist. 18) And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. 19) For it pleased the Father that in Him should all fulness dwell;

Philippians 2:10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11) And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

### **Romans 15:7-12**

Romans 15:7-12 Wherefore receive ye one another, as Christ also received us to the glory of God. 8) Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: 9) And that the Gentiles might glorify God for His mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. 10) And again He saith, Rejoice, ye Gentiles, with His people. 11) And again, Praise the Lord, all ye Gentiles; and laud Him, all ye people. 12) And again, Esaias saith, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust.

## Conclusion:

When we examine the covenant that God made with Israel, we must realize that God's promises are unconditional and irrevocable for He never changes, and He is able to fulfill His promises. However, the covenant is not without conditions. The conditionality is not with God, but with Israel. It was Israel that couldn't fulfill their promises. God foreknowing that Israel could not fulfill their promises, provided One who through faith in Him and His ability to help them, could bring them into obedience to the covenant.

### God's promises were unconditional and irrevocable:

Psalms 89:34 My covenant will I not break, nor alter the thing that is gone out of my lips.

Jeremiah 31:35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: 36) If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

### Israel's covenant was conditional:

Exodus 19:3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 4) Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 5) Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6) And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

Jeremiah 18:5 Then the word of the LORD came to me, saying, 6) O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. 7) At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; 8) If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. 9) And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; 10) if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

### Israel broke the covenant:

Jeremiah 31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

### God found fault with the promises of Israel:

Through faith in Christ's victory over sin and His power to keep them from sinning, He made a way for Israel to be saved by new promises in which He would do for them what they were unable to do for themselves.

Hebrews 8:6 But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises. 7) For if that first covenant had been faultless, then should no place have been sought for the second. 8) For finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: 9) Not according to the

covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 10) For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11) And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12) For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. 13) In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

**For they are not all Israel, which are of Israel:**

Romans 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

**They that are of faith are Israel, the children of Abraham:**

Galatians 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham. 8) And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 9) So then they which be of faith are blessed with faithful Abraham.

Romans 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29) But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Galatians 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Romans 4:9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. 10) How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11) And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12) And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. 13) For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 14) For if they which are of the law be heirs, faith is made void, and the promise made of none effect: 15) Because the law worketh wrath: for where no law is, there is no transgression. 16) Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

Galatians 3:26 For ye are all the children of God by faith in Christ Jesus. 27) For as many of you as have been baptized into Christ have put on Christ. 28) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29) And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.