

CAST AWAY

In this message we will study through Romans chapters 9-11 about how Israel was set aside (actually 'cast away') during the dispensation of grace.

- Israel has **fallen**.
- Israel has **diminished**.
- Israel will have a **fulness** in the future.

About Israel Paul wrote:

Rom 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**?

- Israel is **blinded** now for a time

UNTIL • The Gentiles come to a **fulness** in the future:

Rom 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.

God's secret knowledge was revealed to the disciples (the believers),
but it was kept hidden from the multitudes (the unbelievers):

Mark 4:11 And he said unto them, **Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:**

Israel witnessed Jesus' supernatural works yet they did not believe on Him:

John 12:37-40 But though he had done so many miracles before them, yet they believed not on him: **(Israel's blindness was described in Isa 53):**

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,
(This time John quoted from Isa 6:9,10):

40 **He hath blinded their eyes**, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

When we read the verse following John's quote of Isa 6:9,10

Isaiah asked the Lord about the length of time that Israel would be blinded.

God's response was "Until the desolation":

Isa 6:11,12 Then said I, Lord, **how long?**

And he answered, **Until** the cities be **wasted without inhabitant**,
and the houses without man, and the land be **utterly desolate**,
12 And the LORD have removed men far away,
and there be **a great forsaking** in the midst of the land.

The desolation of Jerusalem was prophesied for the sins of Israel:

Jer 9:11 And **I will make Jerusalem heaps**, and a den of dragons;
and I will make the cities of Judah **desolate, without an inhabitant.**

Jesus prophesied the desolation of Jerusalem will not be relieved

.... until Israel calls out for God to save them:

Matt 23:37-39 O Jerusalem, Jerusalem, thou that killest the prophets,
and stonest them which are sent unto thee, how often would I have gathered
thy children together, even as a hen gathereth her chickens under her
wings, **and ye would not!**

38 Behold, your house is left unto you **desolate.**

39 For I say unto you, **Ye shall not see me henceforth, till ye shall
say, Blessed is he that cometh in the name of the Lord.**

Jesus described the time to His disciples while Israel is scattered

and **Jerusalem will be crushed by the Gentiles:**

Luke 21:24 And they shall fall by the edge of the sword, and shall be led
away captive into all nations: and **Jerusalem shall be trodden down of
the Gentiles, until the times of the Gentiles be fulfilled.**

The Gentiles will trample Jerusalem during the last 1/2 of

Daniel's 70th week after which time is the conclusion of Gentile
dominance and the restoration and rising of Israel:

Rev 11:1,2 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But **the court which is without the temple** leave out, and measure it not; **for it is given unto the Gentiles:**

and the holy city shall they tread under foot forty and two months.

But through years of desolation and Israel's blindness

God has preserved a 'little flock' of believers:

Isa 1:7-9 Your country is **desolate**, your cities are **burned with fire**: your land, **strangers devour it** in your presence, and it is **desolate**, as **overthrown by strangers**.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 **Except the LORD of hosts had left unto us a very small remnant**, we should have been as Sodom, and we should have been like unto Gomorrah.

Paul also quoted Isa 10:22, when he testified of this remnant:

Rom 9:27-29 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**:

28 For **he will finish the work**, and **cut it short** in righteousness: because **a short work** will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of Sabaoth had **left us a seed**, we had been as Sodoma, and been made like unto Gomorrha.

God will deal with Israel in Daniel's 70th week a time of 7 years:

Dan 9:24 Seventy weeks are determined upon thy people and **upon thy holy city, to finish the transgression**, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

In the last 1/2 of the 7 years will be great tribulation, but it will be cut short:

Matt 24:21,22 For **then shall be great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those **days should be shortened**, there should no flesh be saved: but for **the elect's sake those days shall be shortened**.

Isaiah explained the remnant of Israel calling out to God to save them
out of the determined time of 'consumption' (or 'destruction')

and bring in righteousness:

Isa 10:20-25 And it shall come to pass in that day, that
the remnant of Israel, and such as are escaped of the house of Jacob,
shall no more again stay upon him that smote them;

but shall stay upon the LORD, the Holy One of Israel, in truth.

21 **The remnant shall return, even the remnant of Jacob,
unto the mighty God.**

22 For though thy people Israel be as the sand of the sea,

yet a remnant of them shall return:

the consumption decreed shall overflow with righteousness.

23 For the Lord GOD of hosts shall **make a consumption,
even determined**, in the midst of all the land.

24 Therefore thus saith the Lord GOD of hosts,

O my people that dwellest in Zion, be not afraid of the Assyrian:

he shall smite thee with a rod, and shall lift up his staff against thee,
after the manner of Egypt.

25 **For yet a very little while, and the indignation shall cease**, and
mine anger in their destruction.

But before the end comes.... before the destruction before the return ...

Paul wrote to the saints at Rome about **"in the meantime"**

the time **during this present dispensation of grace.**

God did **not cast away** the entire nation of His people:

Rom 11:1-4 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.

God reserved a remnant who sought Him ... by grace through faith:

Rom 11:5,6 Even so then at this present time also there is a remnant according to the election of grace.

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.

God cast away the ones who sought Him by works:

Rom 11:7,8 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.

Paul quoted David in Psa 69:22-25 about Israel's blindness:

Rom 11:9,10 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.

Then Paul described :

- Israel's fall
- God's 'mystery - grace-response' to their fall --
sending salvation to the Gentiles
- God's "intention" -- to provoke Israel to jealousy:

Rom 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.

Paul quoted the same phrase (about provoking Israel to jealousy) earlier:

Rom 10:19 But I say, Did not Israel know? First Moses saith, I will provoke you (Israel) to jealousy by them that are no people, and by a foolish nation I will anger you (Israel).

Here is where Moses prophesied to Israel, about the provoking to jealousy:

Deut 32:20,21 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation,
children in whom is no faith.

21 They have moved me to jealousy with that which is not God;
 they have provoked me to anger with their vanities;
 and I will move them to jealousy **with those which are not a people;**
 I will provoke them to anger **with a foolish nation.**

** Some say that God is talking about the "little flock" of Israel --*

as if the remnant is a foolish nation which are not a people.

But it does not make sense to me that God would have been
 telling Israel that He would provoke Israel to jealousy with Israel.

Go back to Rom 10:19 again for context, where Paul also quotes Isa 65:

Rom 10:19-21 But I say, Did not Israel know? First Moses saith,
I will provoke you to jealousy by **them that are no people,**
 and **by a foolish nation** I will anger you.

20 But Esaias is very bold, and saith,
 I was found of **them that sought me not;**
 I was made manifest unto **them that asked not after me.**

The next phrase "But to Israel" indicates a change of who he was talking about:

21 **But to Israel** he saith, All day long I have stretched forth my hands
 unto a disobedient and gainsaying people.

Israel did ask of God and seek Him but they didn't do it God's way:
 Here is Paul's quote of Isaiah:

Isa 65:1,2 I am sought of **them that asked not for me;**
 I am found of **them that sought me not:** I said, Behold me,
 behold me, unto **a nation that was not called by my name.**

2 I have spread out my hands all the day unto a rebellious people, which
 walketh in a way that was not good, after their own thoughts;

** If the "little flock" was that foolish nation then that would make the believing remnant be the ones who were not called by God's name. But I understand that Israel was the only nation that was called by God's name:*

2 Chron 7:14 If **my people, which are called by my name**, shall humble themselves, and pray, and **seek my face**, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. (also reference Deut 28:10 and Dan 9:19)

Israel was the nation that was instructed by God to seek God:

1 Chron 16:11 Seek the LORD and his strength, seek his face continually.

Israel was seeking God but it was by works not by faith:

Rom 9:30-33 What shall we say then?

That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But **Israel, which followed after the law of righteousness**, hath not attained to the law of righteousness.

32 Wherefore?

Because they **sought** it not by faith, but as it were by the works of the law.

For **they stumbled** at that **stumblingstone**;

33 As it is written, Behold, I lay in Sion a **stumblingstone** and rock of offence: and **whosoever believeth on him** shall not be ashamed.

Now the Gentiles have a 'personal' apostle

and through Paul's ministry to them

he tried to incite Israel to jealousy:

Rom 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?

While Israel is **cast away** God is offering salvation to the entire world:

2 Cor 5:18-20 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us **the ministry of reconciliation**;
 19 To wit, that God was in Christ, **reconciling the world** unto himself, not imputing their trespasses unto them; and hath committed unto us the word of **reconciliation**.
 20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye **reconciled** to God.

I realize that people disagree over 'who' is in this next section of Rom 11, but I think we should **determine the identities with verses**, rather than using pre-conceived ideas or someone else's opinion with no verses:

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

Since Paul wrote the verse, we'll look to Paul for the identities:

Jesus Christ, in His resurrection, is called the **firstfruits** of all dead believers, which to me, seems to generally link **firstfruit** to resurrection:

1 Cor 15:20 But now is **Christ** risen from the dead, and **become the firstfruits** of them that slept.

The same Greek word used in Rom 11:16 (firstfruit, as singular) is also used in the following 2 verses (firstfruits, in the plural).

Again, Christ is the firstfruit:

1 Cor 15:23 But every man in his own order: **Christ the firstfruits**; afterward they that are Christ's at his coming.

Go back to Rom 11, the **lump** seems to me to be **believers**:

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

Again, we will let **PAUL** be the one to define who the lump is.

Initially, the **lump** appeared to be a **lump of CLAY** as Israel was:

Rom 9:20-23 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the potter power over **the clay**, of the same **lump**
 • to make one vessel unto honour,
 • and another unto dishonour?

22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

23 And that he might make known **the riches of his glory**
 on the vessels of mercy, which he had afore prepared unto glory,

Notice the next verse indicates the **lump** extends to include the Gentiles:

Rom 9:24 **Even us, whom he hath called, not of the Jews only, but also of the Gentiles?**

Israel was the **lump** of clay:

Isa 64:8 But now, O LORD, thou art our father; **we are the clay**, and thou our potter; and we all are the work of thy hand.

Jer 18:6 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**.

But in Paul's ministry, believing Gentiles were classified in the lump also:

1 Cor 5:6,7 Your glorying is not good. Know ye not that a little leaven leaveneth **the whole lump**?

7 Purge out therefore the old leaven, that **ye** may be **a new lump**, as **ye** are unleavened. For even Christ our passover is sacrificed for **us**:

Next, we'll identify the **root** according to Paul.

I believe the **root** is Christ:

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

Jesus is called the **root** of Jesse (David's father) in Isa 11:10 and

Rom 15:12 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.

Isaiah prophesied of Christ as a **root**:

Isa 53:2 For he shall grow up before him as a tender plant,
 and **as a root** out of a dry ground: he hath no form nor comeliness;
 and when we shall see him, there is no beauty that we should desire him.

Jesus is called the **root** of David in Rev 5:5 and Rev 22:16.

For the 4th identity, the context easily assumes who the branches are:

Rom 11:16,17 For if • the firstfruit be holy,
 and if • the lump is also holy:
 • the root be holy,
 • so are **the branches**.

17 And if **some of the branches be broken off**,
 and thou, being a wild olive tree, wert graffed in among them,
 and with them partakest of the root and fatness of the olive tree;

I think the **branches** are Israel

the unbelievers of them were **cast away**:

John 15:4-6 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

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.

6 If a man abide not in me, he is **cast forth as a branch**, and is withered; and men gather them, and cast them into the fire, and they are burned.

Another reason for the way I understand Rom 11:16,

is the sentence structure where the "if" repeats:

Rom 11:16	For if	• the firstfruit be holy, (Christ)	• the lump is also holy: (1st Israel, then the Gentiles also)
	and if	• the root be holy, (Christ)	• so are the branches . (1st Israel, the natural then the wild Gentiles also)

This understanding matches with Peter's analogy:

1 Pet 1:16 Because it is written, **Be ye holy; for I am holy.**

Peter was quoting from the Old Testament in both Lev 11:44,45 and:

Lev 19:1,2 And the LORD spake unto Moses, saying,
2 Speak unto all the congregation of the children of Israel, and say unto them, **Ye shall be holy: for I the LORD your God am holy.**

Paul also testified that believers are to be God's holy temple:

1 Cor 3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is **holy, which temple ye are.**

Paul was addressing the Gentiles in this section of Romans 11:

Rom 11:13 For I speak to you Gentiles,
inasmuch as I am the apostle of the Gentiles, I magnify mine office:

The **wild olive tree**, I understand to be the Gentiles, indicated by '**thou**':

Rom 11:17 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;

Gentiles were merged **among** believing Israel:

Acts 26:17,18 Delivering thee from the people, and from **the Gentiles, unto whom now I send thee,**

18 To open **their** eyes, and to turn **them** from darkness to light, and from the power of Satan unto God, that **they** may receive forgiveness of sins, and inheritance **among them which are sanctified** by faith that is in me.

Gentiles are made **partakers** of what Israel had:

Rom 15:27 It hath pleased them verily; and their debtors they are. For if **the Gentiles have been made partakers of their spiritual things,** their duty is also to minister unto them in carnal things.

Because of the one faith (Eph 4:4), Gentiles enjoy Abraham's blessings too:

Gal 3:9 So then they which be of faith are blessed with faithful Abraham.

God entrusted Paul with **the mystery of Christ**

that the Gentiles would be **partakers WITH Israel** on the same level

.... in the same group being **partakers IN Christ:**

Eph 3:4-6 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:

The believers of Israel were already saints

God made the believing Gentiles FIT to be **partakers** with them:

Col 1:12 Giving thanks unto the Father, which hath **made us meet to be partakers of the inheritance of the saints** in light:

God gave 'fair warning' to the Gentiles that if they don't stand by faith -- God will cut them off -- just like He did Israel, the natural branches:

Rom 11:18-21 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**.

Paul addressed 2 Corinthians not only to the church at Corinth but also to all the saints who **WERE THEN standing by faith**:

2 Cor 1:24 Not for that we have dominion over your faith, but are helpers of your joy: for **by faith ye stand**.

Next in Rom 11 is another warning of 'the Gentiles time' being up:

Rom 11:22 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**.

There will come a time in the last days according to Paul that people will cease to stand by faith:

1 Tim 4:1 Now the Spirit speaketh expressly, that **in the latter times some shall depart from the faith**, giving heed to seducing spirits, and doctrines of devils;

1 Tim 5:12 Having damnation, because they have **cast off their first faith**.

Also to the angel of the church as Ephesus, John wrote:

Rev 2:4 Nevertheless I have somewhat against thee, because **thou hast left thy first love**.

After the times of the Gentiles closes, God will re-institute Israel:

Rom 11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

When they are brought back in that will be Israel's fulness:

Rom 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**?

That will be the time of Israel's receiving:

Rom 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?

After the fulness of the Gentiles comes in

Jesus will come back to rebuild Israel:

Acts 15:14-17 Simeon hath declared how **God** at the first **did visit the Gentiles, to take out of them a people for his name.**

15 And **to this agree the words of the prophets;** as it is written,

16 **After this I will return,**

and will build again the tabernacle of David, which is fallen down;
and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and **all the Gentiles, upon whom my name is called,** saith the Lord, who doeth all these things.

God took Gentiles out of the wild olive tree

and merged them into the **good olive tree**

which seems to be **believing Israel**

but which now **includes believing Gentiles:**

Rom 11:24 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?**

The **olive tree** is God's family in God's house.

Psa 52:8 But I am like a **green olive tree** in the house of God:
I trust in the mercy of God for ever and ever.

Paul wrote so the brethren would be well informed of this information.

When the times of the Gentiles are fully come in

God will save Israel by His Son coming to their rescue.

Notice the order of events recorded in the verses:

- Israel is blinded for a while
- Until the Gentiles get in
- Then Israel will be received:

Rom 11:25-27 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.

26 **And so** all Israel shall be saved:
as it is written, **There shall come out of Zion the Deliverer**,
and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them,
when I shall take away their sins.

When will God take away Israel's sins?

- When the Deliverer comes out of Zion
- When Jesus Christ returns to earth
- When God's kingdom restores all things:

Acts 3:19-21 Repent ye therefore, and be converted,
that **your sins may be blotted out**,
when the times of refreshing shall come
from the presence of the Lord;

20 And **he shall send Jesus Christ**, which before was preached unto you:
21 Whom the heaven must receive
until the times of restitution of all things,
which God hath spoken by the mouth of all his holy prophets since
the world began.

When the 7th angel shouts and blows his trumpet

in those days the mystery of God will be finished:

Rev 10:7 But in the days of the voice of the seventh angel,
when he shall begin to sound,
the mystery of God should be finished,
as he hath declared to his servants the prophets.

God wants us to have complete confidence of that:

Col 2:2 That their hearts might be comforted,
being knit together in love,
and unto all riches of **the full assurance of understanding,**
to the acknowledgement
of the mystery of God,
and of the Father,
and of Christ;

We know 'the end of the book.'

Let's rejoice together in that knowledge!

This is David Dowell, saying, "Think about it!"

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