



So far in Romans we have been carried all the way from bondage and condemnation of chapters 1, 2, and 3 to the wonderful freedom from sin's penalty and justification and eternal union with Christ of chapter 8; Paul now turns to consider another phase of things altogether.

Paul knew that many of his readers would be religious, godly Jews who had accepted Christ as their Messiah and their Savior, but who were in a time of great confusion and puzzlement as they saw their own nation hardened into opposition against the gospel and Gentile sinners turning to the Lord.

They were aware that the prophets predicted a great work of God among the Gentiles, but they had always thought of this as following the full restoration and blessing of Israel, and as flowing from it.

In all of Paul's 13 epistles there is a pattern.

First there is the doctrinal section.

Second there is the responsibility section based on the doctrine in the first section.

Eph 3:21 – 4:1.

Phil 2:11 – 2:12.

Col 2:5 – 2:6

All the epistles are set up this way except for Romans.

Usually it's the doctrine, then the duty, in all Paul's epistles.

Except in Romans.

Here it is doctrine Chapter 1-8, then discussion of Israel Chapter 9-11, and then duty of the saved Chapter 12-16.

33-34 Are in question-form, as in several critical translations:

33 “Who shall lay anything to the charge of God’s elect? Shall God, who justifies?

34 Who shall condemn? Shall Christ who died, yea, rather, who is risen again, who is even at the right hand of God, who also maketh intercession for us?”

Is there an answer to these challenges?

There is no answer possible.

Every voice is silent.

Every accusation is quieted.

Our standing in Christ is complete and our justification unchangeable.

Read from 8:38-39 to chapter 12:1 and cut out Ch's. 9, 10, and 11, did you miss anything?

38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,

39 nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

12:1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.

IN ROMANS NINE, TEN, and ELEVEN,

Paul turns aside from that glorious exposition of Grace, in the first eight chapters, to the explanation of God's present dealing with Israel.

God had committed Himself to bless this nation; and now it is, a nation set aside, while Paul's unique message goes out to all nations without distinction between Jew and Gentile!

The focal point changes in Chapters 9-11 to Jews and Israel away from the church

INTRODUCTION TO ROMANS 9, 10, & 11

(Merryman)

Background Contextually

Chapters 9, 10, and 11 form a distinct section of Romans.

First, let's remind ourselves of the THEME of Romans itself and its development in the book

THEME of ROMANS: THE RIGHTEOUSNESS OF GOD

Chapters 1- 3:20 THE PROBLEM: NOBODY HAS IT!

Chapters 3:21- 5:21 THE ANSWER: HOW TO GET IT!

Chapters 6-8 THE RESULTS: FOR THOSE WHO GET IT!

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| Chapters 9-11 | <u>THE ISSUE:</u> | GOD'S PROMISES TO ISRAEL AS THEY RELATE TO HIS RIGHTEOUSNESS |
| Chapters 12-16 | <u>THE APPLICATIONS:</u> | CHRISTIAN LIFE & SERVICE |

By the time Romans was written (ca. 57 AD), Gentile believers far outnumbered Jewish believers in the church.

Four Questions Jewish Christians had:

1. How were the Jewish Christians to reconcile the fate of God's chosen nation Israel in view of what was happening?
2. What of God's integrity in view of the promises that He made to Abraham his descendants?
3. If Israel is jettisoned, then the righteousness of God is imperiled.
4. Could God have lied to Abraham?



Therefore, in Chapters 9, 10, and 11, Paul focuses on the righteousness of God as it relates to His dealings in the present with His ancient people

Note Paul 's (3) questions in the context that illustrate the issue with Israel:

Question #1.

Romans 9:14 (NASB) ¹⁴ *What shall we say then? There is no injustice with God, is there? May it never be!*

Is there unrighteousness with God due to His sovereign choices?

me genoito = Various English translations illustrate the problem of an accurate understanding of this Greek expression.

Answer: KJV - *God forbid,,*

NIV- Not at all!

ESV- By no means!

NASV- May it never be!

Question #2.

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.

Has God abandoned [permanently] His people [Israelites]?

Answer: God forbid, Better: It could never be, may it never be; i.e., *IMPOSSIBLE*.

Question #3.

Romans 11:11 (NASB) 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.

Has Israel stumbled that they should fall [without remedy]?

Answer: God forbid, KJV Better: It could never be, Impossible.

Conclusion:

- ❑ Paul in Romans 9, 10, and 11 is clarifying issues relative to Israel during the dispensation of the church.
- ❑ **Israel** is referred to by name **12** times in these 3 chapters.
- ❑ **Gentiles**, **7** times.
- ❑ **The church, 0 times.**

God's focus in this portion of Scripture is His dealings with Israel and the Gentiles, **not the church.**

The church, the body of Christ, is nowhere to be found in Romans 9,10, and 11. Jews and Gentiles in general are the focus.

ROMANS 9 - OUTLINE & THOUGHT-FLOW

Chapter 9 gives us God's past dealings with Israel in electing grace

9:1-3; Paul's intense love for Israelites (Jews)

9:4-5; 8 unique blessings in grace of Old Testament Jews

9:6-13; Sovereign election: **Of whom? To what?**

2 major facts regarding God's choice of Israel:

- 1) **v. 6:** Physical birth did not make one a true Israelite. Physical descent from Abraham did not bring with it spiritual descent.
- 2) **v. 7:** True Israelites descend from promise (grace), not from natural birth.

Chapter 9 gives us God's past dealings with Israel in electing grace;

v. 8-13: An explanation of v. 6-7

-v.8-9 Sarah has Isaac via grace-promise, not via works/merit.

-v.10-13 The election of Jacob's seed as the national lineage through whom Messiah would come was by sovereign elective grace, not works/merit.

9:14-24 God's sovereign choices challenged and defended in this regard

9:25-29 God's sovereign choices were predicted

9:30-33 The amazing conclusion:



Why Israelites do not attain to righteousness, but Gentiles do!

ROMANS 10- OUTLINE & THOUGHT-FLOW

10:1-13 Paul explains the only way of salvation for anyone at any time.

10:1-5 Israel's Problem: They sought salvation/righteousness through the wrong means.

10:6-13 God's Solution to Israel's Problem: Salvation/Righteousness **IS NOT** Based Upon Commands that Cannot be Fulfilled. It is accessible to everyone.

10:14-17 Universal Outreach of The Grace/Faith System of Salvation Righteousness.

10:14-17 Four Practical Questions Regarding the Details of Salvation Righteousness.

10:18-21 Logical Issues Raised By 10:14-17: Israel's Scriptures predicted this entire scenario.

ROMANS 11 - OUTLINE & THOUGHT-FLOW

11: 1-12 Israel Is Hardened Nationally, But Only Temporarily

11:1 A Major Issue Raised and Answered: God has not permanently cast away Israelites

11:1c-5 Three Examples (Paul, Elijah & 7,000, and a remnant of Jews in Paul's day) that Prove that God Has Not Cast Away Israelites (as Individuals)

11:6 "The Election of Grace" Defined

11:7-10 National Israel is Judicially Hardened

11:11-12 National Israel's Judicial Hardness is Temporary

ROMANS 11

11:13-25 Advice to Gentle Believers re. Israel and God's Sovereign Plan

11:13-21 Warning to Gentiles About Destructive Pride

11:22-25 Application of the Principle of the Rejection of Israel

11:26-36 ALL ISRAEL SHALL BE SAVED! PAUL'S ECSTATIC RESPONSE

11:26-32 The Climaxing Fact: All Israel Shall be Saved

11:33-36 Paul's Praise of the Wisdom, Independence, and sovereignty of God

What was the reason for the choice of Israel in God's plan?

Deuteronomy 7:6-8

The place of Israel in God's plan.

⁶ "For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.

⁷ "The LORD did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples,

⁸ but because the LORD loved you and kept the oath which He swore to your forefathers, the LORD brought you out by a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt.

The reason for the choice of Israel was because God loved them.

1. The people of God

A holy people. (in Hebrew holy means to cut off or separate)

These people were different in everything; dress, eating, *clothing.*

Deuteronomy 14:1-8 (NASB ¹ *"You are the sons of the LORD your God; you shall not cut yourselves nor shave your forehead for the sake of the dead.* ² *"For you are a holy people to the LORD your God, and* ³ *"You shall not eat any detestable thing.*

2. The choice of God. God's discrimination.

- a. Positive, I have chosen you to be
- b. Out of all the other nations

3. The grace of God

- a. The basis of the choice, negative, chosen not because of size.
- b. The basis of the choice, positive, God's love, the choice is rooted in God's character.

4. People who are treasured. Treasure, valued property, or to be prized highly.

*Ex 19:5b... then ye shall be a **peculiar treasure** unto me above all people: for all the earth is mine:*

Deuteronomy 26:18 (NASB)

¹⁸ *"The LORD has today declared you to be His people, **a treasured possession.***

5. Special, unlike any other.

Amos 3:2 (KJV) You only have I known of all the families of the earth: therefore, I will punish you for all your iniquities.

What right does God have to choose Israel? On the basis of Himself.

Ch 9 stresses that He chooses **not** based upon human rules.

Psalm 147:19 (NASB) *¹⁹ He declares His words to Jacob, His statutes and His ordinances to Israel.*

There is nothing in the Word that shows that any other people outside of Israel that God ever revealed things to.

- a. Positive: Only Israel possessed the Word of God.
- b. Negative: No other nation did.
- c. Declares. 363 times in the OT. Revelation of anything previously unknown or unknowable

Revelation is the act of God in making known what man did not and could not know.

- ❑ Election of God is unique to Israel.
- ❑ God rarely if ever blesses anyone directly. Most of the time we are blessed through someone else.
- ❑ God’s election of Israel as His chosen nation, it is absolute and eternal.

And who is Christ as to the flesh—who is over all God blessed unto the ages! Amen. ---This is an astonishing honor to Israel—infinately outranking all others: our Lord, “*the Mighty God*” ([Isa. 9:6](#)), is, “*according to the flesh,*” an Israelite!

For God to do all this, and then publicly set this nation aside, and send a Paul to all nations without distinction of Jew or Gentile, preaching salvation apart from the Law, and by simple faith, instead of by “the Jews’ religion”; promising blessings, and that even heavenly blessings, inconceivably beyond those promised to Israel, —**this was an astounding thing!**

The main object of 9-11 is to reconcile the indiscriminate call of Gentiles and Jews with the special promises made to Israel.

- In this task he stops the fleshly self-importance of those who rested on nothing but a line of natural descent from Abraham
- He proves that special promise has from the first been the principle of God
- He points to sovereign mercy as the only hope for a people such as even Israel had shown themselves to be
- He annihilates the poor, selfish and proud reasoning which assaults the rights and righteousness of God, when the fact is that man is utterly unrighteous before Him
- He demonstrates that according to the Jewish prophets Israel would be rejected, Gentiles called, and only a remnant of the ancient people saved

- He shows that their rejection was due to their failure in meeting the law (principle) of righteousness which they had deliberately chosen instead of the righteousness which grace gives by faith, while the Gentiles received it gladly; Christ being the grand test for both.
- He insists that this did not hold back his love for Israel that they might be saved, but salvation could only be by accepting Christ the end of the law for righteousness to the believer:
 - According to the secret of grace intimated in [Deuteronomy 30](#)
 - Supported and carried out by [Isaiah 28:16](#) and [Joel 2:32](#),
 - Which lastly opens the door of faith to more than Israel, even to those who, if they had not the law, might hear the glad tidings of good things ([Isaiah 52](#)), which God sends out.
- He points out that the very unbelief of this on the part of the Jews fulfils [Isaiah 53](#);

The Psalms show the wide-spread universal message of God, and that, while the law warned them of God's provoking them to jealousy by a no-people, the prophet -

(Psalm 19:1-2 (NASB) The heavens are telling of the glory of God; And their expanse is declaring the work of His hands.² Day to day pours forth speech, And night to night reveals knowledge)-

Isaiah 65:1 (NASB) is bolder still and explicitly announces God was found by those who sought Him not (Gentiles), while Israel are condemned as a disobedient and contradicting people.

"I permitted Myself to be sought by those who did not ask for Me; I permitted Myself to be found by those who did not seek Me. I said, 'Here am I, here am I,' To a nation which did not call on My name.)-

The trouble with us Gentiles is, that we have become accustomed to it, we take grace for granted.

- God's plans and ways with Israel do not concern most Christians.
- **There is no more striking example of the deadly and deadening self-confidence into which human beings so quickly drift when they find themselves objects of Divine goodness:**
- *“Man that is in honor, and understands not, is like the beasts that perish” (Ps. 49:20).*

- Just look at Christendom to see the evidence of this historic delusion. Observe the **“state, government” churches, the great cathedrals, the vested choirs and magnificent music; and the “church calendars” with their man-invented feast days, “holy” days, “Christmas-tides,” “Lenten” periods,” “Easter” services, - all that goes to make up the so called “Christian religion”!**
- **And the big talk of the Gentiles about Israel as God's “ancient people” but God has never had and never will have any people, any elect nation, but earthly Israel!**