

Romans 9-11

A. Introduction

1. The theme of Romans: The revelation of God's righteousness (Romans 1:17; 2:5; 3:21-22,25-26; 5:17-21; 6:12-13; 8:10).
2. The transition from Romans 8 to 9 – God's faithfulness to his promises (Romans 8:1,38-39 – No Condemnation, No Separation).
3. The theological problem of Romans 9-11
 - a. After the progression of the Gospel that was laid out in Acts 1:8 had been achieved (...you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the end of the earth), the Church consisted of mainly Gentile believers (Romans 1:13; 11:13).
 - b. National Israel had rejected their Messiah (Romans 9:1-5; 10:1-3).
 - c. The character of God and his promises were in question (Romans 3:1-6; 9:14).
 - d. When we see Paul's emphasis of God's plan for corporate, national Israel and the Old Testament context for his argument, Romans 9-11 ought to become clear.
4. Romans 9-11 reveals God's righteousness by explaining how he will keep his promises to the nation of Israel despite its present state of rejection/unbelief.
 - a. Romans 9 – Israel's election according to God's purpose (Romans 9:11-12).
 - b. Romans 10 – Israel's rejection of their Messiah (Romans 10:3,9-10,21).
 - c. Romans 11 – Israel's restoration at his return (Romans 11:25-27).
5. Israel's rejection of God is not God's rejection of Israel
 - a. Israel's present failure is not a failure of the promises of God. God will still fulfill all his promises to national Israel.
 - b. Israel's present rejection is partial. God has a present remnant of believing Jews.
 - c. Israel's present rejection is temporary. All God's promises to the nation will still be fulfilled.
6. The emphasis of Romans 9-11: God's plan for corporate, national Israel.
 - a. In Romans 1-8, Paul uses the ethnic identifications Jews (9x) and Greeks or Gentiles (10x).
 - b. In Romans 9-11, he switches to the broader, national identification Israel/Israelite (14x).
7. The old testament context.
 - a. When we see Paul's emphasis of God's plan for corporate, national Israel and the Old Testament context for his argument, Romans 9-11 ought to become clear.
 - b. Israel's national Identification and blessings review the promises God has given to them in which the Old Testament context reveals what remains to be fulfilled (Romans 9:1-5 cf. Genesis 12:1-3; 15:18-21; Exodus 19:5-6; 24:3-8; Deuteronomy 10:15; 29-30; 32:8-9; 2nd Samuel 7:8-16; Jeremiah 30:1-7; 31:27-37).
 - c. Abraham, Sarah, Isaac, and Rebecca are used to identify the source of nations and the election of the offspring of Isaac and Jacob in the nation of Israel (Romans 9:6-12 cf. Genesis 18:10-14; 21:12; 25:23).
 - d. Jacob and Esau are used to represent the nations of Israel and Edom (Romans 9:13 cf. Malachi 1:1-5).
 - e. Moses and Pharaoh are contrasted to illustrate God's choice of Mercy on the Church but hardening on the nation of Israel (Romans 9:14-25 cf. Exodus 9:16; 33:19).

- f. Hosea is quoted to identify the Old Testament expectation of the hardening of Israel that will lead to her restoration (Romans 9:25-26 cf. Hosea 1:10; 2:23).
 - g. Isaiah predicted the salvation of the remnant of Israel from the stumbling and total destruction of the rest (Romans 9:27-33 cf. Isaiah 1:9; 8:14; 10:22-23; 28:16).
 - h. The nearness of the message of faith that will bring righteousness and national salvation uses many Old Testament passages, but focuses on the in your mouth /in your heart message in Deuteronomy 30 (Romans 10 cf. Leviticus 18:5; Deuteronomy 30:11-20; 32:21; Psalm 19:4; Isaiah 28:16; 52:7; 53:1; 65:1-2; Joel 2:32).
 - i. Elijah is used as an illustration of the present remnant chosen according to grace (Romans 11:1-6 cf. 1st Kings 19:1-18).
 - j. The elect found their Messiah, but the rest were hardened according to the scriptures (Romans 11:7-12 cf. Deuteronomy 29:2-5; Psalm 69:22-23; Isaiah 29:9-14).
 - k. The present stewardship must be completed before all Israel will be saved Romans 11:13-36 cf. Isaiah 40:13-14; 59:1-21; Jeremiah 31:31-34).
8. The Answer to the theological problem of Romans 9–11.
- a. God is righteous in fulfilling his promises of judgment upon unbelieving Israel (Romans 9:22).
 - b. God is righteous in the assurance of his promise to restore national Israel (Romans 9:25-26).
 - c. God is righteous in preserving a remnant (Romans 11:5-6), just as he has always done.
 - d. God is righteous in continuing to hold out his hands in mercy to individual believing Jews (Romans 10:12,21).
- B. Romans 9 – Israel’s election according to God’s purpose.
1. God’s promises to the nation Israel (Romans 9:1-5).
 - a. Israel’s national Identification and blessings review the promises God has given to them in which the Old Testament context reveals what remains to be fulfilled.
 - b. Paul’s Christ-like and Moses-like desire for the salvation of Israel. During the golden calf incident in Exodus, Moses is willing to be cursed and cut off for the sake of Israel (Exodus 32:32).
 - c. Israel has a unique relationship with God (Romans 3:1-2; Deuteronomy 10:15; 32:8-9).
 - d. The LORD made everlasting, unconditional covenants with Israel (Genesis 12:1-3; 15:18-21; 2nd Samuel 7:8-16).
 - e. The LORD also made additional, conditional covenants for their walk before Him in the promised land (Exodus 19:5-6; 24:3-8; Deuteronomy 29:1,9).
 - f. Moses foresees devastating divine discipline upon the nation and the land, but also a promised restoration that looks far into the future where the LORD will establish a new covenant with Israel following the time of Jacob’s trouble and the regathering of Israel (Deuteronomy 30:1-6; Jeremiah 30:3-7; 31:27-37).
 - g. Romans 9:1-5 reveals God’s righteousness by reminding readers that God foresaw their rejection/unbelief and will keep his promises to the nation of Israel despite its present state of rejection/unbelief as he brings them through divine discipline and judgment leading to resipiscence and faith.
 2. God’s purpose according to election (Romans 9:6-13).
 - a. All of God’s promises and prophecies concerning Israel have not yet been fulfilled. That does not mean they won’t be fulfilled.

- b. The nation of Israel rejected their Messiah at His first coming, but that doesn't nullify the promises given. A failure to accept the word of God is not the failure of the word of God (Romans 9:6 cf. Romans 3:3-4; Hebrews 4:2; 1st Thessalonians 2:13).
 - c. What is the word of God?
 - To Abraham: Your offspring will be traced through Isaac (Romans 9:6-8 cf. Genesis 21:12). Nations would come from Abraham, but Isaac's descendants would be the children of promise (Genesis 17:18-21; 25:1-6; Hebrews 11:17-19).
 - To Abraham: At this time I will come, and Sarah will have a son (Romans 9:9 cf. Genesis 18:10,14; 21:2).
 - To Rebekah: The older will serve the younger (Romans 9:10-12 cf. Genesis 25:23 cf. 2nd Samuel 8:14).
 - To Israel: I loved Jacob (Israel), but I hated Esau (Edom) (Romans 9:13 cf. Malachi 1:2-5).
 - d. What's the point? God chose Abraham out of all the nations, chose Isaac over Ishmael, and chose Jacob over Esau to serve his purpose. (note: nothing in these verses points toward any individual applications, but rather they demonstrate God's purpose and work to achieve it.)
 - e. Romans 9:6-13 reveals God's righteousness in his election of the offspring of Abraham, Isaac and Jacob (the nation of Israel), not due to any intrinsic worth in the called, but to serve his purpose.
3. God's Purpose is Just (Romans 9:14-33).
- a. The charge of injustice in God's purpose is addressed. Humanity has a very hard time listening patiently to all information before answering (Romans 9:14 cf. Proverbs 18:13). God's purpose is still in process (Romans 9:19-24), toward his purposed conclusion (Romans 9:25-26).
 - b. Moses and Pharaoh are contrasted to illustrate God's choice of Mercy on the Church but hardening on the nation of Israel (Romans 9:14-25 cf. Exodus 9:16; 33:19).
 - Moses and Pharaoh are individuals who represent nations.
 - Individuals within nations make free will choices. God uses those choices to accomplish his purposes. Pharaoh hardened his own heart (Exodus 8:15,32; 9:34), God hardened his heart (Exodus 4:21; 7:3; 9:12; 10:1,20,27; 11:10; 14:4,8), and his heart was hardened (Exodus 7:13,14,22; 8:19; 9:7,35).
 - Notice the contrast in verses 22 and 23. The objects of wrath are having been prepared for destruction (Perfect Passive Participle – a verb with no subject, only an object). But the objects of mercy "he prepared beforehand for glory." The objects of mercy freely chose the mercy he offered (John 1:12).
 - Who prepared the objects of wrath (Romans 9:22 cf. Romans 2:5)?
 - How is God's wrath revealed (Romans 1:18,24,26,28)?
 - Why does he still find fault? For who can resist his will (Romans 9:19-20)? Why did you make me if you knew I was going to be an idiot? It's this woman you gave to be with me (Genesis 3:12). He finds fault because, in the circumstances he places us, we freely embrace or reject him. It's not a question of us resisting his will, but of him not resisting our will.
 - The result was that 2000 years ago, the nation of Israel of that time became an object of wrath prepared for destruction so that mercy could come to the body of Christ. This body consisted of the believing remnant of Israel and gentiles (Romans 9:23-24).
 - c. Hosea is quoted to identify the Old Testament expectation of the hardening and divine discipline of Israel that will lead to her restoration (Romans 9:25-26 cf. Romans 11:25).

- Israel is under the Abrahamic Covenant and cannot be destroyed (Hosea 1:10a cf. Genesis 22:17).
 - In the same place they were rejected, they will be redeemed (Hosea 1:10b). Read Hosea 1-3
- d. Isaiah predicted the salvation of the remnant of Israel from the stumbling and destruction of the rest of their generation (Romans 9:27-33).
- Isaiah cries out: the LORD always preserves a remnant (Romans 9:27-28 cf. Isaiah 10:22-23).
 - Isaiah predicted: The LORD always preserves Israel from complete destruction (Romans 9:29 cf. Isaiah 1:9).
 - Faith becomes the key distinction for the obtainment of righteousness (Romans 9:30-33 cf. Human solutions vs. divine provisions – Isaiah 8:14; 28:16).
- C. Romans 10 – Israel’s rejection of their Messiah
1. Saved from what (Romans 10:1)?
 - a. Context clues us into Paul’s desire of Salvation for the nation of Israel (Romans 9:30-10:1). There is a distinction in the context (and doctrinally) between justification (righteousness) and salvation (Romans 10:10). Everyone who calls on the name of the LORD will be saved (Romans 10:13 cf. Joel 2:32). Israel’s rescue from national destruction at the end of the Tribulation first requires their justification.
 2. Righteousness (Romans 10:2-5).
 - a. Israel pursued the law of righteousness (Romans 9:31; 10:3 cf. 4:13).
 - b. Christ is the goal (end in CSB) of the Law. Law was a guardian (or tutor – Galatians 3:24-25) to lead to Christ. Law should lead anyone to grace who experiences failure to keep the law (Leviticus 18:5; James 2:10; 2nd Samuel 12:13-14; Psalm 51). Christ is also the fulfillment of the requirement of the law in us (Romans 8:3-4).
 3. Message of faith (Romans 10:6-13).
 - a. The nearness of the message of faith that will bring righteousness and national salvation focuses on the in your mouth /in your heart message in Deuteronomy 30:11-20. The message is not “go” but “believe.” It is a message of faith, not works.
 - b. The mouth speaks from the overflow of the heart Matthew 12:34-35; Luke 6:45).
 - c. Believe applies to all people in every dispensation. Believe and confess applies directly to Israel at the end of the time of Jacob’s trouble. Even then it is not a “two step salvation.” Rather, it is a one-step justification and a one-step salvation (Romans 10:10). They will be saved from national destruction when they call upon the name of the LORD (Romans 10:13; Joel 2:32) in whom they have believed (Romans 10:14).
- D. Romans 11 – Israel’s restoration at his return
- E. Application