

ROMANS 9-11 OUTLINE

The major issues of Romans 9-11

1. The issue of PREDESTINATION and ELECTION
2. The issue of THE TRUE ISRAEL
3. The issue of GOD'S FAITHFULNESS TO HIS WORD
4. The issue of the SALVATION OF ISRAEL

Romans 9 – God Chooses To Show Mercy To The Gentiles

Romans 9:1-5 – Paul's sorrow for Israel "according to the flesh"

Romans 9:6-29 – The questions of God's faithfulness and purposes

Echoes back to Romans 3:3 'does Israel's faithlessness nullify God's faithfulness?'

v. 6 'not as though God's Word has failed' – Has God failed to fulfill his promises to Israel?

No! Why? – Because not all are 'Israel' who descended from Israel (Jacob)

Not all those who are a part of Israel by FLESH are a part of Israel by FAITH

There is a *Natural* People and a *Spiritual* People of Israel

Romans 2:28-29 *For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. 29 But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.*

Philippians 3:3 NASB *for we are the true circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh,*

Galatians 3:29 *And if you are Christ's, then you are Abraham's offspring, heirs according to promise.*

Galatians 4:28 *Now you, brothers, like Isaac, are children of promise.*

v. 7-13 Two Examples:

1. Abraham – Isaac/Ishmael v. 7-9 (Gal. 4:21-31)

2. Rebekah – Jacob/Esau v. 10-13

v. 14 – Because God chose Isaac/Jacob as his people to fulfill his promises through and not Ishmael/Esau, is there injustice in God? No!

v. 15-18 God does what he does and uses who he uses to fulfill his purposes (v. 17). God can have mercy on the Gentiles if he wants! (v. 18)

Just as God used Pharaoh and his hard heart to free and deliver (save) Israel, God can use Israel's rejection and rebellion to free and deliver (save) the Gentiles.

God works through human rebellion to bring a more glorious work

v. 19-24 God uses Israel's rejection, and through judgment on them, he brings the Gentiles into his glory.

Israel became vessels of wrath because of their rejection of Christ (Matthew 23) v. 22

The faithful remnant of Israel and the Gentiles become the vessels of mercy with whom God will fulfill his promises to. V. 23-24

v. 25-26 This was God's plan all along. He even spoke it through his prophets.

v. 25-26 Hosea 2:23, 1:10

v. 27-28 Isaiah 10:22-23

v. 29 Isaiah 1:9

This was not a 'plan b', this was God's plan all along: to save the faithful remnant of Israel and to include the Gentiles as the people of God.

v. 30-32 The conclusion of the matter:

Israel rejected God and his righteousness by not coming to him through faith and insisting on earning righteousness through law keeping, which they failed at (stumbling over the stone laid in Zion). Therefore, through their rejection and subsequent judgment, the Gentiles, without the law, have attained the righteousness of God because of their faith and have been fully included in the covenant people and promises of God. This was all by God's purpose and plan from the beginning.

****And somewhere in here we somehow got Calvinism****

About Predestination

Did God predestine certain people to salvation, while others have no choice? Although "predestination" is both a biblical term and a biblical concept, it does not mean that God preselected some individuals to be saved and left others with no chance to believe.

The entire meaning of predestination is summed up in one verse -Romans 9:30. God predestined that the Gentiles, who did not chase after God or His righteousness, would be able to obtain that righteousness by faith. Paul is not speaking of God's selection of individuals. Instead, predestination is about God's controversial move to include the Gentiles in the Gospel invitation.

Yes, God used the example of individuals in Romans 9: Isaac/Ishmael and Jacob/Esau, but these individuals were representative of people groups. This has nothing to do with Heaven or Hell or lost versus saved people today. The takeaway is that God can do whatever He wants—and He did in choosing to extend salvation to the Gentiles, not just the Jews.

God hardening Pharaoh's heart was not about individual's salvation, but for God's the purpose of the salvation of a nation. Paul certainly doesn't interpret this as God hardening individuals' hearts all over the world so they cannot believe in the Gospel today.

And then there's that potter and clay analogy, where some vessels are for honorable use and others are for common use. Doesn't that mean God predestines some for Heaven and dooms others to Hell? No. From the context, it's clear that this analogy also refers to how God used Jewish disobedience to show his mercy to the Gentiles.

Another important point is God's predestination, choosing, and election is based upon his foreknowledge of who will choose him (Rom 8:29). Also, are chosen 'in Christ' (Eph. 1:4) hence all those who are in Christ are the elect.

ROMANS 10 – Hearing the Word of Faith

Romans 10 Intro: Continuing the theme from the end of chapter 9, Paul is still dealing with Israel's own responsibility for missing out on what God is now doing (with Gentiles now 'in' and much of Israel now 'out').

Romans 10:1-4 Much as Paul begins chapter 9 with a lament over ethnic Israel's missing out on God's plan, he begins chapter 10 with his great desire for Israel, and that is that they may be saved.

He says they have a 'zeal' of God but not a knowledge of how to obtain God's righteousness. They were not submitting to Christ by faith but trying to establish their own righteousness through law-keeping.

v. 5-13 Paul quotes Leviticus 18:5 and Deuteronomy 30:11-14

Paul is using the Old Testament Scriptures to preach Christ since the Old Testament anticipated the fulfillment through Messiah.

Notice Paul omits 'obeying' the commandments (Deut. 30:12,13,14) in Romans and also replaces 'obeying' the commandments (Deut. 30:15-16) with faith and confessing of Jesus (Rom. 10:9-10).

v. 12 Paul reiterates that this promise of faith is for both Jew and Gentile and there is no distinction.

v. 14-17 Hence arises the necessity of proclaiming the Gospel world-wide

v.18-21 Paul anticipates arguments for Israel's rejection of the Gospel: Have they not heard? Did they not understand? To which he says they have and they did.

ROMANS 11 – The Salvation of the Remnant

Romans 11 intro: This chapter takes up the very tough subject of whether God has rejected Israel altogether. Despite appearances, God has not cast off his ancient people; they have stumbled, but not totally fallen. This is seen through the concept of 'the remnant'. Paul argues that God's new covenant people includes both Jew and Gentiles and God's faithfulness has always been seen in saving a remnant.

Romans 11:1 Begins with another question: because of Israel's rejection of the Gospel, has God rejected his people? Paul immediately answers 'no' and sites himself as proof of this since he is an Israelite. If God has totally rejected his people, Paul would not be saved.

However the question is: who are the people that God has not rejected? Is it all of ethnic Israel, as in *every single person who was naturally born a Jew*? No, because Paul has already told us that not all apart of 'Israel' who were descended from Israel.

v. 2-4 So to answer this question, Paul uses an instance in the life of Elijah.

Elijah thought he was alone, but God had saved a remnant of 7000 men who stayed faithful.

v. 5-6 Paul says 'even at this time' there is an elect remnant by grace that God foreknew who he didn't reject.

v. 7-10 Paul is clear that the majority of Israel failed to obtain what it was seeking, but the elect remnant of Israel (the True Israel) did obtain and God's promises to Israel were fulfilled in them.

v. 11-16 Their stumbling led to the full inclusion of the Gentiles which would provoke Israel to jealousy. In seeing the Gentiles saved and come into the promises of God, it would lead other Jews to salvation (v. 14).

v. 17 The Olive Tree

Paul uses the example of an Olive Tree to symbolize the one true covenant people (Israel) of God. He said:

1. Some branches were broken off – Unbelieving Jews
2. A wild olive shoot was grafted in – Believing Gentiles
3. Both the remaining branches and the grafted in branches share in the same nourishing root – Old Testament foundation and promises (Abrahamic Covenant)

It's important to note that there is ONE Olive Tree. The wild olive tree is the Gentile nations who would be grafted into the one olive tree. There is only one people of God, not two separate peoples. See Ephesians 2:11-22

v. 18-24 Paul warns against an arrogant attitude toward the branches, and if unbelieving Jews come to Christ (and join the faithful remnant), they will be grafted back in.

v. 25-29 The 'mystery' is the Jew and Gentile covenant people of God together, and how God brings that to pass by saving 'all Israel'. (Eph. 3:6)

How are we to interpret this controversial passage? First, we have to remember to take the passage and interpret it as a *whole*, not just one or two verses set apart from the previous verses.

v. 25-27 Paul is still exhorting them to not be arrogant toward the branches, and he says that part of Israel was hardened until the full inclusion of the Gentiles (v. 12), which would provoke them to jealousy (v. 14), and some would come to Christ to be saved (v. 14, 23, 31).

This is how God would save the faithful remnant, and bring salvation to all of elect Israel, thus 'all Israel' (remnant Jew and believing Gentile) would be saved. 'All Israel' doesn't mean every ethnic Jew, we're already told that not all ethnic Jews are part of Israel, but the faithful remnant is Israel.

v. 28-29 Some Jews however, were still hardened and 'enemies' of the gospel, but those who were broken off could still be grafted back in so there is still a chosen remnant by grace because the promises of God are irrevocable and they are fulfilled in this remnant that have obtained the promises (v. 7).

****Some use this passage of scripture to show a yet-future total salvation of ethnic Israel. That a time in the future when all the Gentiles who will be saved are saved, then all of ethnic Israel will turn to Christ.**

v. 30-32 Shows how Jew and Gentile disobedience worked together to bring each one into God's mercy.

v. 33-36 Paul begins in laments, but ends in praise to God because of his wonderful mercy upon Jew and Gentile alike. The wisdom and knowledge of God are beyond anything we could ever know.