

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).
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 hardening is partial. God has a present remnant of believing Jews.
 - c. Israel's present hardening 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. The New Covenant was prophesied during the Divided Kingdom of Israel and Judah but when it goes into effect it will be made with the reunited House of Israel (Jeremiah 31:31-34; Heb. 8:8-12).
 - The New Covenant will fulfill and replace the Mosaic Covenant and be made with those whose fathers were redeemed out of Egypt and given the Mosaic Covenant (Jeremiah 31:32; Hebrews 8:9,13; Exodus 24:6-8; Matthew 5:17).
 - The New Covenant will be written on hearts rather than tablets of stone (Jeremiah 31:33; Ezekiel 11:19; 36:25-27).
 - The Church is not a party to the New Covenant. We are positionally in the Mediator of the new covenant and will operate as ministers of the New Covenant (Hebrews 9:15; Ephesians 2:10-22; 2nd Corinthians 3:6).
 - The blood cleanses the heavenly temple, bears the sins of many, and will be applied to believing Israel following the tribulation (Hebrews 9:11-28, Matthew 26:28; Mark 14:24; Luke 22:20; 1st Corinthians 11:25; Isaiah 53:12; Ezekiel 20:37).
 - h. 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. The issue is not us resisting his will, but 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).
 - The "Not My people/My people" message (Hosea 1:10b) doesn't refer to the gathering of Jews and gentiles into one new body (Romans 9:24), but the recognition of the wrath upon Israel that will lead to restoration (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 clarifies Paul's desire of Salvation for the nation of Israel (Romans 9:30-10:1). There is a distinction in the context (and theologically) 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 end, or goal (1st Timothy 1:5; 1st Peter 1:9), of the Law. Law was a guardian – 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).
4. Israel's rejection of the message (Romans 10:14-21).
- a. Tribulational wrath (Isaiah 51:17-23) will give way to Tribulational Gospel preaching (Isaiah 52; Matthew 24:14).
 - b. Israel heard the message before and rejected it (Romans 10: 16; Isaiah 53:1).
 - c. Someone must be sent to preach to those who will hear, but what is heard must be united with faith (Romans 10:14,17-18 cf. Hebrews 4:2).
 - Their voice has gone out – Psalm 19 expresses a message which has gone out without speech or words (General revelation vv. 1-6) that declares the glory of God, and the instruction (torah-Law) of the LORD (Personal revelation vv. 7-14) that renews life, brings wisdom, makes the heart glad and the eyes light up and brings knowledge of the mercy of the LORD.
 - The message about Christ is one that is spoken with words (rhema v. 17) that carry specific meaning and can be intellectually grasped (ginosko v. 19). This message will be specific to Israel, not only concerning the cross of their messiah, but also his divinity (v. 9 cf. Isaiah 40:9; Joel 2:32; Zechariah 12:10; 14:5; Matthew 23:39).
 - d. Israel failed to understand that message, first through Moses, then all the prophets (Deuteronomy 32:21 cf. Romans 11:11; 1st Samuel 8:7-8; Isaiah 65:1-5; Jeremiah 25:4; 35:15; Matthew 21:33-43 || Mark 12:1-12; Matthew 22:1-14; Acts 7:51-52; 13:46; 1st Peter 2:7-8).
- D. Romans 11 – Israel's restoration at his return.
1. God has not rejected his people (Romans 11:1-10).
 - a. Part of Paul's proof that God had not rejected his people and that there was a remnant at that time was his own salvation and ministry (Romans 11:1).
 - b. Rejection based on failure assumes that failure to be unknown beforehand. God's foreknowledge makes such rejection impossible (Romans 11:2a cf. Leviticus 26:44; Deuteronomy 31:21; 1st Kings 19:14,18; Isaiah 41:9; 46:10; Jeremiah 30:11; 31:35-37; Amos 9:14-15).
 - c. God's Answer to Elijah is the illustration used to point towards the present failure and present remnant of Israel at the time of Paul's writing to the Romans (Romans 11:2-5 cf. 1st Kings 19:14,18).
 - d. Israel did not find what it was looking for (Romans 9:31-32), but the individuals having been chosen by God did find righteousness by faith in their Messiah, Jesus. They were chosen by grace, not through works but through faith (Romans 11:5-7 cf. Ephesians 2:8-9; Romans 3:24; 5:2,17).
 - e. The rest were hardened according to God's foreknowledge and through their rejection (Romans 11:2-10; Deuteronomy 29:4; Isaiah 29:10; Psalm 69:22-23; Acts 28:25-28; Romans 2:5; 9:22-24).
 2. Israel's stumble (Romans 11:11-16).
 - a. A temporal stumble is not an eternal fall Romans 11:11 cf. James 2:10; 3:2; 2nd Peter 1:10; Jude 24).
 - b. Individual transgression and national stumbling cannot thwart God's plan for Israel (Romans 9:32-33 cf. Isaiah 46:10).
 - c. Israel's stumble involved transgression, trespass, offense, or wrongdoing (Romans 11:11-12 cf. Romans 5:15-20; 2nd Corinthians 5:19; Ephesians 1:7; 2:1,5; Colossians 2:13; Matthew 6:14-15; Galatians 6:1).
 - d. The transgression of Israel brought the riches of reconciliation to the world (Romans 11:12,15).
 - e. The fullness of Israel awaits the fullness of the Gentiles which will bring life from the dead (Romans 11:12,15,25-27).
 - f. Paul's ministry and our salvation are a jealousy provocation for Israel (Romans 11:11b,13-14 cf. Deuteronomy 32:21; Romans 10:19; Matthew 21:43; Acts 13:46; 18:6; 28:28). This is an individual present (v. 14) and corporate future (v.11) application. Some Israelites will be saved and become part of the Church; all Israel will be saved when the fullness of the Gentiles comes in (vv. 25-26).
 - g. The first fruits sanctify the whole batch and holiness comes from the root to the branches (Romans 11:16). Remember that the first fruits of the Church were the believing remnant (Romans 11:5 cf. Acts 1:15; 2:41,47). The root brings life to the branches, not the other way around (Romans 11:18b cf. Romans 9:4-5; Galatians 3:29).
 3. The Olive Tree (Romans 11:17-24).

- a. Branches and root are part of the cultivated olive tree that belongs to Israel (Romans 11:17 cf. Romans 11:24). God called Abram and his seed out of the nations of the world to be stewards of His household on Earth (Genesis 12:1-3; Deuteronomy 32:8).
 - b. Branches that have been broken off were broken off because of unbelief and Israel's Stewardship was temporarily given to the Church until the fulness of the Gentiles has come in (Romans 11:17,20,24-25 cf. Matthew 21:43; 23:38-39).
 - c. Gentiles are wild olive branches grafted into the cultivated olive tree and given a share in the rich root of the cultivated olive tree (Romans 11:17 cf. Romans 11:13; Genesis 12:3b).
 - d. Any wild olive branch with an attitude of boasting and arrogance toward the branches that have been broken off needs a reality check (Romans 11:18-22).
 - We are not better than the natural branches. It is not our superiority but God's kindness.
 - Breaking off and grafting in are not representative of receiving or losing eternal life. This is made clear throughout the New Testament.
 - Unbelieving Israel was divested of its stewardship when God invested the Body of Christ as managers of His household on Earth (Ephesians 2:11-19; 3:4-10).
 - Israel's failure in unbelief is a warning for us (1st Corinthians 10:1-13; Hebrews 3:10-19; 6:4-6; 10:26-31).
 - Considering God's kindness and severity ought to encourage us to remain in His kindness (Romans 11:22 cf. Exodus 34:6-7; Romans 2:4; Ephesians 2:7; Titus 3:4-5).
 - e. The natural branches will be grafted in again if they do not remain in unbelief (Romans 11:23-24). The unique position that Jewish unbelievers have in their prior cultivation by God renders them suited for future cultivation by God. They possess every advantage from Romans 9:4-5 and none of the disadvantages from Ephesians 2:12.
4. The Fullness of the Gentiles and Salvation of Israel (Romans 11:25-32).
 - a. The primary use of mystery in the NT belongs to Paul (20 out of 27) where he refers to the stewardship of the Church (Romans 11:25; 16:25; 1st Corinthians 2:7; 4:1; 13:2; 14:2; 15:51; Eph. 1:9; 3:3,4,9; 5:32; 6:19; Colossians 1:26,27; 2:2; 4:3; 2nd Thessalonians 2:7; 1st Timothy 3:9,16).
 - b. Israel's hardening is partial and temporary (until – Romans 11:25).
 - c. The fullness of the Gentiles references Gentile blessings in Christ (10 times in Romans 15) and should not be confused with the Times of the Gentiles (Luke 21:24 cf. Deuteronomy 28:37; 30:3; Isaiah 11:11-16). These are two separate things that are concurrent.
 - d. And in this way – All Israel will be saved just as Isaiah wrote (Isaiah 59:1-20).
 - e. The covenant with Moses covered Israel's sins as they looked forward to a Redeemer. The covenant ratified by the Blood of Christ will remove Israel's sin and blesses them eternally (Romans 11:27 cf. Isaiah 59:21; Jeremiah 31:31-34; Luke 22:20; Hebrews 8:7-13; 10:1-4).
 - f. Israel should be regarded as enemies according to the Gospel and as beloved according to the promises to the fathers because God is faithful (Romans 11:28-29).
 - g. The symmetry of God's plan is that He uses Israel as an example for us and us as an example for Israel (Romans 11:30-32 cf. Romans 9:14-24) so that He may have mercy on all through Christ (Romans 3:9,22; Galatians 3:22; John 12:32; 1st Timothy 2:4-6).
 5. The Hymn of Praise is the proper response to God for His gracious gifts, calling, promises and faithfulness (Romans 11:33-36).
 - a. The wisdom, knowledge, judgments, and ways of God cannot be searched out or comprehended apart from His revelation and illumination (Romans 11:33-35).
 - b. God is the Sovereign over His creation, plan, and purpose as well as the recipient of the glory for them (Romans 11:36 cf. 1st Corinthians 8:6; Colossians 1:16; Hebrews 2:10; Philippians 2:6-11).