

9:1 With Christ as my witness, I speak with utter truthfulness. My conscience and the Holy Spirit confirm it.

² My heart is filled with bitter sorrow and unending grief ³ for my people, my Jewish brothers and sisters. I would be willing to be forever cursed—cut off from Christ!—if that would save them. ⁴ They are the people of Israel, chosen to be God’s adopted children. God revealed his glory to them. He made covenants with them and gave them his law. He gave them the privilege of worshiping him and receiving his wonderful promises. ⁵ Abraham, Isaac, and Jacob are their ancestors, and Christ himself was an Israelite as far as his human nature is concerned. And he is God, the one who rules over everything and is worthy of eternal praise! Amen.

⁶ Well then, has God failed to fulfill his promise to Israel? No, for not all who are born into the nation of Israel are truly members of God’s people! ⁷ Being descendants of Abraham doesn’t make them truly Abraham’s children. For the Scriptures say, “Isaac is the son through whom your descendants will be counted,” though Abraham had other children, too. ⁸ This means that Abraham’s physical descendants are not necessarily children of God. Only the children of the promise are considered to be Abraham’s children. ⁹ For God had promised, “I will return about this time next year, and Sarah will have a son.”

¹⁰ This son was our ancestor Isaac. When he married Rebekah, she gave birth to twins. ¹¹ But before they were born, before they had done anything good or bad, she received a message from God. (This message shows that God chooses people according to his own purposes; ¹² he calls people, but not according to their good or bad works.) She was told, “Your older son will serve your younger son.” ¹³ In the words of the Scriptures, “I loved Jacob, but I rejected Esau.”

¹⁴ Are we saying, then, that God was unfair? Of course not! ¹⁵ For God said to Moses, “I will show mercy to anyone I choose, and I will show compassion to anyone I choose.”

¹⁶ So it is God who decides to show mercy. We can neither choose it nor work for it.

¹⁷ For the Scriptures say that God told Pharaoh, “I have appointed you for the very purpose of displaying my power in you and to spread my fame throughout the earth.” ¹⁸ So you see, God chooses to show mercy to some, and he chooses to harden the hearts of others so they refuse to listen.

¹⁹ Well then, you might say, “Why does God blame people for not responding? Haven’t they simply done what he makes them do?”

²⁰ No, don’t say that. Who are you, a mere human being, to argue with God? Should the thing that was created say to the one who created it, “Why have you made me like this?” ²¹ When a potter makes jars out of clay, doesn’t he have a right to use the same lump of clay to make one jar for decoration and another to throw garbage into? ²² In the same way, even though God has the right to show his anger and his power, he is very patient with those on whom his anger falls, who are destined for destruction. ²³ He does this to make the riches of his glory shine even brighter on those to whom he shows mercy, who were prepared in advance for glory. ²⁴ And we are among those whom he selected, both from the Jews and from the Gentiles.

²⁵ Concerning the Gentiles, God says in the prophecy of Hosea, “Those who were not my people, I will now call my people. And I will love those whom I did not love before.”

²⁶ And, “Then, at the place where they were told, ‘You are not my people,’ there they will be called ‘children of the living God.’”

²⁷ And concerning Israel, Isaiah the prophet cried out,

“Though the people of Israel are as numerous as the sand of the seashore, only a remnant will be saved.

²⁸ For the LORD will carry out his sentence upon the earth quickly and with finality.”

²⁹ And Isaiah said the same thing in another place: “If the LORD of Heaven’s Armies had not spared a few of our children, we would have been wiped out like Sodom, destroyed like Gomorrah.”

³⁰ What does all this mean? Even though the Gentiles were not trying to follow God’s standards, they were made right with God. And it was by faith that this took place. ³¹ But the people of Israel, who tried so hard to get right with God by keeping the law, never succeeded. ³² Why not? Because they were trying to get right with God by keeping the law instead of by trusting in him. They stumbled over the great rock in their path. ³³ God warned them of this in the Scriptures when he said,

“I am placing a stone in Jerusalem that makes people stumble,
a rock that makes them fall. But anyone who trusts in him will never be disgraced.”

10:1 Dear brothers and sisters, the longing of my heart and my prayer to God is for the people of Israel to be saved. ² I know what enthusiasm they have for God, but it is misdirected zeal. ³ For they don't understand God's way of making people right with himself. Refusing to accept God's way, they cling to their own way of getting right with God by trying to keep the law. ⁴ For Christ has already accomplished the purpose for which the law was given. As a result, all who believe in him are made right with God.

⁵ For Moses writes that the law's way of making a person right with God requires obedience to all of its commands. ⁶ But faith's way of getting right with God says, "Don't say in your heart, 'Who will go up to heaven?' (to bring Christ down to earth). ⁷ And don't say, 'Who will go down to the place of the dead?' (to bring Christ back to life again)." ⁸ In fact, it says,

"The message is very close at hand; it is on your lips and in your heart."

And that message is the very message about faith that we preach: ⁹ If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. ¹⁰ For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved.

¹¹ As the Scriptures tell us, "Anyone who trusts in him will never be disgraced." ¹² Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. ¹³ For "Everyone who calls on the name of the LORD will be saved."

¹⁴ But how can they call on him to save them unless they believe in him? And how can they believe in him if they have never heard about him? And how can they hear about him unless someone tells them? ¹⁵ And how will anyone go and tell them without being sent? That is why the Scriptures say, "How beautiful are the feet of messengers who bring good news!"

¹⁶ But not everyone welcomes the Good News, for Isaiah the prophet said, "LORD, who has believed our message?" ¹⁷ So faith comes from hearing, that is, hearing the Good News about Christ. ¹⁸ But I ask, have the people of Israel actually heard the message? Yes, they have:

"The message has gone throughout the earth, and the words to all the world."

¹⁹ But I ask, did the people of Israel really understand? Yes, they did, for even in the time of Moses, God said, "I will rouse your jealousy through people who are not even a nation.

I will provoke your anger through the foolish Gentiles."

²⁰ And later Isaiah spoke boldly for God, saying, "I was found by people who were not looking for me.

I showed myself to those who were not asking for me."

²¹ But regarding Israel, God said, "All day long I opened my arms to them, but they were disobedient and rebellious."

Introduction

Last week we looked at the **promises that God made towards His chosen people Israel**. These began with Abraham in the book of **Genesis Chapter 12**.

We also discovered that God **ratified or confirmed the covenant** in the usual way of the culture of that day. This involved **cutting animals in half and passing through them**.

By doing this you were saying that if you did not keep your promise, in the covenant agreement, then you could cut the offending person in half like these animals.

The big difference between all other covenants of this nature and the covenant that God made with Abraham was that **only God passed through the cut animals**. Abraham was not required to pass through the animals which meant that his responsibility in the covenant was to trust God to keep his part of the covenant.

This affirmed that **God had a personal responsibility for honouring the covenant** promise to Abraham concerning **his people and the land** that they were to live in.

We now move on to the **New Testament** to study three very important chapters in the book of Romans. **These are Chapters 9-11**.

Before we do this we need to find out some information about the **writer and his intentions in writing the letter**.

The Writer - The Apostle Paul wrote this letter.

We discover the best part of his life by reading the book of Acts; **from Acts chapter 13 until the end of Acts**. **In these chapters, we learn of Paul's ministry to the Gentiles**.

We discover his conversion to Christianity from Judaism in Acts chapter 9 and in the same chapter we learn of his call and commission to take the gospel to the Gentiles.

Paul was very educated and knew all about the first 5 books of the Bible.

He studied under one of the best teachers in Israel.

Gal. 1: v. 13-14 in the N.L.T.)

¹³You know what I was like when I followed the Jewish religion—how I violently persecuted God’s church. I did my best to destroy it. ¹⁴I was far ahead of my fellow Jews in my zeal for the traditions of my ancestors.

Acts 26: v.4-5 in the N.L.T.

⁴“As the Jewish leaders are well aware, I was given a thorough Jewish training from my earliest childhood among my own people and in Jerusalem. ⁵If they would admit it, they know that I have been a member of the Pharisees, the strictest sect of our religion.

Acts 22: v. 1-3 in the N.L.T.

“Brothers and esteemed fathers,” Paul said, “listen to me as I offer my defense.” ²When they heard him speaking in their own language, the silence was even greater.

³Then Paul said, “I am a Jew, born in Tarsus, a city in Cilicia, and I was brought up and educated here in Jerusalem under Gamaliel. As his student, I was carefully trained in our Jewish laws and customs. I became very zealous to honor God in everything I did, just like all of you today.

He spoke several languages and was a very humble and dedicated person.

He describes himself as a **“Bondservant”** of Jesus Christ. (Rom.1: v.1)

This is a servant who could have chosen his freedom, but rather chose to dedicate his life to his master. (**Deut. 15: v, 1-18**)

The intention of writing this letter - We are not told clearly in Romans about the purpose of Paul in writing the letter.

However as all of Paul’s letters were written with a particular situation in mind and according to the present circumstances that he found himself in, we need to examine his situation which will give us some idea of his intended purpose.

Paul is likely to have written this letter in Corinth where he spent three months in Greece.

(Acts 20: v.2)

He wrote the letter before sailing to his next destinations.

He mentions three places that he intended to visit. The first was Jerusalem, the second was Rome and the third was a possible visit to Spain.

(Acts 15: v.20-28)

It is important to note these three places.

Jerusalem was close to Paul’s heart. He was a Jew and understood its significance.

He was also regarded by some Jewish believers with suspicion. Taking a collection of money to the believers in Jerusalem showed his love and concern for them.

Rome was a very large city and comprised of a mixed Jewish-Gentile community. Therefore Paul would need to explain somewhere in His letter about the situation concerning the past, present and future Jewish spiritual situation.

In thinking about going to Spain Paul was continuing his commitment to be a missionary to the Gentile world.

Therefore he would need a comprehensive explanation of the gospel.

I guess that Romans 9-11 was intended to explain both to Jew and Gentile that Israel’s rejection of the Gospel was not total and final.

God has his purposes and intentions in all that He does and says in His word.

This is clearly explained in Romans Chapter 11: v. 25-27.

(in the N.L.T.)

²⁵ I want you to understand this mystery, dear brothers and sisters, so that you will not feel proud about yourselves. Some of the people of Israel have hard hearts, but this will last only until the full number of Gentiles comes to Christ. ²⁶ And so all Israel will be saved. As the Scriptures say, "The one who rescues will come from Jerusalem, and he will turn Israel away from ungodliness. ²⁷ And this is my covenant with them, that I will take away their sins."

With this information in mind we can now start to discover God's purpose for these three chapters. I have decided to **group chapters 9-10 together** and then on **February the 9th we will study chapter 11.**

Let us start with Romans Chapter 9.

1. Paul's introduction to his teaching. v. 1-5.

In v. 1 Paul begins with a very strong **three-fold affirmation** which is intended to put his **sincerity beyond question** and to persuade his hearers to believe him.

Paul says that **Jesus Christ is his witness**, that he speaks with **utter truthfulness** and that his **conscience and the Holy Spirit** confirms it in his heart.

In v. 1-5 **Paul identifies himself as a Jew** and reveals his **inner heart** for his brethren.

Paul would do **anything to save his Jewish brethren if it were possible.**

He then confirms the **identity of God's chosen people**, the Jewish nation, and connects **Jesus Christ clearly** to this chosen race. **He states 6 important things.**

- a) They are **God's adopted children**, through God's choice.
- b) God revealed **His Glory to His adopted children.**
- c) God made **covenants and promises to His adopted children.**
- d) God revealed **His Law, the 10 commandments to His children.**
- e) God gave them **the privilege of serving Him.**
- f) Jesus Christ, God in human form, **came in the flesh, through this nation.**

Paul wanted his readers to be in no doubt as to where he stood in relation to God's promises concerning Israel as a people, as a nation.

Paul felt it very important to include these chapters in his exposition of the **Gospel Message.**

It is very important as Gentiles that we understand our **present privileged position at this moment of time.**

2. God's word concerning Israel must be understood. – v. 6-13.

The first question that Paul asks is this.

Q. **Has God failed to fulfil His promise to Israel?**

Paul answers a clear **NO.**

He then goes on to explain **why God's word can still be trusted concerning Israel.**

Paul refers to two Old Testament situations in order to **illustrate and prove that God's word concerning Israel can still be trusted.**

The first illustration concerns the difference between those born into the nation of Israel, and the people who are actually the real Israel.

We know from Israel's history that Abraham had a son through his wife's maid "**Hagar**".

This son Ishmael was not the promised line through Abraham's wife Sarah.

In the N.L.T. it says "**Only the children of the promise are considered to be Abraham's children.**" v. 8.

In other words God makes His promises, **according to His word.**

His word said clearly that the **nation of Israel must continue through a son by Sarah, who would be called Isaac.**

It was about **God's choice.** He over-ruled **Abraham's mistake** in not waiting for God's timing.

The second illustration is a little more difficult to understand.

Isaac married Rebekah and she had twins. They were both from the seed of Isaac, God's promised seed of the covenant.

However God loved Jacob but rejected Esau.

This might be difficult to understand but God does have **foreknowledge of future events**, and He makes **His own choices based upon His knowledge and wisdom** and **not on how we fully understand everything**.

What is clear from this second illustration is that **God makes a sovereign choice based upon His own decision**.

We can't question His decision. We are not God.

God has made a choice to **bless the true Israel, His chosen race**, and **God knows those of Israel who are His chosen people**.

The blessing of God's chosen people will continue, and **God's promises will be fulfilled according to His sovereign choice of Abraham's descendants**.

There is **NOTHING** in the Bible that says that God has changed His mind about His sovereign choice of Abraham and his descendants.

However they are not automatically received by God. **They still have to have "faith" in God, and in Jesus Christ His Son for their Salvation**.

When they receive their Salvation **they still remain Jews. They don't become Gentiles!**

This is a mistake that so many Gentiles make today. They expect Jewish people to suddenly become Gentiles when they believe in Jesus.

3. God's Justice and Israel's rejection of the Gospel – v. 14-29.

This is a very important section. **It challenges people who challenge God, His word and His decisions**.

The question that Paul asks is this.

Is God unfair or is God unrighteous?

Paul immediately answers that question by saying of course not.

He immediately quotes Exodus 33: v. 19.

in N.L.T.

¹⁹ The LORD replied, "I will make all my goodness pass before you, and I will call out my name, Yahweh, before you. For I will show mercy to anyone I choose, and I will show compassion to anyone I choose.

Salvation does not depend upon man's desire or effort. It is based upon God's mercy.

We are totally dependent upon God for His mercy.

Paul goes on to give an example of how God hardened the heart of Pharaoh in order to display His glory through the ten plagues of Egypt.

Theological Doctor Leon Morris rightly comments about these verses here; he says:

"Neither here nor anywhere else is God said to harden anyone who has not first hardened himself."

In the story of Pharaoh and the 10 plagues in the book of Exodus it is clear that **Pharaoh first of all hardened his heart**.

Therefore God then hardened his heart as a way of abandoning him to his own stubbornness.

The key issue here is that we all deserve to receive God's punishment for our sins.

It is a miracle that anybody is saved.

We will never understand why some people are rescued and some people perish.

However we need to understand that we can't challenge God in any way concerning **HIS sovereign election of the Jewish people**.

Paul goes on to quote three Old Testament passages to prove that God sovereignly chose the Gentiles, as well as sovereignly choosing the Jewish people, even though only a remnant would be actually chosen from the masses of Jewish people.

v.15, 17, 25-26, 27-28, v. 29 in the N.L.T.

¹⁵ For God said to Moses, "I will show mercy to anyone I choose, and I will show compassion to anyone I choose."

¹⁷ For the Scriptures say that God told Pharaoh, "I have appointed you for the very purpose of displaying my power in you and to spread my fame throughout the earth."

²⁵ Concerning the Gentiles, God says in the prophecy of Hosea,

“Those who were not my people, I will now call my people.

And I will love those whom I did not love before.”

²⁶ And, “Then, at the place where they were told,

‘You are not my people,’ there they will be called ‘children of the living God.’”

²⁷ And concerning Israel, Isaiah the prophet cried out,

“Though the people of Israel are as numerous as the sand of the seashore,
only a remnant will be saved.

²⁸ For the LORD will carry out his sentence upon the earth quickly and with finality.”

²⁹ And Isaiah said the same thing in another place:

“If the LORD of Heaven’s Armies had not spared a few of our children,
we would have been wiped out like Sodom, destroyed like Gomorrah.”

4. **The present condition of national Israel – v. 30-33.**

Paul now faces the question of **how the Jews sought after righteousness and didn’t get saved** .

And also how the Gentiles **didn’t seek after God and did get saved**.

To us this doesn’t make sense!

The key issue is v. 32 – 33,.

in the N.L.T.

³² Why not? Because they were trying to get right with God by keeping the law instead of by trusting in him. They stumbled over the great rock in their path. ³³ God warned them of this in the Scriptures when he said,

“I am placing a stone in Jerusalem that makes people stumble, a rock that makes them fall.

But anyone who trusts in him will never be disgraced.”

So the key difference between the Jews who sought after righteousness and the Gentiles who didn’t is **“FAITH”**.

Faith is always a stumbling block to the sinful human nature.

A famous Welsh preacher (U.K.) called Doctor Martyn Lloyd-Jones sums up Paul’s position in these words:

In v. 6-29 he explains why anybody is saved, **it is the sovereign election of God**. However in v. 30-33 **Paul is showing us why anybody is lost**, and gives us the explanation that **it is their own responsibility**.

Perhaps the most balanced preacher of all times was a **Charles Simeon** from Cambridge.

He lived in the first half of the nineteenth century.

He lived at a time when the Calvinist and Arminian controversy was raging bitterly.

Calvinists believe that it is all of God’s responsibility for Salvation, and Arminianism believe in human responsibility for Salvation.

He warned his congregation of the **danger of forsaking scripture in favour of a theological system**.

He said, “When I come to a text which speaks of election, **I delight in the doctrine of election**.

However when the apostles exhort me to **repentance and obedience**, and indicate my **freedom of choice and action, I give myself up to that side of the question. (human responsibility)**

In defence of His position Charles used an **illustration from machinery**.

He said that **some machines move in different directions and yet serve a common end**.

So some truths that might seem different to each other, actually serve the **purposes of God in the accomplishment of man’s salvation**.

The principal of the Faith Mission Bible College, Doctor Colin Peckham, my disciple parent, used to say, **“ My train runs on two rails.”** One rail is called Calvinist, and the other is called Arminian.

If you take one rail away the train falls down and can no longer proceed.

So when it comes to **God’s purposes for Israel**, we must **believe in God’s purposes for Israel**.

If we do away with Israel then the train falls down so to speak. In spite of “Replacement theology” and the views of some famous preachers, God will not be hindered in his sovereign purposes concerning His chosen people.

Finally we come to Chapter 10 to conclude our study today.

In chapter 10 Paul is trying to explain why God's chosen people have rejected Jesus and the Gospel for this moment of time.

He also looks forward to explaining that later in Chapter 11.

Paul will later explain that God has a long term future for Israel and that their **unbelief is only temporary**.
Let us examine Chapter 10 briefly.

1. Israel's ignorance of God's righteousness. – v. 1-4.

Paul is defending the Jewish people because they are very enthusiastic about getting right with God. **However they are ignorant of the true Gospel.**

In one sense the Jewish people are to be **commended for trying to honour God.**

At least they **accepted that they needed to be made righteous.**

Of this they were correct. However they were ignorant of **the way to be made right before God.**

This is only through faith in Jesus.

It is very common all over the world for people to involve themselves in what is called **"A works righteousness"**.

This means that religions and people who have no religion, **justify themselves by doing good things.** They hope that they have done enough to get to Heaven.

However, whatever Religion, philosophy, or idea you might have, the Bible clearly teaches us that the **God of the Bible, is 100% Holy.**

Nobody will ever measure up to His standard of Holiness. It is impossible.

Therefore the Jewish people and us, **must exercise faith in Jesus Christ as our only hope of salvation.**

The purpose of giving the 10 commandments to God's people was to show them that they could NOT obey them fully.

They would need some other way of being acceptable to God.

Sadly in the main the Jewish Nation rejected God's plan, but because of that, **we Gentiles had an opportunity to believe in the Jewish Messiah.**

Later in history, when our time as Gentiles comes to an end, the Jewish people will accept Jesus as their Messiah and the Gentiles will harden their hearts and be judged by God.

We will see this fully when we come to the last message in the series contained in Revelation.

2. Alternative ways of righteousness. – v. 5-13.

In v. 5-13. Paul makes it clear that a heart conviction and a public profession of your faith in Jesus is the only way of Salvation.

Paul says that Salvation by Grace, through **heart faith in Jesus** is the same for Jews and Gentiles.

Even as far back as Abraham, faith has always been the way to get right with God.

Genesis Chapter 15: v. 1-6 in N.K.J.

After these things the word of the LORD came to Abram in a vision, saying, "Do not be afraid, Abram. I *am* your shield, your exceedingly great reward."

² But Abram said, "Lord GOD, what will You give me, seeing I go childless, and the heir of my house is Eliezer of Damascus?" ³ Then Abram said, "Look, You have given me no offspring; indeed one born in my house is my heir!"

⁴ And behold, the word of the LORD *came* to him, saying, "This one shall not be your heir, but one who will come from your own body shall be your heir." ⁵ Then He brought him outside and said, "Look now toward heaven, and count the stars if you are able to number them." And He said to him, "So shall your descendants be."

⁶ And he believed in the LORD, and He accounted it to him for righteousness.

Genesis Chapter 15: v. 1-6 in N.L.T.

Some time later, the LORD spoke to Abram in a vision and said to him, "Do not be afraid, Abram, for I will protect you, and your reward will be great."

² But Abram replied, "O Sovereign LORD, what good are all your blessings when I don't even have a son? Since you've given me no children, Eliezer of Damascus, a servant in my household, will inherit all my wealth. ³ You have given me no descendants of my own, so one of my servants will be my heir."

⁴Then the LORD said to him, “No, your servant will not be your heir, for you will have a son of your own who will be your heir.” ⁵Then the LORD took Abram outside and said to him, “Look up into the sky and count the stars if you can. That’s how many descendants you will have!”

⁶And Abram believed the LORD, and the LORD counted him as righteous because of his faith.

3. The necessity of Evangelism – v. 14-15.

In v. 14-15 Paul points out the need for evangelism. There is a great need to tell the Jewish people about Jesus now and in the future.

How about us, what are we doing to tell people about Jesus?

4. The reason for Israel’s unbelief. – v. 16-21.

In v. 16-21 the main focus is to explain the reason for Israel’s unbelief.

Paul rejects two possible answers to this question in v.18-19,

and then supplies the explanation in v. 20-21.

So what does Paul reject as possible answers to the problem of Israel rejecting the problem?

Firstly Paul says, “have they not heard the Gospel?” He quotes from the O/T in Psalm 19: v.4 to confirm that God’s word has gone out to them.

Secondly Paul rejects another reason, that is, did Israel not understand the message?

It is possible to hear but not understand.

The fact that they were moved to anger means that they understood O.K. but their hearts were hardened and they did not want to accept the message of Jesus.

Now in v. 20-21 Paul explains the real reason for Israel’s rejection of the Gospel message about Jesus.

Paul quotes Isaiah 65: v. 1-2.

(in the N.L.T.)

The LORD says, “I was ready to respond, but no one asked for help. I was ready to be found, but no one was looking for me. I said, ‘Here I am, here I am!’ to a nation that did not call on my name.

²All day long I opened my arms to a rebellious people. But they follow their own evil paths and their own crooked schemes.

Paul does this to explain that God is **reversing the situation between Jews and Gentiles, for this moment of time.**

The Gentiles are now having the opportunity of Salvation, and the hearts of many Jews are still hardened.

This is the present situation today.

However it is **going to change and I do believe that the tide is now turning.**

In Chapter 11 Paul expands his teaching to explain fully about what will happen in the future and also to explain that God has not rejected His chosen people and that the Gentiles have not replaced God’s plans for Israel’s future.

Don’t forget to download the next message in this series if you can’t make it on February 9th because it is the key to understanding the whole problem which the replacement theology teachers can’t seem to understand!

Amen.