

Romans 9 - 11 deal with God's continued plans for the Jewish people.

Deuteronomy 7:6 For you are a people holy to the LORD your God. The LORD your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession. 7 The LORD did not set his affection on you and choose you because you were more numerous than other peoples, for you were the fewest of all peoples. 8 But **it was because the LORD loved you and kept the oath he swore to your ancestors** that he brought you out with a mighty hand and redeemed you from the land of slavery, from the power of Pharaoh king of Egypt. 9 **Know therefore that the LORD your God is God; he is the faithful God**, keeping his covenant of love to a thousand generations of those who love him and keep his commandments.¹

Luke 13:34 (*Jesus said,*) "Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing. 35 Look, your house is left to you desolate. **I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord.'**"

Psalms 122:6 **Pray for the peace of Jerusalem:** "May those who love you be secure. 7 May there be peace within your walls and security within your citadels." 8 For the sake of my family and friends, I will say, "Peace be within you." 9 **For the sake of the house of the LORD our God, I will seek your prosperity.**

Replacement Theology is the teaching that the Church has replaced national Israel regarding the present and future plans, and promises of God. Its also known as *supersessionism* which means that the Church has superseded Israel in God's plan. Under this terrible error, many of the continued promises that God made to Israel must be spiritualized. Also, it says that the Jewish people are no longer God's chosen people, because the Church exclusively is comprised of God's chosen people. (Recommend "*Christian Antisemitism*" by Michael L. Brown)

Romans 9 Paul has much to say about his Jewish people. (33 verses)

1) Paul vows that he deeply loves them and still identifies with them.

v. 1 I speak the truth in Christ—I am not lying, my conscience confirms it through the Holy Spirit— 2 I have great sorrow and unceasing anguish in my heart.

2) Like Moses, Paul would be willing to give up his own salvation for them.

v. 3 For **I could wish that I myself were cursed and cut off from Christ** for the sake of my people, **those of my own race, 4 the people of Israel.**

¹ All scripture is quoted from the NIV unless clearly marked with standard abbreviations.

Exodus 32:32 But now, please forgive their sin—but if not, then blot me out of the book you have written."

3) The Jewish Roots of Christianity must be honored and embraced.

v. 4 **Theirs is the adoption to sonship; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. 5** **Theirs are the patriarchs, and from them is traced the human ancestry of the Messiah, who is God over all, forever praised! Amen.**

4) Even with all of this, being Jewish is not sufficient without faith.

v. 6 It is not as though God's word had failed. For **not all who are descended from Israel are Israel. 7 Nor because they are his descendants are they all Abraham's children.** On the contrary, "It is **through Isaac** that your offspring will be reckoned." 8 **In other words, it is not the children by physical descent who are God's children, but it is the children of the promise** who are regarded as Abraham's offspring. 9 For this was how the promise was stated: "At the appointed time I will return, and **Sarah will have a son.**"

5) Paul explains God's right to sovereign election without our meriting His favor.

v. 10 Not only that, but Rebekah's children were conceived at the same time by our father Isaac. 11 Yet, before the twins were born or had done anything good or bad—in order that **God's purpose in election might stand: 12 not by works but by him who calls—**she was told, "**The older will serve the younger.**" 13 Just as it is written: "**Jacob I loved, but Esau I hated.**" 14 What then shall we say? Is God unjust? Not at all! 15 For he says to Moses, "**I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.**" 16 It does not, therefore, depend on human desire or effort, but on **God's mercy.**

Note: "Most Jewish people believed that their people as a whole was saved, in contrast to the Gentiles. Israel's salvation began with God choosing Abraham (Rom 4:1-25). Paul argues here that ethnicity is insufficient grounds for salvation, as the Old Testament also taught (e.g., Num 14:22-23; Deu 1:34-35; Psa 78:21-22; Psa 95:8-11; Psa 106:26-27); **God can save on whatever terms he wishes.**" *IVP Bible Background Commentary*

6) Our Creator can do whatever He wishes with His own creation.

v. 17 For Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth." 18 **Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden.** 19 One of you will say to me: "Then why does God still blame us? For who is able to resist his will?" 20 **But who are you, a human being, to talk back to God? "Shall what is formed say to the one who formed it, 'Why did you make me like this?'"** 21 **Does not the potter have the right to make out of the same lump of clay some pottery for special purposes and some for common use?** 22 What if God,

although choosing to show his wrath and make his power known, bore with great patience the objects of his wrath—prepared for destruction?

7) God has called both Jews and Gentiles to know Him.

v. 23 What if he did this to make the riches of his glory known to **the objects of his mercy**, whom he prepared in advance for glory— 24 even **us, whom he also called**, not only from the **Jews but also from the Gentiles**? 25 As he says in Hosea: "**I will call them 'my people' who are not my people; and I will call her 'my loved one' who is not my loved one**," 26 and, "In the very place where it was said to them, '**You are not my people**,' there they will be called '**children of the living God**.'"

8) The Hebrew Scriptures confirm that only some Jews will be saved.

v. 27 Isaiah cries out concerning Israel: "Though the number of the Israelites be like the sand by the sea, **only the remnant will be saved**. 28 For the Lord will carry out his sentence on earth with speed and finality." 29 It is just as Isaiah said previously: "**Unless the Lord Almighty had left us descendants**, we would have become like Sodom, we would have been like Gomorrah."

9) Israel's pursuit of righteousness through the Law was not done in faith.

v. 30 What then shall we say? That the Gentiles, who did not pursue righteousness, have obtained it, a **righteousness that is by faith**; 31 **but the people of Israel, who pursued the law as the way of righteousness, have not attained their goal**. 32 Why not? **Because they pursued it not by faith but as if it were by works**. They stumbled over the **stumbling stone**. 33 As it is written: "**See, I lay in Zion a stone that causes people to stumble and a rock that makes them fall, and the one who believes in him will never be put to shame**."

1 Peter 2:6 For in Scripture it says: "**See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him** will never be put to shame." 7 Now to you who believe, this stone is precious. But to those who do not believe, "**The stone the builders rejected has become the cornerstone**," 8 and, "**A stone that causes people to stumble and a rock that makes them fall**." They stumble because they disobey the message—which is also what they were destined for.

Isaiah 8:14 He will be a holy place; for both Israel and Judah **he will be a stone that causes people to stumble and a rock that makes them fall**. And for the people of Jerusalem he will be a trap and a snare.

Isaiah 28:16 So this is what the Sovereign LORD says: "**See, I lay a stone in Zion, a tested stone, a precious cornerstone for a sure foundation**; the one who relies on it will never be stricken with panic.

Romans 10 Jesus is the fulfillment of the Law. (21 verses)

1) Paul's burning passion was for his Jewish people to know Jesus.

v. 1 Brothers and sisters, **my heart's desire and prayer to God for the Israelites is that they may be saved.**

v. 1 My beloved brothers and sisters, **the passionate desire of my heart and constant prayer to God is for my fellow Israelites to experience salvation.** TPT

2) Our pursuit of God must be done on His terms.

v. 2 For I can testify about them that **they are zealous for God, but their zeal is not based on knowledge.** 3 **Since they did not know the righteousness of God and sought to establish their own, they did not submit to God's righteousness.**

3) Jesus is the Law's climax and in fulfilling it He initiated the New Covenant.

v. 4 **Christ is the culmination of the law** so that there may be **righteousness for everyone who believes.** 5 Moses writes this about the righteousness that is by the law: "The person who does these things will live by them." 6 But the righteousness that is by faith says: "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) 7 "or 'Who will descend into the deep?'" (that is, to bring Christ up from the dead).

Matt 5:17 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

Gal 8:22 But Scripture has locked up everything under the control of sin, so that what was promised, being **given through faith in Jesus Christ**, might be given to those who believe. 23 **Before the coming of this faith, we were held in custody under the law, locked up until the faith that was to come would be revealed.** 24 **So the law was our guardian until Christ came that we might be justified by faith.**

4) How do you actually get saved? Through faith in the righteousness of Jesus.

v. 8 But what does it say? "The word is near you; it is in your mouth and in your heart," that is, the message concerning faith that we proclaim: 9 **If you declare with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.** 10 **For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved.** 11 As Scripture says, "**Anyone who believes in him** will never be put to shame."

v. 9 Because **if you acknowledge *and* confess with your lips that Jesus is Lord and in your heart believe (*adhere to, trust in, and rely on the truth*) that God raised Him from the dead, you will be saved.** 10 **For with the heart a person believes (*adheres to, trusts in, and relies on Christ*) and so is justified (*declared righteous, acceptable to***

God), and with the mouth he confesses (declares openly and speaks out freely his faith) and confirms [his] salvation. AMPC

5) Faith in Jesus eliminates the spiritual distinction between Jew and Gentile.

v. 12 For there is **no difference between Jew and Gentile**—the same Lord is Lord of all and richly blesses all who call on him, 13 for, **"Everyone who calls on the name of the Lord will be saved."**

Gal 3:28 There is **neither Jew nor Gentile**, neither slave nor free, nor is there male and female, **for you are all one in Christ Jesus.**

6) Faith comes by hearing the message about Jesus from someone who shares.

v. 14 How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And **how can they hear without someone preaching to them?** 15 And how can anyone preach unless they are sent? As it is written: "How beautiful are the feet of those who bring good news!" 16 But not all the Israelites accepted the good news. For Isaiah says, "Lord, who has believed our message?" 17 Consequently, **faith comes from hearing the message**, and the message is heard through **the word about Christ**. 18 But I ask: **Did they not hear? Of course they did:** "Their voice has gone out into all the earth, their words to the ends of the world."

7) There is a mystery concerning Israel's jealousy about our faith.

v. 19 Again I ask: Did Israel not understand? First, Moses says, **"I will make you envious by those who are not a nation; I will make you angry by a nation that has no understanding."** 20 And Isaiah boldly says, **"I was found by those who did not seek me; I revealed myself to those who did not ask for me."** 21 But concerning Israel he says, "All day long I have held out my hands to a disobedient and obstinate people."

Deu 32:21 They made me jealous by what is no god and angered me with their worthless idols. **I will make them envious by those who are not a people; I will make them angry by a nation that has no understanding.**

Isa 65:1 "I revealed myself to those who did not ask for me; I was found by those who did not seek me. To a nation that did not call on my name, I said, 'Here am I, here am I.'

Romans 11 The Jewish People are still called and chosen. (36 verses)

1) God is not finished with the Jewish People and He still loves them.

v. 1 I ask then: **Did God reject his people? By no means!** I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin. 2 **God did not reject his people**, whom he foreknew. Don't you know what Scripture says in the passage about Elijah—

how he appealed to God against Israel: 3 "Lord, they have killed your prophets and torn down your altars; I am the only one left, and they are trying to kill me"? 4 And what was God's answer to him? "I have reserved for myself seven thousand who have not bowed the knee to Baal." 5 So too, at the present time **there is a remnant chosen by grace.**

2) Some Jewish people have come to faith in every generation.

v. 6 And if by grace, then it cannot be based on works; if it were, grace would no longer be grace. 7 What then? What the people of Israel sought so earnestly they did not obtain. **The elect among them did,** but the others were hardened, 8

3) God has "temporarily" limited Jewish clarity and receptivity toward Jesus.

v. 8 (According as it is written, **God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;**) unto this day. 9 And David says: "May their table become a snare and a trap, a stumbling block and a retribution for them. 10 May their eyes be darkened so they cannot see, and their backs be bent forever."

Isaiah 6:9 And he said, Go, and tell this people, **Hear ye indeed, but understand not; and see ye indeed, but perceive not.** 10 Make the heart of this people fat, and **make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert,** and be healed.

Note: This is one of the most frequently quoted prophecies in NT. (See Matt 12:13-16, Mark 4:11-12, Luke 8:10, John 12:37-41, Acts 28:26-28)

4) When Israel stumbled over Jesus, God opened salvation to all men.

v. 11 Again I ask: **Did they stumble so as to fall beyond recovery? Not at all!** Rather, because of their transgression, **salvation has come to the Gentiles to make Israel envious.**

v. 11 So, **am I saying that Israel stumbled so badly that they will never get back up? Certainly not!** Rather, **it was because of their stumble that salvation now extends to all the non-Jewish people, in order to make Israel jealous and desire the very things that God has freely given them.** TPT

5) When the Jewish people embrace Jesus the world will experience blessings.

v. 12 But **if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their full inclusion bring!**

v. 12 So **if all the world is being greatly enriched through their failure,** and through their fall great spiritual wealth is given to the non-Jewish people, **imagine how much more will Israel's awakening bring to us all!** TPT

6) Paul was always interested in Jewish evangelism.

v. 13 I am talking to you Gentiles. Inasmuch as I am the apostle to the Gentiles, I take pride in my ministry 14 in **the hope that I may somehow arouse my own people to envy and save some of them.**

7) When the Jews receive Messiah, then comes the Resurrection of the dead.

v. 15 For **if their rejection brought reconciliation to the world, what will their acceptance be but life from the dead?**

v. 15 **What will happen when Israel is reinstated and reconciled to God? It will unleash resurrection power throughout the whole earth! TPT**

8) Paul warns Gentile Christians about arrogant attitudes toward Jews.

v. 16 If the part of the dough offered as firstfruits is holy, then the whole batch is holy; **if the root is holy, so are the branches.** 17 If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, 18 do not consider yourself to be superior to those other branches. If you do, consider this: **You do not support the root, but the root supports you.** 19 You will say then, "Branches were broken off so that I could be grafted in." 20 Granted. But they were broken off because of unbelief, and you stand by faith. **Do not be arrogant,** but tremble. 21 For if God did not spare the natural branches, he will not spare you either.

9) Our very complex God has many attributes.

v. 22 **Consider therefore the kindness and sternness of God: sternness to those who fell, but kindness to you, provided that you continue in his kindness.** Otherwise, you also will be cut off. 23 And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again. 24 After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, **how much more readily will these, the natural branches, be grafted into their own olive tree!**

10) What is the full number of the Gentiles?

v. 25 I do not want you to be ignorant of **this mystery**, brothers and sisters, so that you may not be conceited: **Israel has experienced a hardening in part until the full number of the Gentiles has come in,**

The full number of the Gentiles: "Greek *plêroōma* ("**fullness**") probably refers not to number (the full complement of Gentiles to be saved throughout history) but to breadth of representation. Sha'ul wrote when the Gospel mission to the Gentiles was just beginning; but already he foresaw what Yeshua had prophesied, that "this Good News about the Kingdom will be announced throughout the whole world as a witness to all nations [or: "to all Gentiles"]. It is then that the end will come" (Mat 24:14). Later Yochanan would see in his vision countless multitudes "from every nation and tribe and

people and language" (Rev 7:9). The fullness of the Gentile world comes in when all components and subgroups of humanity are contributing people to the Kingdom.

The language here recalls Luk 21:24, where Yeshua prophesied distress in the Land and judgment on the people of Israel, with Jerusalem being "trampled down by the Gentiles until the times of the Gentiles have been fulfilled." (*Plêroôthoôsin*, "have been fulfilled," is related to *plêroôma*; see Luk 21:24). ***Jewish NT Commentary***

11) What is this talking about and how can God will save all of Israel?.

v. 26 And then **God will bring all of Israel to salvation!** (*all Israel shall be saved*: KJV) The prophecy will be fulfilled that says: "Coming from Zion will be the Savior, and he will turn Jacob away from evil. 27 For this is my covenant promise with them when I forgive their sins."

IVP Bible Background Commentary on Romans 11:25-27, "Jewish teachers commonly said that "all Israel will be saved," but then went on to list which Israelites would *not* be saved: the phrase thus means "**Israel as a whole (but not necessarily including every individual) will be saved.**" In other words, the great majority of the surviving Jewish remnant will turn to faith in Christ."

Jewish New Testament Commentary on Romans 11:25-27, "Now we are ready to ask who **all Israel** is. This term has the same four possible meanings as "loaf" and "branches" in v. 16: (1) every single Jew, past, present and future; (2) every single Messianic Jew, past, present and future; (3) **the Jewish people, as a nation, but not necessarily including every individual Jew**; and (4) all believers, both Jewish and Gentile, past, present and future. As we will see, the third is correct."

12) The Jewish people are still spiritually gifted and called by God.

v. 28 As far as the gospel is concerned, they are enemies for your sake; but **as far as election is concerned, they are loved on account of the patriarchs**, 29 **for God's gifts and his call are irrevocable**. 30 Just as you who were at one time disobedient to God have now received mercy as a result of their disobedience, 31 so they too have now become disobedient in order that they too may now receive mercy as a result of God's mercy to you.

13) The wisdom of God is without limit.

v. 32 **For God has bound everyone over to disobedience so that he may have mercy on them all**. 33 **Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out!** 34 "Who has known the mind of the Lord? Or who has been his counselor?" 35 "Who has ever given to God, that God should repay them?" 36 **For from him and through him and for him are all things. To him be the glory forever! Amen.**