

## Romans

**Romans Chapter Nine**

**Romans 9-10-11**

**February 13, 2011**

This is lesson number 77 in our exposition of the Book of Romans.

**The Theme of the Letter**

**Romans 1:16-17**

“For I am not ashamed of **the gospel of Christ**, for it is the **power** of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the **righteousness of God is revealed** from faith to faith; as it is written, ‘The just shall live by faith.’ ” Romans 1:16-17

**Title: Introduction to Romans 9, 10, and 11**

Today we begin a new section in the book of Romans, viz.

**Romans 9-10-11.** For those who like to count things, this is lesson number 77 in our series on Romans that we started on August 2, 2009.

A fair question would be why do you spend so much teaching and preaching on just one book in the Bible? Not to put myself even close to these two expositors, but B. H. Carroll spent ten years in Romans and Martyn Lloyd-Jones thirteen years. If you can grasp what the Apostle Paul wrote to the church in Rome in the first century you will know the gospel.

The gospel is Jesus Christ!

“For I am not ashamed of **the gospel of Christ**, for it is the **power** of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the **righteousness of God is revealed** from faith to faith; as it is written, ‘The just shall live by faith.’ ” Romans 1:16-17

Chapters One through Eight deal with the major doctrines of the Bible. That is not to say that Paul is finished with doctrine in Romans Nine onward.

For example, he has given us the doctrine of God’s foreknowledge and predestination in Chapter 8, but he will go much deeper into those truths in **Chapter 9.**

In Chapter 4 Paul calls on Abraham to prove justification by faith alone, but he will take up justification by faith alone again in **Chapter 10.**

## Romans

He defined the Jew in the last of Chapter 2 {2:28-29}, but he must give us the conclusion of the matter of God's purpose toward Israel in **Chapter 11**.

These important doctrines in Romans are presented as the 'gospel of God' and show how God saves sinners as **individuals**.

If you can ever see that God saves individuals of all "nations, tribes, peoples, and tongues" it will correct your eschatology. The school of eschatology known as Dispensationalism, has God saving people because they are born as Jews; "Israel after the flesh."

As Charles D. Alexander so aptly summed it up: "God never saved anyone because of their birth certificate."

The first thing that the Apostle Paul tells us in his letter to the Christians in Rome is that the Gospel of God concerns Jesus Christ and that the Gospel is revealed in the OT Scriptures. The Gospel of Jesus Christ is not a NT innovation brought in by God because His original plan for the Jews somehow failed.

The backdrop of the Gospel is the **wrath** of God that is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness. Apart from the conviction of the righteous wrath of God against sinners, there is no real urgent sense of need for the Gospel of God in Christ Jesus.

The case is made in Chapter Five that all men are condemned because of the one sin of the one man, Adam. Not only are all men guilty of Adam's sin but also at their earliest opportunity everyone begins to commit their own personal sins because everyone is born with a sinful nature.

**"For all have sinned and fall short of the glory of God."**

He took Titus 1:1-4 and talked about five pillars for the gospel ministry. Turn to Titus 1:1-4 and we will read it together. Keep these words in mind as we continue our study in Romans.

Titus 1:1-4

## Romans

Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledgment of the truth which accords with godliness, <sup>2</sup> in hope of eternal life which God, who cannot lie, promised before time began, <sup>3</sup> but has in due time manifested His word through preaching, which was committed to me according to the commandment of God our Savior; <sup>4</sup> To Titus, a true son in *our* common faith:

Grace, mercy, *and* peace from God the Father and the Lord Jesus Christ our Savior.

Before time began, writes Paul to Titus, before the history of man began, before ever there was a creation, and before God created the first man Adam to have dominion over that creation:

**Before there was anything created, there was God!**

Before time began, before evening and morning, weeks and months and years, before time, in the infinite mind of God there was Christ slain as a Lamb before the foundation of the world.

The Lamb of God is Jesus Christ and He is the only acceptable and sufficient sacrifice for sin.

The context of the two following passages in Revelation is the exception to those who will worship the beast. When was it written down that they would not worship Satan?

Rev 13:8

All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.

Rev 17:8

And those who dwell on the earth will marvel, whose names are not written in the Book of Life from the foundation of the world, when they see the beast that was, and is not, and yet is.

That's why I don't sing the song, "There's a New Name Written Down in Glory."

## Romans

In the fullness of time, in the determinate counsel and foreknowledge of God, Christ came into the world, taking upon Himself the likeness of sinful flesh, subject to the holy and just and good law of God, and Jesus of Nazareth who is the Christ met all the demands of the law for all those who were given to Him before the foundation of the world.

Before the beginning of human history God foreknew a people and He chose them in sovereign election, not because of any foreseen faith on their part, but according to His own purpose.

In the present age, and in the good providence of God, the Gospel is sent out. "In due time manifested His Word through preaching." {Titus 1:3}

When the righteous demands of God for obedience to His holy law are presented in the power of the Holy Spirit; when it pleases God to draw a sinner unto Himself, the individual sinner receives the knowledge of sin through the spiritual understanding of God's holy law and he is convicted of sin against a holy God.

When the message of a sufficient Substitute for sin enters the heart of a person; a heart that has been opened by the Holy Spirit, a heart that has been pricked by the holy law of God, and the knowledge of his own sin breaks the sinner's heart he has nowhere else to go but to Jesus Christ for the only righteousness that God will accept.

That is the effectual call of God. When God effectually calls the sinner, when that act of sovereign mercy occurs toward an individual, that person, with the same God-given faith as Abraham's faith, is justified. God Himself pronounces a guilty sinner 'not guilty'!

The righteousness of God is imputed to the sinner. The sinner does not himself become righteous but he is considered to be righteous because he now has the righteousness of God.

Now the justified sinner desires to be obedient to God: Sanctification.

And the justified sinner may have the assurance that:

**"There is therefore now no condemnation to those who are in Christ Jesus."**

## Romans

This is genuine assurance that the redeemed sinner will be glorified and will live forever as a joint-heir of the Son of God, the Lord Jesus Christ. True assurance of salvation is based on what God has done in Jesus Christ who is the righteousness of God.

**That is the Gospel and it is based on the OT Scriptures!**

That is what **Romans 1-8** is about.

**The Gospel is how God sinners!**

**That brings us to 9, 10, and 11.**

The OT Scriptures have much to say about the chosen people of God, the Jews. Isn't the OT mostly about God's people, the Jews?

Well, yes, but what was the **purpose** of God in choosing out a separate people and blessing them with the law and the sign of circumcision and dietary laws and other distinctions that set the Hebrew people apart from all the other nations?

It has become very clear to me that the reason many people do not understand the purpose of God in setting apart Israel after the flesh is that they confuse God's purpose with justification. God's choosing Israel as a people had nothing to do with an individual's justification.

The Jewish rabbis taught that the ultimate purpose God was to restore the geopolitical kingdom and that the glory of David and Solomon would once again be seen. They would live in peace in the Promised Land.

**Many preachers today** are following the teaching of the rabbis.

The most popular teaching today is that when Jesus returns that God will set up an earthly kingdom and restore the Jews to power in their former glory.

Two thousand years ago, Paul asked a question in {11:1},  
**"Has God cast away His people?"**

And Paul's answer is, **"Certainly not!"**

**Has God forgotten His people?** Is God's Word to be doubted?

## Romans

We are now entering into the realm of **eschatology**, or the doctrine of last things. Your eschatology will interpret Scripture for you. You will filter what you read in the Bible through your eschatological system.

When you read the OT prophets you must decide if they are referring to the Jews as a people or some other way of understanding what they write.

Your **eschatology** will determine how you interpret Romans 11:26a.  
“**And so all Israel will be saved...**”

Before you can understand Romans 11:26a, you have to see how Paul leads up to the question, “**has God cast away His people?**” and see how the answer is to be understood in the context of 9, 10, and 11, and the entire Bible for that matter.

**That is why chapters 9, 10, and 11 absolutely must be taken as a unit.**

There are **dangers** of misinterpretation when you isolate any doctrine and fail to apply Biblical Theology as your method of interpretation.

Biblical Theology is the method of comparing Scripture with Scripture.

Biblical Theology takes more easily understood passages of Scripture to explain the more difficult passages that deal with the same subject.

Biblical Theology takes the entire context of the Bible, both OT and NT to get at the meaning of a passage.

There are dangers:

If a person dwells mainly in **chapter 9** it is possible that they will become so taken with the doctrine of election and the absolute sovereignty of God that they drift into the error of fatalism, or hyper-Calvinism. Paul, of course, answers that error in chapter 10.

If a person stays mostly in **chapter 10** it is possible that they will be so moved by the necessity of the preached word that they will drift into the error of emphasizing man’s responsibility and begin to preach that all a person has to do is to “call upon

## Romans

the name of the Lord” and no matter what else is going on in that person’s life that God is obligated to save anyone who mouths those words. There is no call for repentance, just say you believe in Jesus and continue in sin on the ‘broad way that leads to destruction.’

Many well meaning people use canned formulas to witness and they have competitions about baptisms. **Pragmatism!** The end justifies the means, they say, whatever works to get them down the aisle, and in so doing they compromise the very Gospel itself.

And if in chapter 11 a person takes verse 26a out of context it is possible that they will miss the definition of who is and who is not included in ‘all Israel’ and they will drift into the error of preaching that God is someday going to save the Jews **because they are Jews.**

At this point I am tempted to read Romans 9, 10, and 11. Instead I trust that you will take the time, maybe this afternoon, and read these three chapters at one reading. You might be surprised at how clear the answer to the question, “What about the Jews?” is when you see the context of 9, 10, and 11.

That said, I am reminded of another warning by Charles D. Alexander when dealing with eschatology:

**“Never underestimate the power of a preconceived notion.”**

Even more tempting, if we were not limited by time to finish the lesson before 10:30, I would simply start at Romans 9:1 and slowly go through Romans 11:36, even if it took us till midnight. At least we don’t have a third story window for a 21<sup>st</sup> century ‘Eutychus’ to fall out of and I don’t believe I could restore ‘Eutychus’ to life if he did fall out. Oh me of little faith!

## Romans

Acts 20:7-12

<sup>7</sup> Now on the first *day* of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight. <sup>8</sup> There were many lamps in the upper room where they were gathered together. <sup>9</sup> And in a window sat a certain young man named Eutychus, who was sinking into a deep sleep. He was overcome by sleep; and as Paul continued speaking, he fell down from the third story and was taken up dead. <sup>10</sup> But Paul went down, fell on him, and embracing *him* said, "Do not trouble yourselves, for his life is in him." <sup>11</sup> Now when he had come up, had broken bread and eaten, and talked a long while, even till daybreak, he departed. <sup>12</sup> And they brought the young man in alive, and they were not a little comforted.

Instead, what I plan to do in this introductory lesson is to touch on each chapter so you will have some idea of how they are linked together. Then in future studies we will expound the details of each chapter because there is too much contained in each chapter to only give them a skim-over.

It is essential that you have a clear understanding of how to interpret the Bible or you will be **"tossed to and fro and carried about with every wind of doctrine."**  
[Ephesians 4:14]

### **Let me emphasize something.**

There are good men who hold diverse views of eschatology.  
Eschatology is not; at least it is not to me, a test of fellowship.

A test of fellowship is something over which you would part company, or break fellowship. One example of a test of fellowship for me is the deity of Christ. Anyone who denies that Jesus is God is not yet a believer and cannot possibly participate in Christian fellowship. Such a person needs to hear the gospel, repent, and trust in the righteousness of Jesus Christ!

What I am teaching is not simply parroting what another man has written. What I believe is based on an objective examination of eschatology for well over nearly forty years of Bible study. I will steal a line from an old preacher who said, "Well, I have been right at least once, because I have believed all the different systems at one time or the other."

## Romans

The following is copied from my own article, “A Summary Statement of Amillennialism.”

“Here I feel like a noxious weed in a garden full of beautiful flowers saying how lovely I am and how ugly they are.

### [Dispensational]

Jim, do you think you know more about the Bible than John MacArthur? John MacArthur is still living and is a great expositor of the Word of God and is loved by most people who have heard him and read his work.

### [Historic Premillennial]

Jim, do you think you know more about the Bible than Charles Spurgeon? Charles Spurgeon was the greatest preacher of the 19<sup>th</sup> Century, perhaps of all time. Read anything by Mr. Spurgeon and you will see how he exalts the Lord Jesus Christ.

### [Postmillennial]

Jim, do you think you know more about the Bible than Jonathan Edwards? Jonathan Edwards was perhaps America’s greatest theologian.

### [Amillennial]

Jim, do you think you know more about the Bible than Martyn Lloyd-Jones? Martyn Lloyd-Jones is the greatest expositor of the Scriptures of the 20<sup>th</sup> Century and it bothers me to disagree with him on any interpretation. But I don’t agree with Dr. Martyn Lloyd-Jones, who is Amillennial, on the meaning of “all Israel.”

Jim, do you really think that you could be correct in your interpretation of Romans 11:26, “All Israel”, and that all of these great men of God are wrong? Do you think you know more about the Bible than they do?

No, I honestly do not think that I know more about the Bible than any of these men who each represent a **different interpretation** of Romans 11:26.

Why do they have different interpretations? They have different interpretations because their eschatology interprets Romans 11:26 for them.

**But if they can all disagree with each other, why can’t I disagree with all of them?**

## Romans

And I am not telling you to believe what I am teaching because ‘that’s what the preacher believes.’ I want you to care enough about this subject to search the Scriptures and be convinced because it is what the Bible teaches.

It may surprise you but I don’t completely agree with Dr. Martyn Lloyd-Jones on this subject. What he taught is not radically different from what I believe but it differs on the meaning of “all Israel.” Lloyd-Jones and the other three men all have one thing in common. They find a redemptive purpose for national Israel because they are Jews.

Let me clarify something. The Church does not *replace* national Israel; the Church existed alongside national Israel or within national Israel [Romans 9:6]. It is ironic that those who refer to the Church as a parenthesis in the plan of God do not see that it is national Israel that is parenthetical in time.

This is at the heart of the matter; you cannot replace something that never existed. What do I mean?

National Israel was never the redeemed people of God; there was always the Israel within Israel!