

Restoration: Israel's Reception of God's Righteousness

Romans 9-11 (3/24/10)

Dr. Steve Hereford, Pastor-Teacher

INTRODUCTION

1. We are looking tonight at the next section in our survey of Romans which is found in Romans chapters 9-11.
2. Here we see the subject of "Restoration." Where Israel receives God's righteousness.
3. These three chapters address Israel's election, rejection, and restoration.
4. As we consider these three chapters this evening, we are introduced to the most definitive teaching on the doctrine of election found in all the Bible—chapter 9.
5. As R.C. Sproul says, "The doctrine of God's sovereign election is not an arcane item found rarely in obscure passages of Scripture, nor does it require the pursuit of a diligent scholar to uncover it. The doctrine of election appears on virtually every page of the Bible, from Genesis to Revelation."¹
6. Before we begin our look at chapter 9, let me begin by stating there are some who question Paul's insertion of these three chapters.

¹ R.C. Sproul, Romans (Kindle Book). Location 5191-201.

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7. They regard them only as an appendix to the doctrinal discussion that proceeds.²
8. Others treat it as a parenthesis that has little, if any, connection to the rest of the letter.
9. They take it as an aside in which Paul expresses personal concerns and insights about his fellow Jews.
10. According to those interpreters, the central message of justification by faith is interrupted at the beginning of chapter 9 and resumes at the beginning of chapter 12.
11. They argue that Paul's beautiful and climactic paean of praise, hope, and assurance in 8:38–39 flows naturally into 12:1.³
12. I think they miss Paul's point altogether.
13. If you take the context of what he has just said in chapter from verse 35 to the end, it flows naturally into what he says in the first five verses of chapter 9.
14. He says in 8:35 says, "Who will separate us from the love of Christ?"

² R. C. H. Lenski, *The Interpretation of St. Paul's Epistle to the Romans* (Columbus, Ohio: Lutheran Book Concern, 1936). 579.

³ John MacArthur, *Romans* (Chicago: Moody Press, 1996). 519.

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15. He says in verse 39, “Nor height, nor depth, nor any other created thing, will be able to **separate** us from the love of God, which is in Christ Jesus our Lord.”
16. And then in 9:3 Paul says, “For I could wish that I myself were accursed, **separated** from Christ for the sake of my brethren, my kinsmen according to the flesh.”
17. In the previous chapter he says there is nothing that can separate the elect from God and then in chapter 9 he desires to be separated for the sake of Israel if it meant they would be saved.
18. So, Paul now turns his attention to his “kinsmen according to the flesh,” those whom he also calls “Jews” (1:16; 2:9, 10, 17, 28, 29; 3:1, 9, 29; 9:24; 10:12), “Israel” (9:6,27,31;10:19,21;11:2,7,25,26), “Israelites” (9:4; 11:1), “countrymen” (11:4) and “brethren” (9:3; 10:1; 11:25).
19. Paul begins chapter 9 with his attempt to explain the Jewish rejection of Jesus Christ.
20. He begins, not in anger, but in sorrow.
21. William Barclay says, “Here is no tempest of anger and no outbreak of enraged condemnation; here is the poignant sorrow of the broken heart...Willingly Paul would have

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laid down his life if he could have won the Jews for Christ.”⁴

22. R.C. Sproul says, “Paul is declaring a solemn truth...He is going through what the text calls *dolor*, a Latin term we find in the name of an ancient street in Jerusalem, *Via Dolorosa*, which means “the way of grief or pain.” Paul’s grief is not passing. It attends his life and perturbs his heart continually.
23. Notice *Paul’s Grief* in verses 1-5.

⁴ *The Letter to the Romans*, ed. William Barclay, lecturer in the University of Glasgow, The Daily study Bible series, Rev. ed. (Philadelphia: The Westminster Press, 2000). 123.

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I. Paul's Grief (9:1-5)

He says...

A. His Conscience Testifies (vv.1-2)

1. He is telling the truth...not lying (v.1)
2. He has "great sorrow and unceasing grief in [his] heart" (v.2)
3. This is the same sorrow that Jeremiah had for Israel when he said in **Jeremiah 9:1 (NASB)** Oh that my head were waters And my eyes a fountain of tears, That I might weep day and night For the slain of the daughter of my people!
4. Samuel had this kind of grief over Saul in **1 Samuel 15:35 (NASB)** Samuel did not see Saul again until the day of his death; for Samuel grieved over Saul. And the Lord regretted that He had made Saul king over Israel.
5. It is a deep sorrow—a mourning.

His sorrow is so deep that he speaks of...

B. His Being Accursed (vv.3-5)

1. He would rather be separated from Christ than to see his "brethren" accursed (v.3)

Why?

2. They had the promises (v.4)

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- a) The adoption (v.4)
- b) The glory (v.4)
- c) The covenants (v.4)
- d) The Law (v.4)
- e) The temple service (v.4)
- f) The promises (v.4)
- g) The Messiah (v.5)

They had so much! It's like the old saying, "They had so much going for them and they threw it all away...and for what?"

Yes they rejected the Messiah but Paul goes much deeper in verses 6-13.

He tells us the real problem is...

II. Israel's State (9:6-13)

The problem is not the Word of God.

A. The Word Has Not Failed (vv.6-13)

The problem is...

1. Not all who are descended from Israel are Israel (v.6)
2. Not all who are descendents from Abraham are Israel (v.7)

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3. Only the children of promise are the true Israel (vv.8-13)

Examples of promise:

- a) Sarah will have a son (v.9)
- b) Rebekah will conceive twins but the older will serve the younger (vv.10-13)
- c) The issue is election (vv.11-13)

Verse 11 is key

Albert Barnes says, "It was not, therefore, by any works of theirs. It was not because they had formed a character and manifested qualities which made this distinction proper. It was laid back of any such character, and therefore had its foundation in the purpose or plan of God."

Ephesians 1:4 (NASB) just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love.

Acts 13:48 (NASB) When the Gentiles heard this, they *began* rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed.

John 6:37, 44, 65

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Some at this point will ask in verse 14, "Is God unjust?"

Paul says...

B. There is No Injustice with God (vv.14-26)

1. He has mercy and compassion on whom He desires (vv.15-18)
2. The potter has right over the clay (vv.19-26)

God's will was never for everyone to be saved. Otherwise, everyone would be saved.

C. Only A Remnant Will Be Saved (vv.27-33)

1. The Lord will do this (vv.27-29)

It will be by faith. Verses 30-33 illustrate once again that God's righteousness is attained by *faith*.

2. The Gentiles attained the righteousness of God by faith (v.30)
3. The Jews did not attained the righteousness of God because they did not pursue it by faith (vv.31-33)

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When you pursue God's righteousness through works (e.g. law, etc.), you are rejecting God.

Paul continues now in chapter 10 where he started in verse 1 of chapter 9.

III. Paul's Desire (10:1-17)

For Israel is their "salvation" (v.1)

It needed to be...

A. According to Knowledge (vv.1-2)

Zeal is not enough. It must be combined with truth!

They were ignorant of the fact that God imputes righteousness on the principle of faith and not of works.

They went about trying to produce a righteousness of their own by law-keeping.

They tried to win God's favor by their own efforts, their own character, their own good works.

They steadfastly refused to submit to God's plan for reckoning righteous those ungodly sinners who believe on His Son.

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If they had only believed on Christ, they would have seen that He is the end of the law for righteousness.⁵

B. By faith (vv.3-17)

He refers to faith by the terms “believes,” “believed,” and “faith” 9 times in chapter 10.

Paul shows what was at the heart of...

IV. Israel's Rejection (vv.18-21)

A. It's Not That They Haven't Heard (v.18)

“They have” and Paul quotes **Psalms 19:4 (NASB)** Their line [voice] has gone out through [into] all the earth, And their utterances [words] to the end of the world.”

B. It's Not That They Haven't Known (vv.19-20)

The call of the Gentiles and the rejection of the gospel by the *majority* of Jews should not have come as a

⁵ William MacDonald and Arthur Farstad, *Believer's Bible Commentary : Old and New Testaments* (Nashville: Thomas Nelson, 1997). Ro 10:4.

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surprise to the nation of **Israel**. Their own Scriptures foretold exactly what would happen.⁶

He quotes from **Deuteronomy 32:21 (NASB)** "They have made Me jealous with *what* is not God; They have provoked Me to anger with their idols. So I will make them jealous with *those who* are not a people; I will provoke them to anger with a foolish nation."

In even bolder language, Isaiah quotes the Lord as being found by the Gentiles, who weren't really looking for Him, and being made manifest to those who weren't inquiring for Him (Isa. 65:1).

Taken as a whole, the Gentiles didn't seek after God. They were satisfied with their pagan religions. But many of them *did respond* when they heard the gospel. Relatively speaking, the Gentiles responded more than the Jews.⁷

C. It's Not That God Hasn't Offered (v.21)

⁶ William MacDonald and Arthur Farstad, *Believer's Bible Commentary : Old and New Testaments* (Nashville: Thomas Nelson, 1997). Ro 10:19.

⁷ William MacDonald and Arthur Farstad, *Believer's Bible Commentary : Old and New Testaments* (Nashville: Thomas Nelson, 1997). Ro 10:20.

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Against this picture of the Gentiles flocking to Jehovah, Isaiah portrays the Lord standing all day long with outstretched, beckoning hands to the nation of Israel, and being met with disobedience and stubborn refusal.⁸

Paul says continues in chapter 11 by stating...

V. God Hasn't Rejected Israel (11:1-4)

That is all of them. He has a "remnant" (v.5)

A. God Didn't Reject Paul (v.1)

B. God Hasn't Rejected His People (vv.2-4)

He defines His people as those who "He foreknew" (v.2) and "chosen" (v.7).

C. God Has Chosen a Remnant (vv.5-36)

Through God's grace He has chosen a "remnant."

CONCLUSION

1. So what is Israel's future?
2. Those whom God has chosen will be saved.

⁸ William MacDonald and Arthur Farstad, *Believer's Bible Commentary: Old and New Testaments* (Nashville: Thomas Nelson, 1997). Ro 10:21.