

## God's Grace: A Jewish Remnant Romans 10:20-11:10 (Part 2)

### Summary

1. Romans chapters 1-8 define the essential Gospel
2. Romans chapters 9-11 cover God's sovereignty; His promises and the Jewish and Gentile responses to the Gospel

1. The Jewish response to the Gospel? (Mostly one of rejection)
2. The Gentile response to the Gospel? (Many accepted the Gospel)
3. How does Paul explain these responses? (Big picture)

1. Chapter 9:1-29

In God's sovereign purposes (9:11,21-22), mercy (9:15,16,18,23) and justice (9:14), He elected (chose) a people for Himself from amongst the Jewish nation (e.g. Isaac not Ishmael; Jacob not Esau—Rom.9:6-13) (see too Rom.8:28-30).

Moreover, thankfully, God promised Abraham that He would also confer salvation on the Gentiles (Rom.9:24-26; Gen.12:3)

Had God not done this, nobody would be saved (9:29)

2. Chapters 9:30-10:21

"Righteousness" (Meaning: conformity to God's moral law) is impossible through human attempts at obeying the law.

"Israel who pursued a law of righteousness, has not attained it" (Rom.9:31-32; 10:3)

But, righteousness ("the righteousness that comes from God"—Rom.10:3) can be had through "Christ who is the end of the law (*meaning: the fulfilment of the law on our behalf as our Representative*) "so that there may be righteousness for everyone who believes" (Jews and Gentiles) (Rom.10:4; 9:30; 10:3,6).

This righteousness is credited to the true believer (meaning: the one who from the heart has called on the Lord (10:8,10,13) and believes that, "Jesus is Lord" (meaning: Jesus is sovereign King) and, that "God raised Him from the dead"—(Meaning: Jesus' perfect substitution accepted by the Father) (Rom.10:9). God justly views the believer as having perfectly obeyed the law because of Christ's obedience to the law on behalf of the elect.

Tragically, "Not all the Israelites accepted the good news" (Rom.10:16) about Christ; despite the fact, that they had heard the Gospel (10:18); and that, "all day long" (God) graciously held out His, "hands to a disobedient and obstinate people" (10:21). Thankfully, this is not the end of the story. God is faithful to His covenant promise to Abraham (to save Jews and Gentiles-Gen.12:3) and has purposed to use the salvation of the Gentiles to, "make you (Israel) envious by those who are not a nation" (10:19)

3. Romans 11 (Part 1)

As proof that God has not rejected His Jewish people, "whom He foreknew" (11:2); Paul used the example of himself (Rom.11:1) and that of Elijah (11:2-4). "So too, at this present time there is a remnant chosen by grace" (11:5) and not works (11:6)

### 1. The nature of the Jewish response to the gospel (Rom.11:7a; 10:2-4; 9:31-32)

### 2. The foundation of the Jewish response to the gospel

#### 1. The blinding power of innate pride

#### 2. The offensive outworking of pride

#### 1. The Israelites rejected the righteousness that God provided through Christ (Rom.11:7a; 10:2-4; 9:31-32)

2. They deemed their own attempts at righteousness to be superior to that of Christ's righteousness

1. A righteousness through obeying the law

2. Deeming themselves better than others as they paraded their own hypocritical "righteousness" for all to witness (Matt.6:1-2,5,16)

3. The Pharisees became evangelistically zealous in promoting pride

4. They opted for their own righteousness rather than Christ's righteousness

1. Pride deceives us.

2. Pride in our self-sufficiency is modelled

3. Pride reaches up to the heavens

3. The history of the Jewish response to the gospel (Background to Rom.11:8—Deut.29:4 and Is 29:10)

1. The books of the law (Rom.11:8; Deut.29:2-4)

1. The context

2. Deut.29:2-4 covers what Israel was privileged to witness

2. The Books of the Prophets (Rom.11:8; Is.29:9-10)

Application (Jn.11:47-50,53,57)

4. The consequences arising from the Jewish response to the gospel (11:7c-10; Deut.29:4; Is.29:10; Ps.69:22-23)

1. Rejection causes a "hardening" (11:7)

1. The hardening of the Israelites is not total

2. The hardening is not final

2. Rejection brings judgment (11:9-10; Ps.69:22-23)

5. The inheritance of the elect (11:7b; Eph.1:4)

Conclusion