



Romans 10:14-11:15

ISRAEL'S PRESENT & THEIR FUTURE

Isaiah 52:1-10 looks forward to the establishment of the Davidic kingdom which is the everlasting kingdom of Messiah. Even Jewish Rabbis have taught this passage is messianic, a prophecy to be fulfilled at the time when King Messiah will come. Not only will Israel rejoice, but the Gentile nations will also rejoice at the completed revelation of the salvation of the Lord in the person of Jesus the Messiah. What joy! What gladness this will bring! In Romans 10:15, Paul makes application of the worldwide nature of the Isaiah passage to its personal and immediate relevancy. Just as the world will rejoice in the Millennial Kingdom over Jehovah's salvation, so does the individual Jew and Gentile in this present time rejoice in their personal salvation.

—Sanford Mills, *A Hebrew Christian Looks at Romans*

In Romans 9-11, Paul addresses the question that is lingering in the back of the minds of the Jewish believers in Rome:

“Have the promises of God to Israel failed?” (9:6a)

In answering this question, Paul perfectly balances two things—the sovereignty of God and the responsibility of humanity.

In ch. 9, Paul says that God's election, promises, and grace toward the nation of Israel were totally undeserved and He is free to act as He wills in the unfolding of His redemptive plan. At this present time, He has chosen to bring grace to the Gentiles and to preserve a remnant in Israel, all for His glory.

In ch. 10, Paul says that the nation of Israel rejected their Messiah, Jesus, because of their own misguided zeal and their stubborn pride. They stumbled over five things:

1. **The centrality of faith** (9:30-32; cf. 4:1-25).
2. **The identity of Jesus** (9:32-33; cf. Is. 8:14; 28:16).
3. **The impossibility of keeping the law** (10:1-5; cf. 3:9-20).
4. **The simplicity of the gospel** (10:6-10; cf. John 3:16).
5. **The universality of the gospel** (10:11-15; cf. Joel 2:32).

*For there is no distinction between Jew and Greek;
for the same Lord is Lord of all,
abounding in riches for all who call on Him;
for “whoever calls on the name of the Lord will be saved.”*

[In Rom. 10], Paul continued to advance both divine sovereignty and human responsibility as true, without reconciling the tension between the two philosophically. ...All attempts to solve the problem philosophically are either unconvincing or inevitably suppress one side of the biblical witness. The resolution of the tension between divine sovereignty and human freedom lies beyond our present rational capacities. This does not mean that Paul is irrational. It simply means that some truths are suprarational.

—Thomas R. Schreiner

The Reformers taught three elements to saving faith: knowing the gospel (*notitia*), believing it is true (*assensus*), and trusting in Christ alone (*fiducia*).

The saving power of faith resides not in itself, but in the Almighty Savior on whom it rests...It is not, strictly speaking, faith in Christ that saves, but that Christ saves through faith. —B. B. Warfield

*Upon a life I did not live,
Upon a death I did not die,
Another's life, another's death,
On this I stake my whole eternity*
—Horatius Bonar (1808-89)



*How lovely on the mountains
Are the feet of him who brings good news,
Who announces peace
And brings good news of happiness,
Who announces salvation,
And says to Zion, "Your God reigns!"*
—Isaiah 52:7

Preacher. Greek, *kerusso*, "to proclaim openly, to be a herald"

Wherever there were Jews, and in particular wherever a Jewish community existed, there the gospel had been preached.

—F.F. Bruce

THE PRESENT STUBBORNNESS OF THE NATION (10:16-21)

- Just as Isaiah predicted (53:1), the people of Israel would have a hard time believing the way in which God would bare His arm and show His salvation to the ends of the earth (52:10).
- Why didn't Israel respond to the good news? What is the problem?
 - It is not a matter of _____ (cf. Psalm 19:4).
 - It is not a matter of _____ (cf. Deut. 32:21).
 - Instead it is a matter of the _____ (cf. Isaiah 65:1-2).

The Song [of Deut. 32] embraces the whole of the future history of Israel, and bears all the marks of a prophetic testimony from the mouth of Moses... It draws, on the one hand, the benefits and blessings conferred by the Lord upon His people; and on the other hand, the ingratitude with which Israel repaid its God for them all.
—Keil & Delitzsch

The outstretched arms of God in Rom. 10:21 reveal a genuine longing on his part that all will respond in faith (cf. 1 Tim. 2:4).
—Thomas Schreiner

THE PRESENT PRESERVATION OF THE NATION (11:1-10)

- Has God cast away Israel? _____! (11:1)
 - Proof #1: Paul's conversion (11:1a)
 - Proof #2: God's foreknowledge of Israel (11:2a; cf. Deut. 7:6-8)
 - Proof #3: Israel's _____ (11:2b-6; cf. 1 Kings 19)
- The nation of Israel, as a whole, has been presently hardened by God because of their unbelief (cf. Isaiah 29:9-13; Psalm 69:22-23).

The darkening of their eyes is a retribution. A retribution is a punishment that exactly fits the crime. Hardening is thus a fitting punishment for a proud spirit... Rejection of God leads to rejection from God. Though God executes it, it is a natural consequence.
—Timothy Keller

The moment God draws back his restraining influence there is hardening. That is one of the ways God produces hardening: He leaves them to themselves.
—D. Martyn Lloyd-Jones

THE FUTURE RESTORATION OF THE NATION (11:11-15)

- Is Israel's fall permanent? _____! (11:11)
- Israel's rejection of the Messiah brought salvation to the Gentiles.
- The Gentile's acceptance of the Messiah has made the Jews envious.
- Israel's acceptance of the Messiah will usher in the kingdom (11:15; cf. Is. 59:20; 27:9; Jer. 31:31-34; Zech. 12:10; Dan. 12:2; Rev. 20:4).

Envy is the desire to have for oneself something possessed by another, and whether envy is good or evil depends on the nature of the something desired and on whether one has any right to its possession.
—John R.W. Stott