

Now we look at Romans 9-11

- Paul first clears his heart – based on Romans 8:31-38
 - Paul’s inner spirit. (9:1-2)
 - Paul has anguish for Israel (9:3-4)
 - The great culmination of God’s blessing on Israel as the instrument of his revelation and visitation. Messiah is God Himself. (9:5)
 - The Promise of God [concerning Israel] has not failed (9:6)
 - Definition of “Israel” as those ‘chosen through Promise. (9:7-13)
 - Defense of the ability of God to choose, based on the doctrine of Grace. (9:14-18)
 - Response to the question of human free will, and the sovereignty of God (9:19-21)
 - “Vessels of wrath” (9:22-29)
- Israel’s lack of knowledge concerning Salvation by faith. (9:30-10:21)
 - Those who pursued righteousness by the Law have not attained it. (9:30-33)
 - Paul’s earnest desire for Israel (10:1)
 - Israel lacks knowledge of salvation. (10:2-3)
 - The purpose of the Law (10:4)
 - An explanation of the Great Gospel (10:5-17)
 - Righteousness based on faith is always near at hand, or internal (10:5-8)
 - Righteousness based on faith is secured by belief and profession (10:9-10)
 - Righteousness based on faith is granted irrespective of other factors, such as nationality (10:11-13)
 - Interjection highlighting the Gospel, especially abroad (10:14-17)
 - Did Israel hear the message? (10:18) – or understand the message? (10:19-21)
- Has God then rejected Israel? (11:1-10)
 - Negative affirmation based on Paul’s own salvation (11:1)
 - Existence of a Remnant (11:2-5)
 - The Remnant affirms a covenant of Grace (11:6)
 - The Remnant indicates a partial hardening (11:7-10)
- The implications for Gentiles (11:11-24)
 - The purpose of Israel’s hardening was the salvation of the Gentiles (11:11-16)
 - The relation between Gentile and Jew in the economy of Salvation (11:17-24)
 - Gentiles not to be arrogant towards Israel (11:17-18)
 - Gentiles may fall in the same way as the Jews. (11:19-22)
 - Israel could be grafted into the People of God again (11:23-24)
 - The purpose of the inclusion of the Gentiles (11:25-36)
 - A *partial* hardening has come on Israel for the Gentile’s hope (11:25)
 - All Israel will be saved: (11:26-29)
 - Because of the promise (11:26-27)- and the ancestors (11:28)
 - Because the promises of God are irrevocable (11:29)
 - The means of this salvation is through jealousy of the grace on the Gentiles - the purpose of the inclusion of the Jew/Gentile in salvation. (11:30-31)
 - The final purpose is for God to (11:32)
 - Doxology of the unsearchable wisdom of God’s ways (11:33-36)

From the books of Moses, the scriptures on Pharoah hardening his heart until God hardened him – here goes: Exodus: 7:13,14,22 – 8:15,19,32, - 9: 7, 12 , 34-35. #

God created time for us “our time”. Time is within him – he exceeds it. All creation comes through his Word. We are right with God through the same word – Paul calls the “The Promise.” In all of this God is constant – steadfast – and his acts are true to his Godself. In Jesus – the eternal Word became flesh. All things came int being through and in him. He is reality – truth. All life is “in him.” #

“For as the Father raises the dead and gives them life, so also the Son gives life to whom he will. The Father judges no one, but has given all judgment to the Son, that all may honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent him. Truly, truly, I say to you, he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life. "Truly, truly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God, and those who hear will live. For as the Father has life in himself, so he has granted the Son also to have life in himself, and has given him authority to execute judgment, because he is the Son of man.” (John 5:21-27 RSV)#