

Romans 9 – 11 - *From the very opening of Romans (1:5;16) and throughout, Paul clearly makes his position known that the Messiah has in fact already come, and for not only the chosen people of Israel, but for the Gentile believers as well (10:12). Here Paul is addressing the Jew's failure to respond to God's message.*

9: 1-3 – Paul is clearly pained by the disbelief and reliance on salvation by adherence to the Law of his Jewish kinsman who are the chosen people of God.

9: 6-8 / 11:1-6 - God's word did not fail - God did promise eternal blessings (through faith) to Israel through Sarah, not Hagar. "...*And not all are children of Abraham because they are his offspring, ...*"(9:7)
- GOD MADE A SOVEREIGN CHOICE

9:14-29 – God's choosing is not unjust. Based on justice alone we all deserve death (6:23), so only by mercy we can stand. God is free to distribute this mercy as he pleases, without being unjust.

9:30-33 – The Jews themselves are not blameless, because they pursued righteousness by works, not by faith.

This entire passage (chapters 9-11) has raised some disagreements between Calvinists and Arminians.

The two theological schools of thought answer the following question differently:

Who is responsible for a person's conversion and subsequent sanctification?

The Calvinist would say: God alone. The Arminian would say that man plays a part in deciding to be saved.

10:1 -21– The Gospel is for everyone; and it crucial that all hear the message of salvation so that they might believe (10:8-15). But the reason the Jews failed to pursue righteousness by faith is not because it was not clearly presented to them. The message descended through, and lived among them, and again later preached to them.

11:1-24 – Paul makes it clear that God has not rejected the children of Israel, and that their state of disbelief is not irreparable (11:11). God is not finished with His people.

So I ask, did they stumble in order that they might fall? By no means! Rather through their trespass salvation has come to the Gentiles, so as to make Israel jealous. Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean!
(Romans 11:11-12 ESV)

Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. (Romans 11:25 ESV)

11:26-32 – Dispensational Debate: After the Gentiles have come to faith "...all Israel will be saved" (11:26). The controversy is between those who believe (A) "all true Israel" (9.6), that is those whose hearts are right with God / a circumcision of the heart (2:9); And (B) "all Israel" refers to the entire nation of Israel.

Looking at these chapters, now that we call ourselves children of the King, we must not be so proud as to exalt the disbelief of the Jews as some type of victory over them, but reverently fear the living God all the more.

But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree, do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you. Then you will say, "Branches were broken off so that I might be grafted in." That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear. For if God did not spare the natural branches, neither will he spare you. Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness. Otherwise you too will be cut off. (Romans 11:17-22 ESV)