**Paul’s Letter to the Romans**

**(accept one another series)**

Andrew B. Spurgeon

Crossroads International Church, Singapore
Message 10 • 22 October 2017

**The Unwavering Faithfulness of God and His Promises**

**(Rom 9:1 — 11:39)**

***Introduction:***

* The Jews from Rome who visited Jerusalem during the pouring of the Holy Spirit on the Day of Pentecost returned to Rome as those who believed in Jesus as their Messiah and Lord and established the churches. They led the congregations, inclusive of Jews and Gentiles, until AD 48 when Emperor Claudius expelled all the Jews from Rome, including the Christian Jews. In their absence, the Gentiles took the leadership. But when Emperor Claudius died and Nero became the new Emperor, the Jews returned. Tensions arose among the Jews and Gentiles such as some of them saying that God had failed or abandoned the Jews. So Paul repeatedly asked in this section, “Has God rejected his people?”

***Paul’s Anguish & The Privileges of the Jews:***

* “I speak the truth in Christ—I am not lying, my conscience confirms it in the Holy Spirit—I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race, the people of Israel” (9:1–4); “Brothers, my heart’s desire and prayer to God for the Israelites is that they may be saved” (10:1); and “I ask then: Did God reject his people?” (11:1)
* Theirs are the adoption as sons, the divine glory, the covenants, the receiving of the law, the temple worship, the promises, the patriarchs, the human ancestry of Christ, and God (9:4–5)

***The Question:***

* Did God reject his people?

***Answers:***

* No. (1) Because “not all Israel are Israel” (9:6); “Israel” is through promise (9:7–8)
	+ *Isaac was a son of promise (9:9)*
	+ *Jacob was a son of promise (9:10–13)—proving a person’s actions aren’t the cause of promise (9:14–16)*
	+ *Mercy is the source for this promise; not works (9:17–18)*
	+ *Example: A potter — who although he/she makes vessels for honor and common usage, he/she can choose to change his original purpose for them. The same is true of God (9:19–24).*
	+ ***Key verse****: “What if God, choosing to show his wrath and make his power known, bore with great patience the objects of his wrath—prepared for destruction?” (9:22)*
	+ *So, God calls people to himself both from Gentiles and from Jews, not by their works, but because of his mercy (9:24–29)*
	+ *Present national Israel missed it because they didn’t pursue God’s righteousness, which is by faith; They stumbled (but not forever) (9:30–33)*
* No. (2) Because they didn’t mix their zeal with knowledge (10:2)
	+ *Didn’t look for God’s righteousness (10:3)*
	+ *Didn’t understand the Law was to lead them to Christ (10:4–11)*
	+ ***Key verse****: “If you confess with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved” (10:9)*
	+ *Everyone—Jew or Gentile—who calls upon the Lord will be saved (10:12–13)*
	+ *Did they hear the gospel? Yes (10:14–18); Did they understand? No (10:19–21); they were rebellious (but God had a reason; Gentiles’ salvation).*
* No. (3) Because Paul himself was an Israelite (11:1), and God always keeps a remnant for himself (11:2a)
	+ *Elijah was the example (11:2b–4)*
	+ *Even at the time of Paul’s writing, there was a remnant, chosen by grace and not works (11:5–6)*
	+ *But most of the Israelites have been hardened (11:7–10), but they have not stumbled beyond recovery; God is using the salvation of Gentiles in order to provoke the Jews to jealousy and to gain salvation (11:11–15)*
	+ *Reasons are: dough is holy, and the root is holy; only a few branches were bad and broken off to implant the wild olive shoot, the Gentiles (11:16–17). So the Gentiles shouldn’t boast over the branches; God is able to implant them back into the tree (11:18–24)*
	+ ***Key verse****: “Consider the kindness and sternness of God: sternness to those who fell, but kindness to you” (11:22a)*
	+ *Mystery—Israel has experienced a temporary hardness for the sake of Gentiles’ salvation; but then, God will remove the temporary hardness and all Israel (chapter 9 definition) will be saved (11:25), as promised in the Scriptures (11:26–27)*
	+ *They seem enemies with regard to the gospel (11:28); but they are God’s beloved. God’s gift and call are irrevocable (11:29).*
	+ *Gentiles, once disobedient, received mercy and the same will be true of Jews who were/are disobedient at this time (11:30–31)*
	+ *“God has bound all people to disobedience so that he might have mercy on them all” (11:32). “Oh the depth of the riches of his wisdom and knowledge!*
	+ *Paul ended in a praise (11:33–36)*

***Conclusion:***

* ***God never fails in his word. What he promised, he fulfills.***

***Application:***

The gospel is never that far from us: if we confess with our mouth that Jesus is Lord and believe in our hearts that God raised him from the dead, we’ll be saved. That’s because of God’s mercy. He has bound every one of us to sin so that he might have mercy on all of us. Let’s not reject his mercy!

Download this sermon PPT and notes for free at BibleStudyDownloads.org/resource/new-testament-preaching/

Listen to this message online at cicfamily.com/sermon-listing/