

In chapters 9 through 11 there is a discussion of the ethnic nation of Israel whom God had also chosen to be His covenant people through His unconditional election of them, and that He is perfectly free and just to do so (v-9:1-24). Paul uses this discussion to highlight the **massive transition** which has now come in the **NEW** covenant age. He labors to show that God has intended to save the Gentiles **“by faith,”** and that God has expanded His saving covenant to include the Gentiles, as He had promised in the Old Testament (v-9:22-29).

Romans 9:22-26 - 22 What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction? 23 And He did so in order that He might make known the riches of His glory upon vessels of mercy, **which He prepared beforehand for glory, 24 even us, whom He also called, not from among Jews only, but also from among Gentiles.** 25 As He says also in Hosea, **"I will call those who were not My people, 'My people,' And her who was not beloved, 'beloved.'"** 26 "And it shall be that in the place where it was said to them, 'you are not My people,' **There they shall be called sons of the living God."** NASB

Then there is a discussion about Israel and their failure to attain the righteousness of God because they did not pursue His righteousness according to faith, but rather by works.

Romans 9:30-10:4 - 30 What shall we say then? That **Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith; 31 but Israel, pursuing a law of righteousness, did not arrive at that law. 32 Why? Because they did not pursue it by faith, but as though it were by works.** They stumbled over the stumbling stone, 33 just as it is written, "Behold, I lay in Zion a stone of stumbling and a rock of offense, And he who believes in Him will not be disappointed." 1 Brethren, my heart's desire and my prayer to God for them is for their salvation. 2 For I bear them witness that they have a zeal for God, but not in accordance with knowledge. 3 For **not knowing about God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.** NASB

He shows the utter **ineffectual** way of seeking to be justified by the works of the Law as a **“way of righteousness,”** and explains that Christ has brought about a **definitive transition in the plan of redemption** by becoming the fulfillment and **“end of the Law”** and providing an **effectual** way of righteousness by faith in Him.

Romans 10:4 - 4 For **Christ is the end of the law for righteousness to everyone who believes.** NASB

He explains that in this NEW way of righteousness in Christ, that God is concerned with the inner reality faith **“in your heart,”** in contrast to an outward conformity to the Law by works, as Israel had tried to achieve (v-9:30-33).

Romans 10:8-13 - 8 But what does it say? **"The word is near you, in your mouth and in your heart" — that is, the word of faith which we are preaching,** 9 that if you confess with your mouth Jesus as Lord, and **believe in your heart that God raised Him from the dead, you shall be saved; 10 for with the heart man believes, resulting in righteousness,** and with the mouth he confesses, resulting in salvation. 11 For the Scripture says, "Whoever believes in Him will not be disappointed." 12 **For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call upon Him;** 13 for "Whoever will call upon the name of the Lord will be saved." NASB

He affirms then, that in this transition in history, that God is making no distinction between Jew and Gentile, but is in fact **saving** both Jew and Gentile through the **preaching** of the **Gospel** (v-10:14-17), and that He is still **“calling”** out His **“elect”** people as He always has **“by grace”** through faith, apart from works, highlighting the glory of His electing grace.

Romans 11:1-6 - 1 I say then, **God has not rejected His people, has He? May it never be! For I too am an Israelite,** a descendant of Abraham, of the tribe of Benjamin. 2 **God has not rejected His people whom He foreknew.....** 5 In the same way then, there has also come to be **at the present time a remnant according to God's gracious choice. 6 But if it is by grace, it is no longer on the basis of works,** otherwise grace is no longer grace. NASB

Because **Israel, as a corporate group,** was seeking to attain their own righteousness by the works of the Law instead of by faith, God has set them aside as a corporate group, in order to expand His saving grace to all the Gentile nations. This resulted in a **“partial hardening of**

Israel” in the plan of God to therefore reach the Gentiles which He had promised in the Old Testament, **until** the full number of Gentiles is brought into faith and salvation, **at which time** God will again return and save all of Israel in the course of redemptive history.

Romans 11:25-32 - 25 For I do not want you, brethren, to be uninformed of **this mystery**, lest you be wise in your own estimation, **that a partial hardening has happened to Israel until the fulness of the Gentiles has come in**; 26 and thus **all Israel will be saved**; just as it is written, "The Deliverer will come from Zion, He will remove ungodliness from Jacob." 27 "And this is My covenant with them, When I take away their sins." 28 From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God's choice they are beloved for the sake of the fathers; 29 for the gifts and the calling of God are irrevocable. 30 For just as you once were disobedient to God, but now have been shown mercy because of their disobedience, 31 so these also now have been disobedient, in order that because of the mercy shown to you they also may now be shown mercy. 32 For **God has shut up all in disobedience that He might show mercy to all.** NASB

See then that God has a **progressive purpose** through the course of redemptive history to bring about His own saving purposes. He gifted and called Israel in order to fulfill His purpose through the OLD covenant age with them, ushering in the Messiah through them, and through the Law and sacrificial system, to promise and fulfill Messianic salvation which has now blossomed and come to fulfillment through the Person and Work of Christ. In this, God has brought about the **NEW covenant age of Messianic salvation** in which He is saving both Jew and Gentile including people from every nation, and language, and tribe, and people, by the preaching of the Gospel. In fact in the course of redemptive history God has **“shut up all in disobedience,”** (that is all kinds of people...race, class, language, gender) from every nation, including Jew and Gentile, that He might **“show mercy to all”** (v-32). See then how God has planned the OLD to fill its functions and the NEW to be the **eternal** reality with the global purpose of salvation for men of every nation, and this to bring about a NEW **effectual** and powerful salvation that not only **saves** from sin, but **sanctifies** until it ultimately **glorifies** with eternal life and immortality.

It is important to point out here that even the NEW covenant age will progress through redemptive history and accomplish more purposes of God. Paul here speaks of the national salvation of the gifted and called people of Israel, and how they have received a **“partial hardening”** from God while He is at the business of saving the **“fulness of the Gentiles.”** This **“partial hardening”** happens **UNTIL “the fullness of the Gentiles has come in.”** Paul reasons that they will be **“grafted back in”** (v-23-24), to the true vine of God’s saving people as a corporate group. The fact that Paul is referring to Israel as a corporate group in contrast to the Gentiles who are being saved is quite obvious from the language of the context where they are held in contrast with the **you-they, you-them, you-those** language of verses 11:11-32. In these verses the **“you”** is the Roman Gentiles to whom the letter is addressed and the **[they, them, those, their]** is the Jews who were **“cut off”** and **“partially hardened.”** See then Paul’s conclusion that **[they, them, those, their]**, whom he calls **“all Israel,”** will eventually be **“saved”** when the **“fulness of the Gentiles”** has come in. So God has a yet further purpose in the course of redemptive history to **save the whole corporate group of Jews**. He makes it very clear that this happens at the second coming of Christ in verses 26-27 when he says **“The Deliverer will come from Zion, He will remove ungodliness from Jacob.”** 27 **“And this is My covenant with them, When I take away their sins.”** Learn here, that the corporate group of ethnic Israel will be saved at the second coming of Christ as a further purpose of God in redemptive history. Of course we know that this will be the time of fulfillment of all of God’s promises to ethnic Israel of land, seed, blessing and King/Kingdom that will be granted them in the Millennial Kingdom. Therefore the OLD and NEW contrast through redemptive history