

Below this lesson is a copy of a structure of Romans 3, 9-11.

One of the great traditions of Christianity is that the Acts period was the beginning of "the church". However we have found that the Acts is the end of the ages not a beginning. This series attempts to clarify what was happening during those later years of the Acts to the last chapter of the book.

During Acts the Lord's return to set up the kingdom originating in Heaven on the earth was the hope held. In Acts 2:29-32 Peter proclaims Christ had been resurrected to sit on David's throne and in chapter 3 he preached that should Israel repent and turn to the Lord He would consequently return to them;

[Act 3:19](#) repent and convert that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

[Act 3:20](#) And He shall send Jesus Christ, who before was proclaimed to you,

In Acts 13:30-35, Paul proclaims the same gospel message as Peter. Paul declares that Christ, as the seed of David, was raised to sit on David's throne. This is not the gospel message for us today. Later in the chapter, vs. 40-41, Paul warns the unrepentant Israelites of the northern army of the tribulation, a feature of the Day of the Lord. Why did he warn them of this? Because Paul's Acts period letters are full of the expected coming of the Lord at that time and Israel needed to repent and be preserved through the tribulation. These things are the dispensational elements of the Acts period. Our gospel today is not Acts 13:32, the promises made to Israel's fathers.

In 1Pet.1: 6, 9-13 we find that the timing of the Lord's second coming was considered by the prophets of old. In his second letter chapter 3:3-4, he warns about scoffers who would mock the time of the second coming by saying nothing ever changes. Peter does not say the Lord's coming is thousands of years away (compare 2Pet.3:8 with 1Pet.4:7) but the Lord's longsuffering is an act of mercy so that all Israel should have time to come to repentance. We showed last lesson that Peter wrote to the Jews and thus this verse is to be understood as follows;

[2Pe 3:9](#) The Lord is not slow concerning His promise, as some count slowness, but is long-suffering toward us (Israelites), not purposing that any (of us Israelites) should perish, but that all (Israelites) should come to repentance.

Peter, writing about the Lord's longsuffering as a matter of salvation for the Jews, refers his readers to Paul's letters as follows;

[2Pe 3:14](#) Therefore, beloved, looking (waiting with eagerness) for these things (the new heavens and the new earth), be diligent, spotless, and without blemish, to be found by Him in peace.

[2Pe 3:15](#) And think of the long-suffering of our Lord as salvation [for ISRAEL] (as our beloved brother Paul also has written to you according to the wisdom given to him

[2Pe 3:16](#) as also in all his letters, speaking in them of these things; in which are some things hard to be understood, which the unlearned and unstable pervert, as also they do the rest of the Scriptures, to their own destruction).

Please notice. Some of the things which were hard to be understood in Paul's writings are not about grace or righteousness reckoned, but about the merciful patience of the Lord towards Israel.

Remember, Peter said in Acts 3 when Israel repented then the Lord would return. Israel was not repenting and the Lord's coming seemed to be delayed. Peter writes to the saved Jews that the Lord's coming was not delayed but that the Lord was providing opportunity for all Israel to be saved. These things are features of the Acts period only. The Lord's coming is not prolonged today to give Israel time to repent.

Paul's letter to the Romans also speaks about God's mercy towards Israel, how He is saving Gentiles to provoke Israel to repentance. Romans also affirms Israel's ultimate salvation at the coming of the Lord;

[Rom 10:21](#) But to Israel He says, "All day long I have stretched forth My hands to a disobeying and gainsaying people."

[Rom 11:26](#) And so all Israel shall be saved; as it is written, "There shall come out of Zion the Deliverer, and He will turn away ungodliness from Jacob.

Paul like Peter says the Day of the Lord is at hand:

[Rom 13:11](#) This also, knowing the time, that *it is* already time to awake out of sleep; for now our salvation *is* nearer than when we believed.

[Rom 13:12](#) The night *is* far spent, the day is at hand; therefore let us cast off the works of darkness, and let us put on the armor of light.

[Rom 11:26](#) And so all Israel shall be saved; as it is written, "There shall come out of Zion the Deliverer, and He will turn away ungodliness from Jacob.

In Romans chapters 3 & 9-11, Paul writes about the faithfulness of God despite Israel's unfaithfulness. The wonderful conclusion of these dispensational chapters is that despite Israel's rejection of the Lord, they will be saved. Look at Paul

as an example, he was one Jew who opposed but he was saved and this is exactly the conclusion Paul makes in these Romans chapters as regards Israel. They are opposing but they will be saved as well as him. These things must be understood in the Acts period.

Let us pick up the theme from those verses in Romans chapter 3 again;

Rom 3:1 Then what is the superiority of the Jew? Or what is the profit of circumcision?

Rom 3:2 Much, by every way! Chiefly, indeed, because they were entrusted with the oracles of God.

Rom 3:3-4a For what if some (of ISRAEL) were unfaithful [or, refused to believe]? Their (ISRAEL's) unfaithfulness [or, unbelief] will not make the faithfulness of God useless, will it? Absolutely not! (ALT)

Paul says plainly, just because Israel is unfaithful; not believing; not turning to the Lord; this does not mean that God's faithfulness; purpose for them has been thwarted, cancelled, altered or postponed. Romans is not set dispensationally in this present time; Romans is not about the church which is His Body of Ephesians.

Romans 9-11 describe why God has not introduced anything new but is set on bringing in the promises made to the fathers. Let us follow Paul's doctrine not our traditions. Remember, Paul "used to be wishing himself accursed from Christ, for his brothers" (Israel) but not when he wrote Romans.

Noting the advantages of 3:2 we find this expanded later in chapter 9;

Rom 9:4 who are Israelites; to whom *belong* the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises;

Rom 9:5 whose *are* the fathers, and of whom *is* the Christ according to flesh, He being God over all, blessed forever. Amen.

When Paul wrote Romans it was Jew first (see 1:16, 2:9-10), Israel had not been cast aside and had dispensational privileges. Having expanded on Israel's advantages, Paul then repeats his earlier claim of chapter 3 that, even in the face of Israel's unfaithfulness, the Word of God has not failed.

Rom 9:6 Not however that the Word of God has failed,

Paul speaks plainly as to why the Word of God had not failed. God's Word had not failed because Israel is an election. All Israel means all who have descended through Isaac. God made promises to this election and He will keep them. When God calls a company His purposes for them are not transferred or cancelled. God did not call Israel so that he could ultimately cast them off and start something completely different like the church. He reminds his readers of Israel's election;

Rom 9:6 Not however that the Word of God has failed, for not all those of Israel are Israel;

Rom 9:7 nor because they are the seed of Abraham are they all children. But, "In Isaac shall your Seed be called."

Romans chapters 9 through 11 have a wonderful structural balance and Paul returns to this point about Israel being an election later in chapter 11. In the corresponding structural section he writes that all Israel will be saved despite their obstinacy because they are God's called out company. To Israel belong the covenants and the promises and God does not change His mind.

Rom 11:26 And so all Israel shall be saved; as it is written, "There shall come out of Zion the Deliverer, and He will turn away ungodliness from Jacob.

Rom 11:27 For this *is* My covenant with them, when I have taken away their sins."

Rom 11:28 Indeed as regards the gospel, *they are* enemies for your sakes. But as regards the election, *they are* beloved for the fathers' sakes.

Rom 11:29 For the free gifts and calling of God *are* without repentance.

Notice the word FOR in verses 27 and 29. Why was Paul expecting Israel's salvation back in the Acts period? Because Israel through Isaac was God's elect. Israel was an enemy of the gospel at that time but was beloved for the father's sake. God doesn't change His mind. Paul's hope during the Acts period was the salvation of Israel;

Act 26:6 And now I stand and am judged for *the* hope of the promise made to our fathers by God,

Act 26:7 to which *promise* our twelve tribes hope to attain, serving God fervently night and day. For the sake of this hope, king Agrippa, I am accused by the Jews.

The hope of Israel is not our hope today but it was Paul's hope during Acts. Why did Paul embrace this hope? Because he writes in Romans Israel would be saved. Why would all of Israel be saved back then? They would have been saved because God had made a promise in a covenant, because God does not change His mind in the matter of gifts and calling.

There was however that condition. Israel had to turn to the Lord but they did not and were put aside at Acts 28. The imminent return of the Lord to save Israel was postponed.

Next lesson we will return to Romans and the Acts period to see more from these chapters about the longsuffering of the Lord as it related to the salvation of Israel and the certainty of hope Paul held at that time.

Romans Chapters 3, 9-11

Chapter 3

The Word of God has not failed despite Israel's failure to believe.

- A. 1. 3:1-2a. Israel's Advantages.
- 2. 3:2b. The Word of God.

- B. 1. 3:3. Israel unbelieving does not cancel God's faithfulness.
- 2. 3:4 The Word of God. Ps.51:4, 116:11

Chapters 9-11

- A. 9:1-5. Sorrow.
 - 1. 9:4-5a. Israel's Advantages. 3:1-2-covenants
 - 2. 9:5b. Doxology. God over all, blessed unto ages.

- B. 9:6a. The Word of God has not failed.

- C. 9:6-13. All Israel. Election.
 - 1. 9:6, 9, 12. The word of God, promise. said to Rebekah. Gen.21:12
 - 2. 9:8, 9, 11. Isaac, seed, child of promise. Gen.18:14, 25:22-23, Mal.1:2-3

- D. 9:14-29. Sovereignty of God as to mercy and hardening. Elect remnant saved.
 - 1. 9:14, 19, 25. Things said. Is God unrighteous? 3:5, Ex.33:19
 - 2. 9:15, 18, 24-29 examples, prophecy.
Ex.9:16, Hos.1:1-2, 9-10, 2:23, 1P2:10, Is.1:9, 10-20-30, 28:16,

- E. Israel and remnant, 9:30-11:10. The elect remnant has obtained what Israel seeks.
 - 1. 9:30-32. Gentiles find righteousness, Jews not attained. Works v Faith.
 - 2. 9:33. The stumbling stone. The Lord of all who believe. No difference, no shame.
Is.28:16, 8:14-15, Ps.118:22, 1P2:6
 - 3. 10:1-2. Paul's prayer for Israel's salvation. Israel, zealous but ignorant.
 - 1. 10:3-10. Christ the culmination of the law; righteousness by faith, believe in hearts.
Lev.18:5, Deut.30:11-14, Prov.30:4
 - 2. 10:11-13. All who believe in Him, not ashamed. Is.28:16, Joel 2:32
 - 3. 10:14-11:3. Israel heard, disobeyed, contradicting, not cast away, Elijah's plea.
Is.52:7, 53:1, Ps.19:4, Deut.32:21, Is.65:1,2
 - 1. 11:4-7. Israel fails to obtain, election obtained it, Works v Grace. 1Kings 19:10-18
 - 2. 11:8-10. Stumbling stone, Israel stumbles, partially blind Is. 6:9, 29:10, Deut.29:4, Ps.69:22-23
 - 3. 11:11. Israel stumbles. Gentiles saved to provoke to jealousy. Deut.32:21
11:13-14. Paul's apostleship. Save some of them, jealousy.

- D. 11:15-25. Sovereignty of God as to mercy and hardening.
 - 1. 11:15-18. Israel the holy root, supports Gentiles, unnatural branches. Is.6:13, Roms.15:27, Gal.3:7, 9, 18, 29, 4:26
 - 2. 11:19-22. The goodness and severity of God. cut off, graft in, no difference.
 - 3. 11:23-24. Some of Israel saved, if they continue not in unbelief.
 - 1. 11:25. Mystery of Israel's partial blindness revealed, until "fullness of the gentiles"

- C. 11:26-27. Elect All Israel saved.
 - 1. The Word promised, Is.59:1-21 (20). 27:9
 - 2. The seed Deliverer. Promise of Jer.31:31-30

- B. 11:28-32. The Word of God has not failed.
 - 1. Israel's unbelief, God's mercy and unchangeable purpose. Num.23:19, Mal.3:6

- A. Joy. 33-36
 - 2. 11:33-35. Israel's advantages Is.40:13-14, Job 41:11.
 - 1. 11:36. Doxology. to Him Glory, unto ages, all things.

the theme of these chapters which binds them
despite Israel's national rejection
God's plans for them will be fulfilled
3:3-4a
9:5b Doxology, Praise in God's blessings to Israel
9:6a
9:16
9:21-29 saved and preserving remnant
10:16 (Israel) has not obeyed the gospel
BUT 10:21-11:2
11:5-6 saved and preserving remnant
11:11-15 Israel's stumbling and imminent restoration
11:16-24 Israel, the holy root of dispensational support
11:25-32 Mercy to Israel for their national salvation
11:33-36 Doxology, Praise for God's faithfulness to Israel
and so, (in this way) all Israel shall be saved
Is.59, 27:9