

Romans 9–11: How to Think About Israel Today

How should we think about Israel today?

There is strong hatred for the Israel in the UN.

There is growing hatred of Israel in 34 of the 48 European countries.

There was a general hatred of Israel in the Early Church.

Down through history there have been major movements of hatred toward Israel.

And then there was Nazi Germany

In July 28, 2014, Newsweek's cover story, "Exodus: Why Europe's Jews Are Fleeing Once Again," an Anti-Defamation League survey showed anti-Semitic attitudes in over 50% of people in 102 countries and hatred (26%) or negative stereotypes of Jews. Strong movements against Jews in 34 of 48 European countries.

Romans 9–11: How to Think About Israel Today

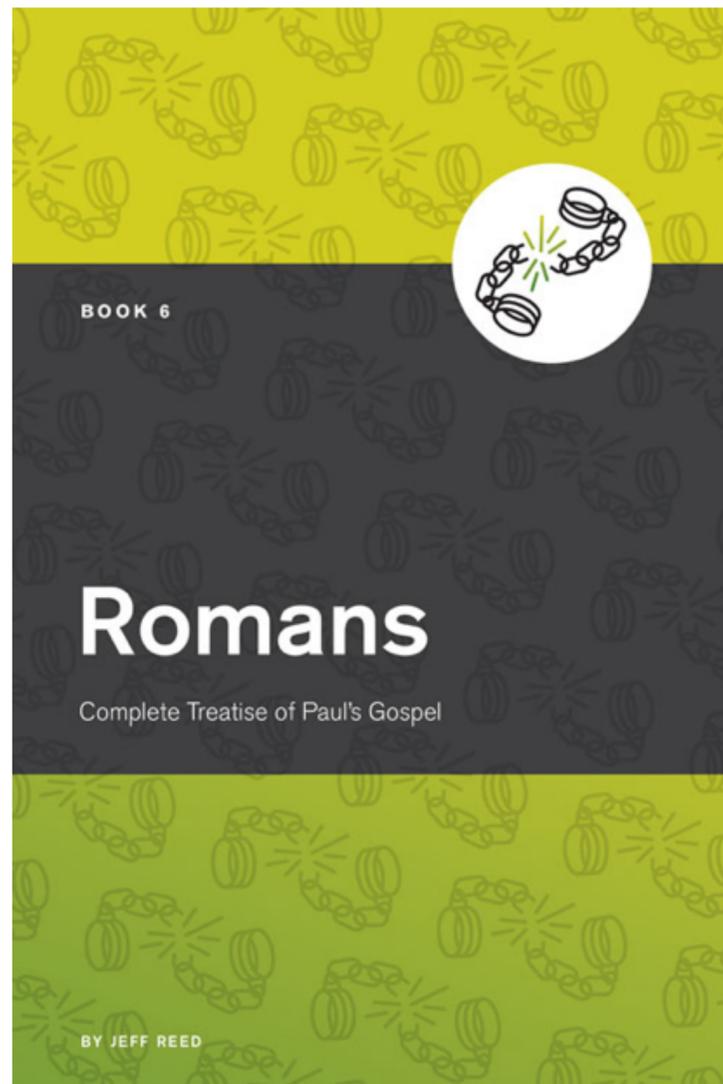
I can make a case that these are the 2 most powerful worldview chapters the Bible

The Essence of Paul's Argument in Romans 9:1–11:36

Issue: The essence of Paul's argument in 9:1–11:36

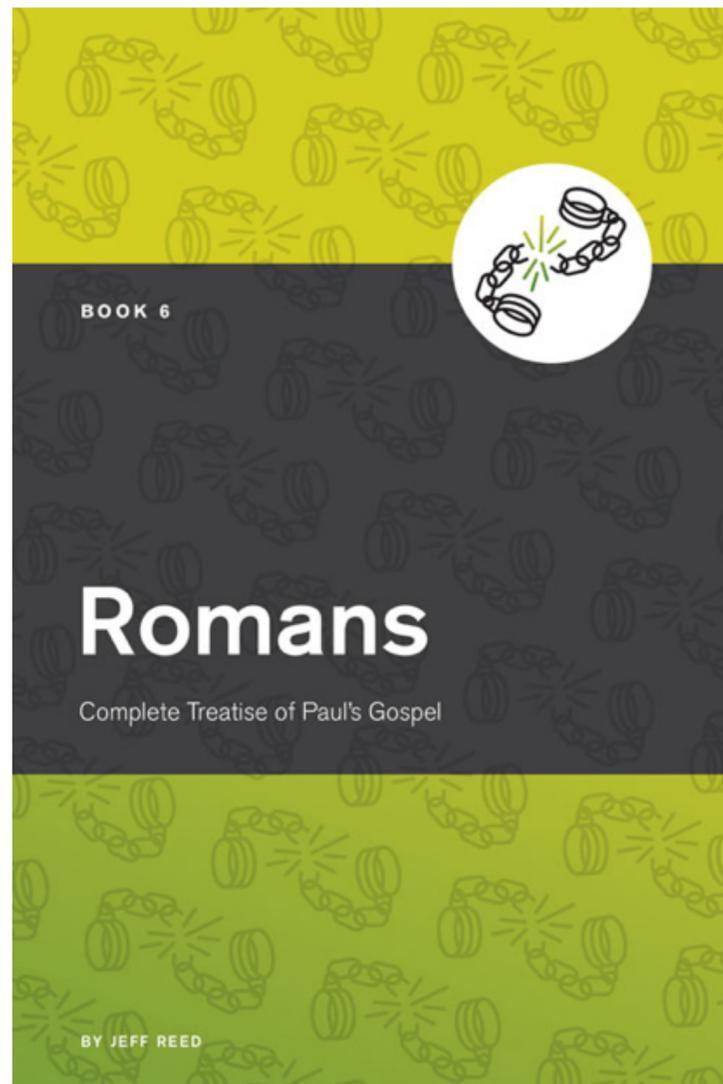
Questions:

1. What is the essence of Paul's argument in 9:1–11:36? How does he reshape the storyline?
2. What are some of the corollary points of Paul's argument?
3. What is Paul's mindset—his worldview—toward the Jewish nation and its future? How does he expect Roman Christians to live now that they are part of God's family and part of His covenant purposes, and not merely the true remnant of Israel?
4. How should we think about the nation of Israel? How does this altered worldview, which was shaped on the road to Emmaus, affect how we treat the nation of Israel?



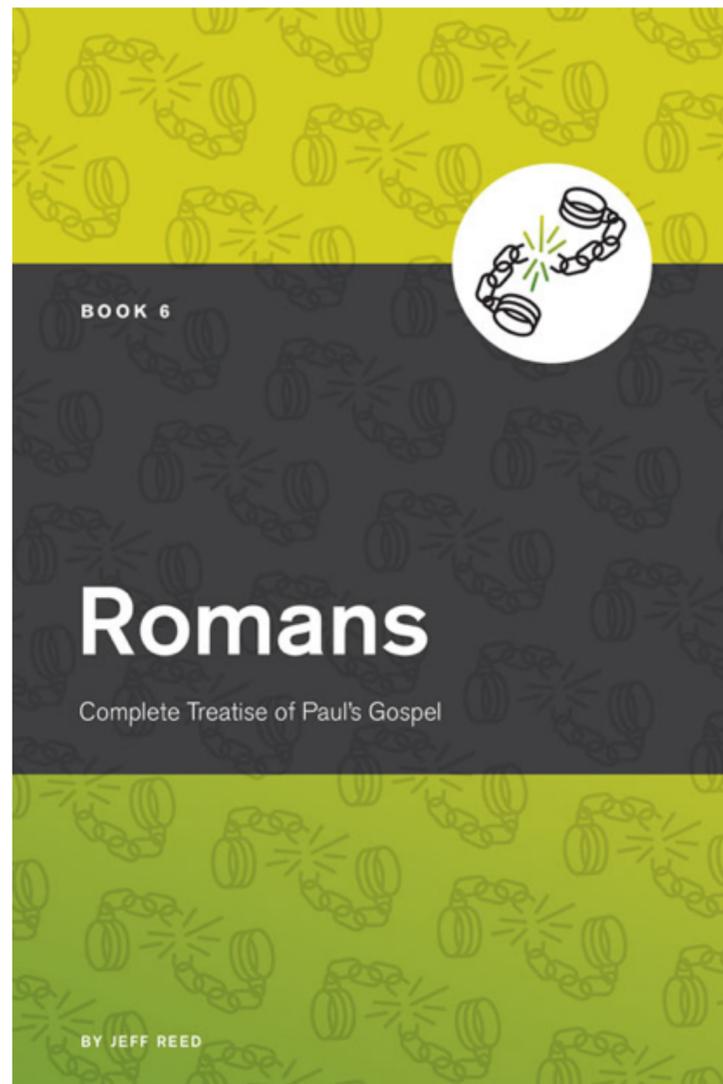
Romans 9:1–11:36

9:1 I'm speaking the truth in the Messiah; I'm not lying. I call my conscience as witness, in the holy spirit, 2 that I have great sorrow and endless pain in my heart...on behalf of my own family, my own flesh-and-blood relatives. 4 They are Israelites; the sonship, the glory, the covenants, the giving of the law, the worship and the promises all belong to them. 5 The patriarchs are their ancestors; and it is from them, according to the flesh, that the Messiah has come— who is God over all, blessed forever. Amen! 6 But it can't be the case that God's word has failed! Not all who are from Israel, you see, are in fact Israel. 7 Nor is it the case that all the children count as "seed of Abraham." No: "in Isaac shall your seed be named." 8 That means that it isn't the flesh-and-blood children who are God's children; rather, it is the children of the promise who will be calculated as "seed." ...



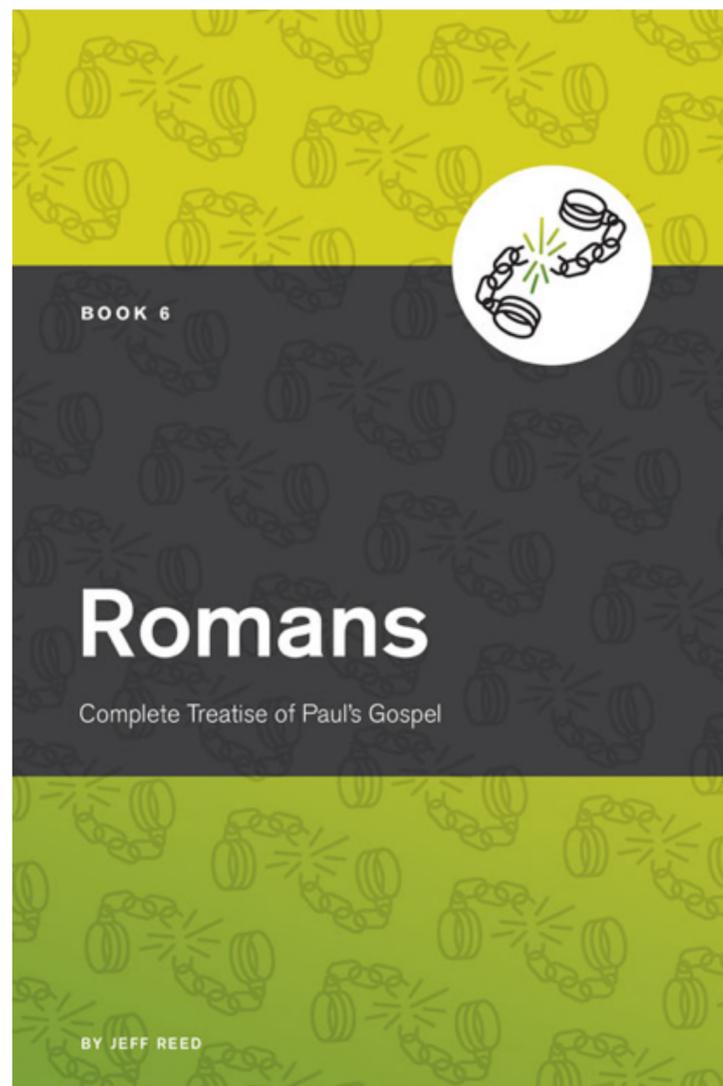
Romans 9:1–11:36

¹⁶ So, then, it doesn't depend on human willing, or on human effort; it depends on God who shows mercy. ¹⁷ For the Bible says to Pharaoh: "This is why I have raised you up, to show my power in you, and so that my name may be proclaimed in all the earth." ... ³⁰ What then shall we say? That the nations, who were not aspiring toward covenant membership, have obtained covenant membership, but it is a covenant membership based on faith. ³¹ Israel, meanwhile, though eager for the law which defined the covenant, did not attain to the law. ³² Why not? Because they did not pursue it on the basis of faith, but as though it was on the basis of works. They have stumbled over the stumbling stone,...



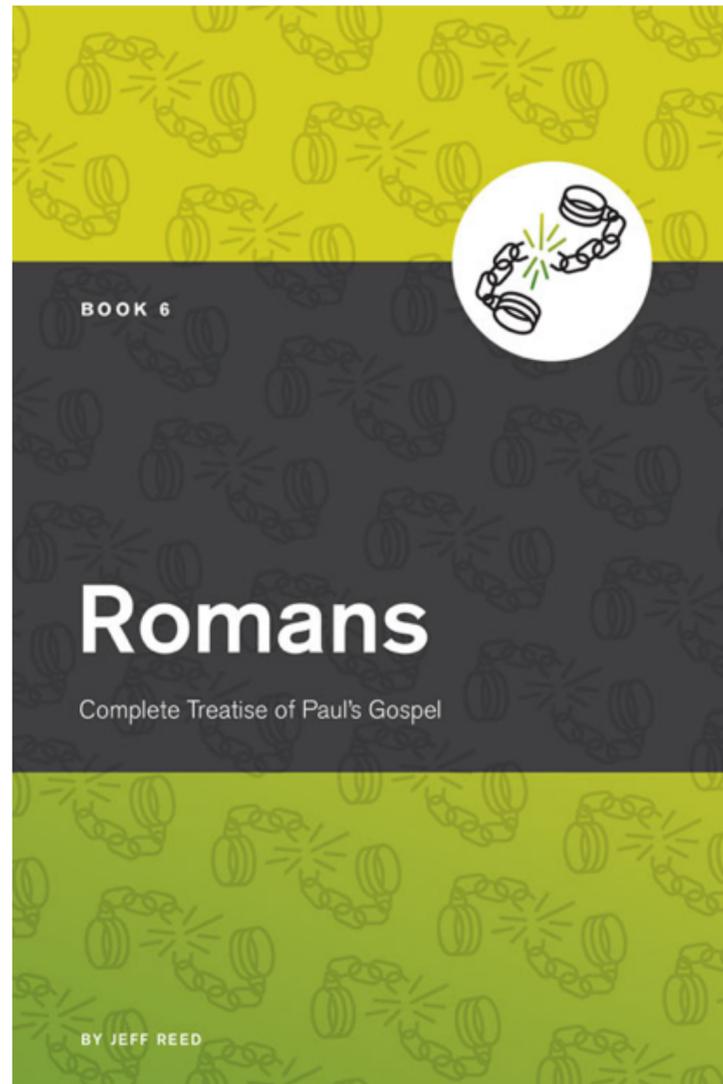
Romans 9:1–11:36

10:1 My dear family, the longing of my heart, and my prayer to God on their behalf, is for their salvation. ² I can testify on their behalf that they have a zeal for God; but it is not based on knowledge. ³ They were ignorant, you see, of God's covenant faithfulness, and they were trying to establish a covenant status of their own; so they didn't submit to God's faithfulness. ⁴ The Messiah, you see, is the goal of the law, so that covenant membership may be available for all who believe... 11:1 So I ask, has God abandoned his people? Certainly not! I myself am an Israelite, from the seed of Abraham and the tribe of Benjamin. ² "God has not abandoned his people," the ones he chose in advance...



Romans 9:1–11:36

⁵ In the same way, at the present time there is a remnant, chosen by grace. ⁶ But if it is by grace, it is no longer by works; otherwise grace would no longer be grace. ⁷ What then? Did Israel not obtain what it was looking for? Well, the chosen ones obtained it— but the rest were hardened.... ¹¹ So I ask, then: Have they tripped up in such a way as to fall completely? Certainly not! ...¹³ Now I am speaking to you Gentiles....
²⁵ My dear brothers and sisters, you mustn't get the wrong idea and think too much of yourselves. That is why I don't want you to remain in ignorance of this mystery: a hardening has come for a time upon Israel, until the fullness of the nations comes in. ²⁶ That is how "all Israel shall be saved".... ²⁸ As regards the good news, they are enemies—for your sake! But as regards God's choice they are beloved because of the patriarchs.
²⁹ God's gifts and God's call, you see, cannot be undone.



Romans 9:1–11:36

³³ *O, the depth of the riches*

*And the wisdom and knowledge of God!
We cannot search his judgments;
We cannot fathom his ways.*

³⁴ *For “Who has known the mind of the Lord?*

The Power of a Worldview

Last week I stated I was currently absorbed in my reading and research on China

Two key concepts shape the current worldview of China:

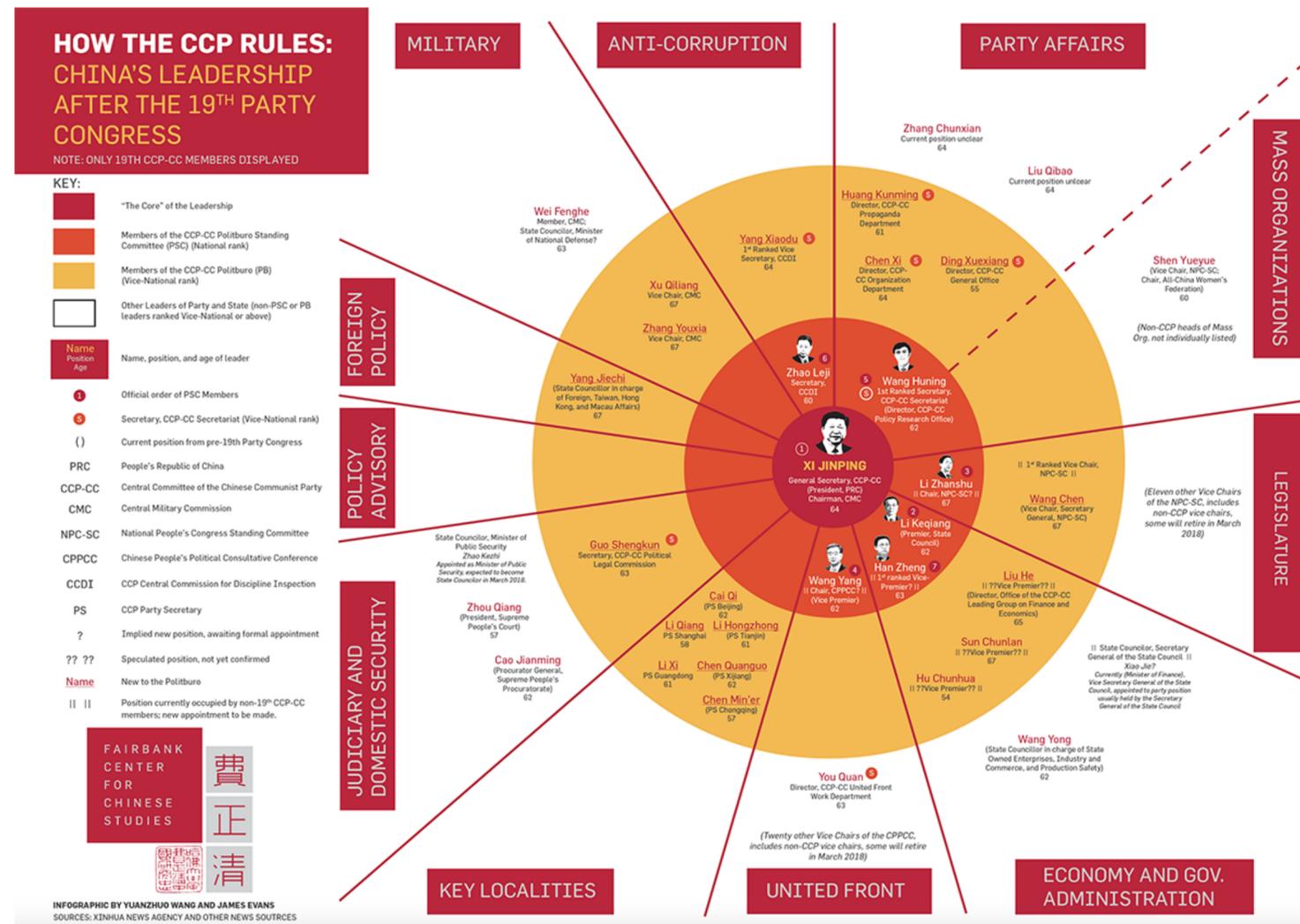
- socialism with Chinese characteristics (new little red book)
- one belt one road

The Power of a Worldview

Three new developments in last few weeks:

- Christians in some rural areas (house church movements) are being forced to take down their pictures of Jesus in their homes and replace them with Chairman Xi.
- Chairman Xi will soon be voted in as lifetime president—the new Mao.
- China is using “predictive policing” to put thousands in “Communist Education” camps (CCTV cameras, facial recognition, wi-fi sniffers, license plate numbers, citizen ID cards, and “visitors management systems”; 160,000 from one province were recently put in camps.)

The Power of a Worldview



Fairbank Center for Chinese Studies, Harvard

The Power of a Worldview

The globalists—Davos globalists, European Union, USA establishment

- Setting up a one world government
- *Clash of Civilizations and the Remaking of World Order* by Samuel Huntington
- Worldview of the globalists:
 - China—open doors, democracy will win
 - Accept Islam, it will moderate and join the world community

The Power of a Worldview

This week I am turning our attention to the Jewish worldview.

Remember the road to Emmaus:

In essence, Jesus stated that the Jewish nation had developed a whole worldview based on the wrong “metanarrative” of the Scriptures.

Then He opened their minds to understand the right “metanarrative.
(This is the whole framework of *The Story*.)

The Power of a Worldview

How should we think of Israel today? about the future of the nation of Israel?

This morning we are going to address that.

In Romans 9–11, Paul is reshaping our Jewish worldview according to the gospel. That reshaping of the Jewish worldview has huge implications on the “global worldview” scene today. It frames how we think about the Middle East, how we think about Islam, and ultimately how we think about China and its One Belt—One Road, and how we think about the Globalists (Davos, their utopian and our own deep state establishment)

Again, I’m deeply indebted to N.T. Wright, who builds his whole massive work on Paul around Christ’s worldview, in contrast to Rome and Greece, and stands as corrective to Israel, who twisted the unfolding worldview (i.e. The Story—God’s metanarrative).

Uniqueness and Significance of Paul's Early Letters Series

Paul and the Faithfulness of God, by N. T. Wright

His table of contents sets Paul's argument in the worldview debate of the day

Book 1:

Part I: Paul and His World

Part II: The Mindset of Paul

Book 2:

Part III: Paul's Theology

Part IV: Paul in History

The Essence of Paul's Argument in Romans 9:1-11:36

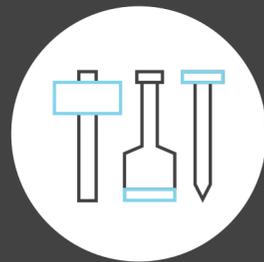
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The Early Pauline Epistles Series: 4-year project

- Leadership Series—Pauline Epistles: 1988–2004
- Mastering the Scriptures Series—Early Pauline Epistles: 2014–2018
- From Jesus to the Gospels: Kerygma 1
- Paul’s Early Letters: Kerygma 2
- Great indebtedness to N. T. Wright
- Essential insights into how to establish churches in the gospel
- Designed to follow The First Principles Series

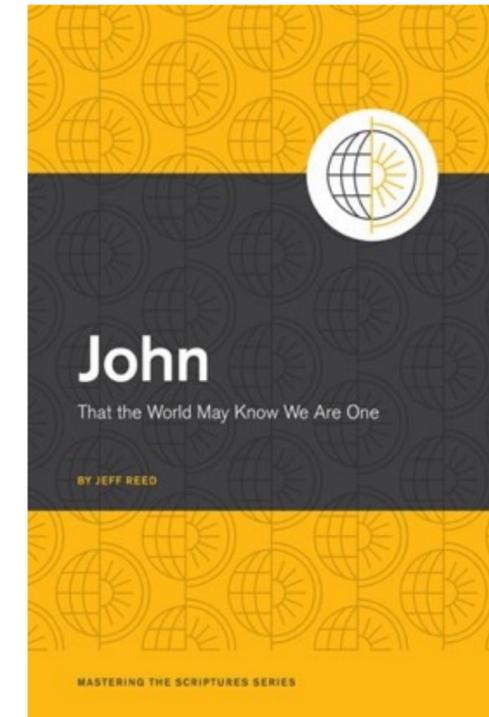
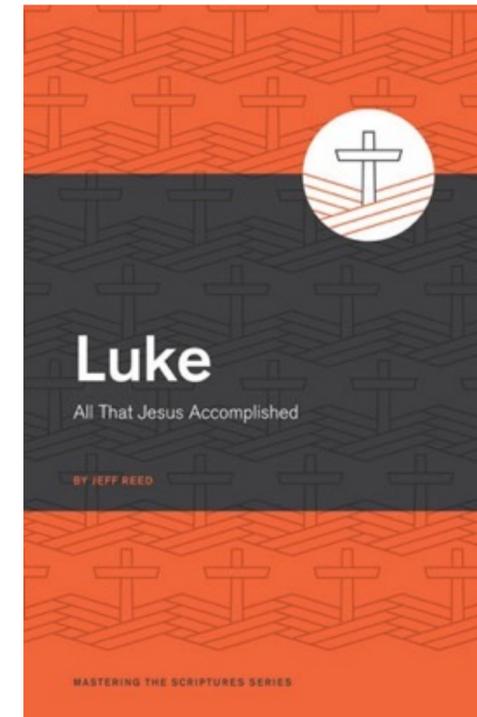
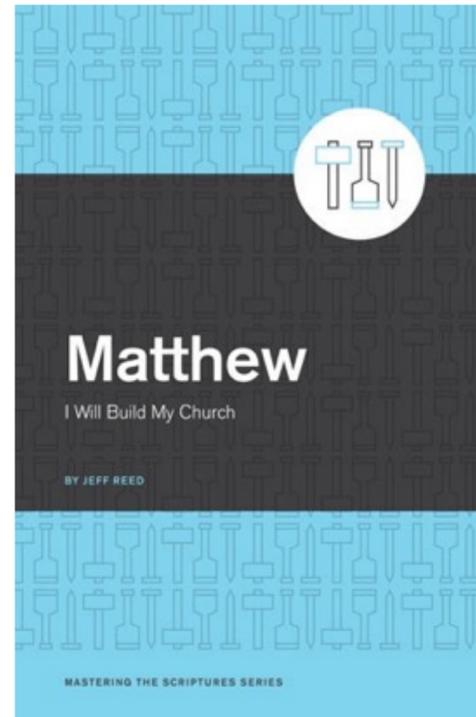
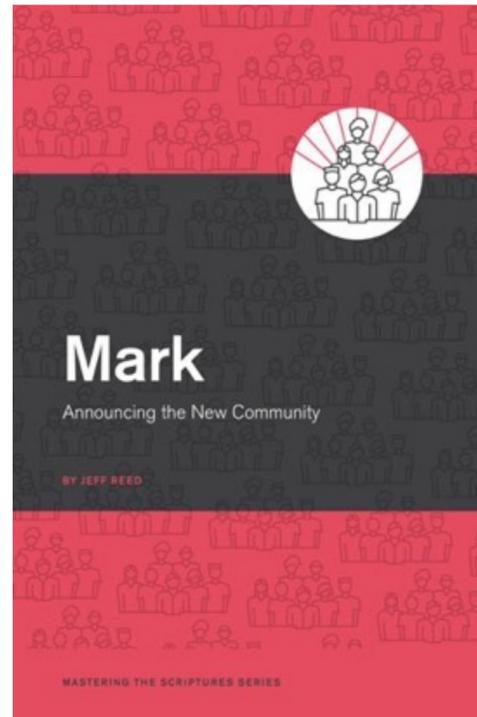
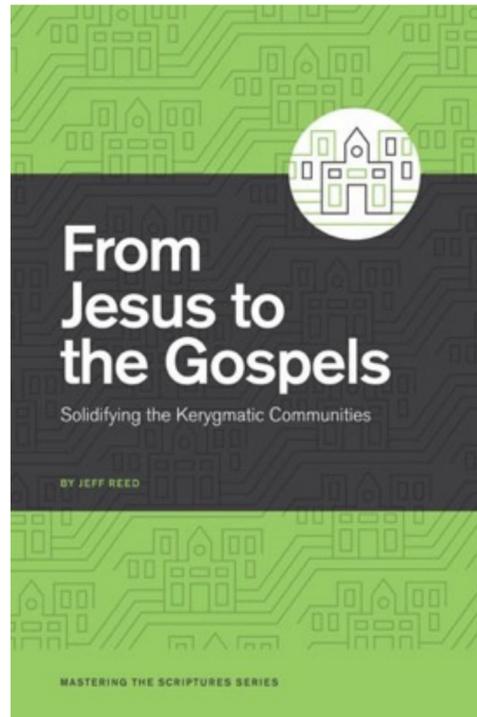


The Gospels Series

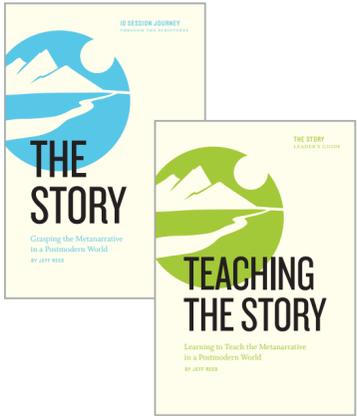
Examining the Intention of Jesus' Life and Ministry
as Witnessed by the Writers of the Four Gospels

MASTERING THE SCRIPTURES SERIES

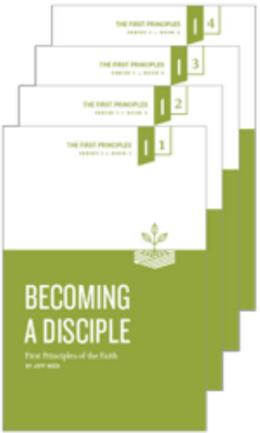
The Gospels Series



Establishing Process—3 Years



Kerygma
Early Acts
Apostles' Teaching
6 months
Paul: 3 years “night and day”

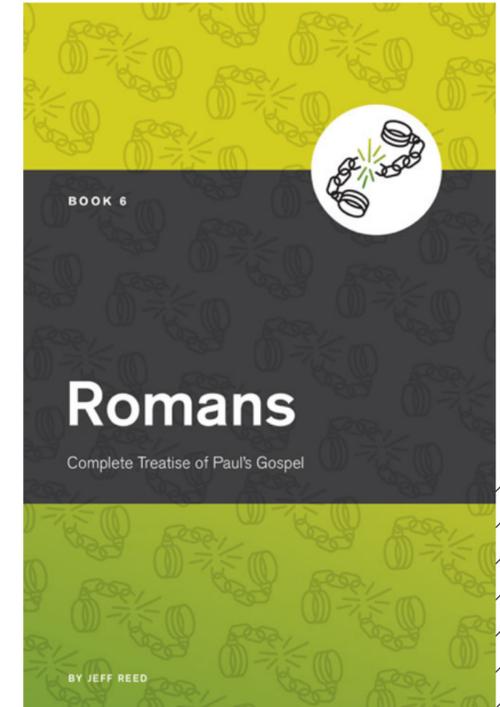
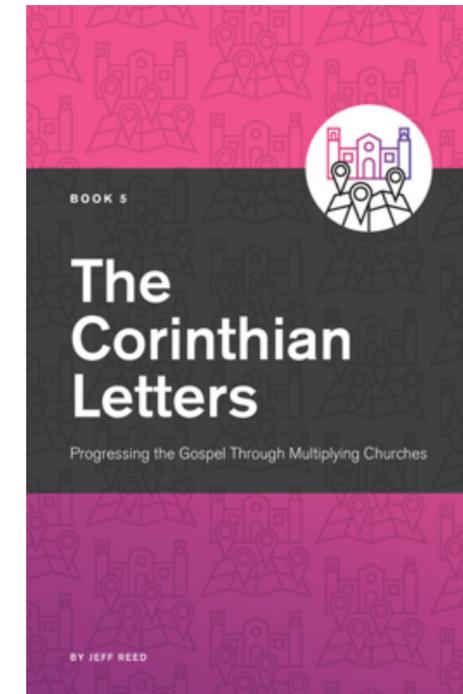
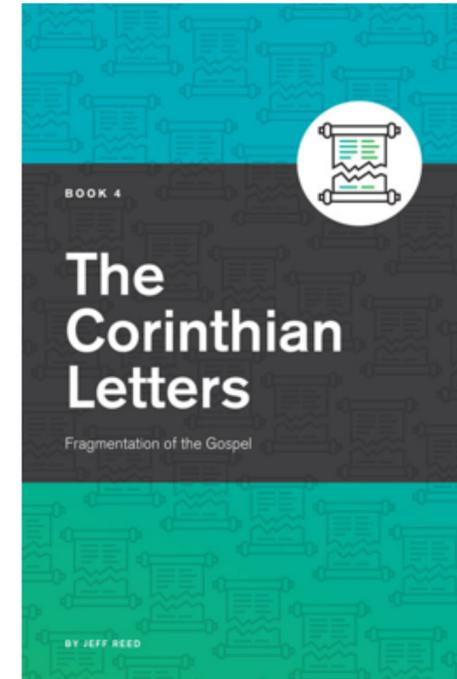
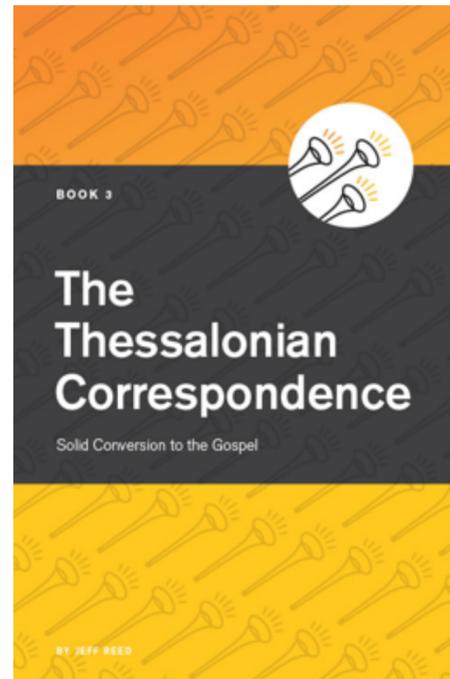
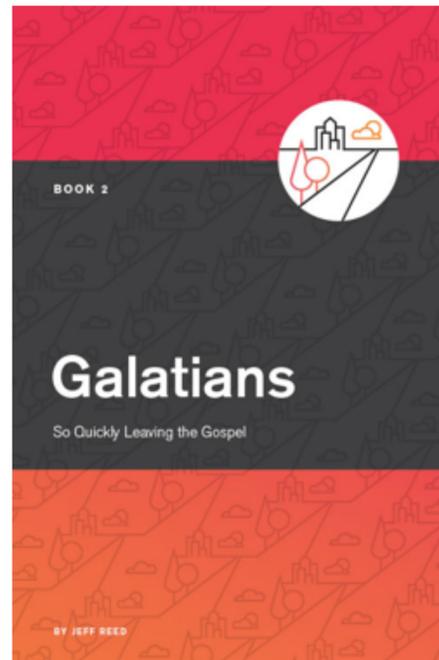


Didache
Body of Acts
Theology of Paul
1½ years



Full Kerygma
After Acts
Apostles' Gospels
1 year

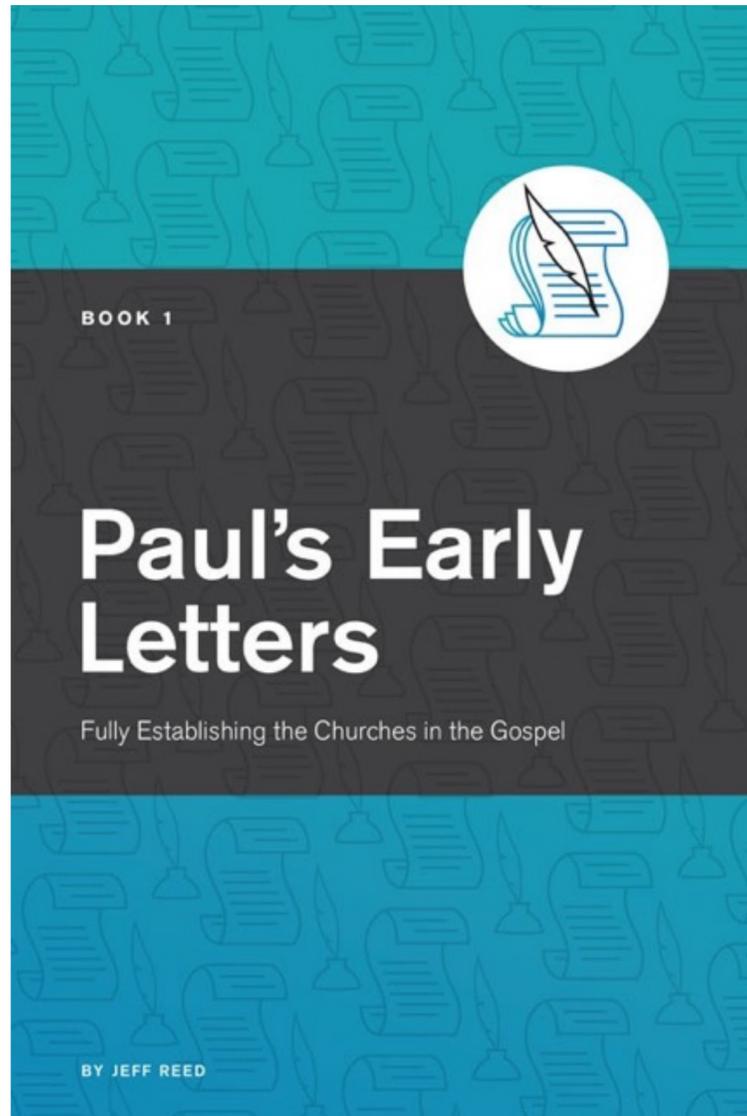
Paul's Early Letters



Uniqueness and Significance of Paul's Early Letters Series

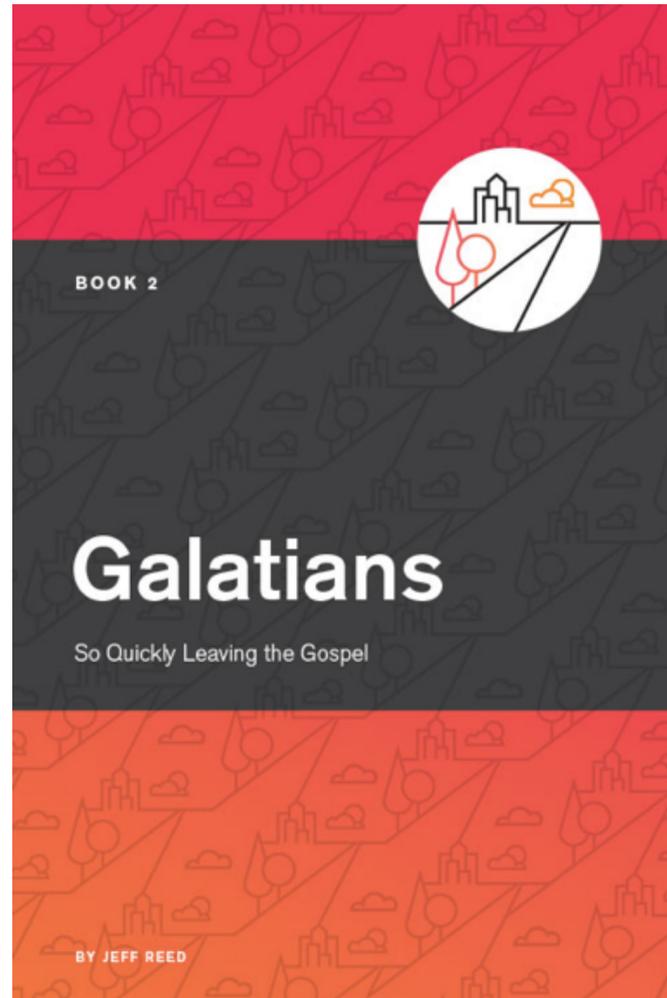
The Early Letters of Paul Series is taking 4 years to produce, but is founded on over 2 decades of Pauline leadership series courses—from 1988–2008.

- It is based on all the major writings of the massive Greco–Roman early church research of the last 50 years.
- It owes a great deal of “research debt” to the lifetime work of N. T. Wright.
- It gives a comprehensive “theology” of how Paul established churches in the gospel. It is essential to the growth of the Church of the Global South. The understanding of Romans is almost completely absent in the Reformation “gospel” recovery.



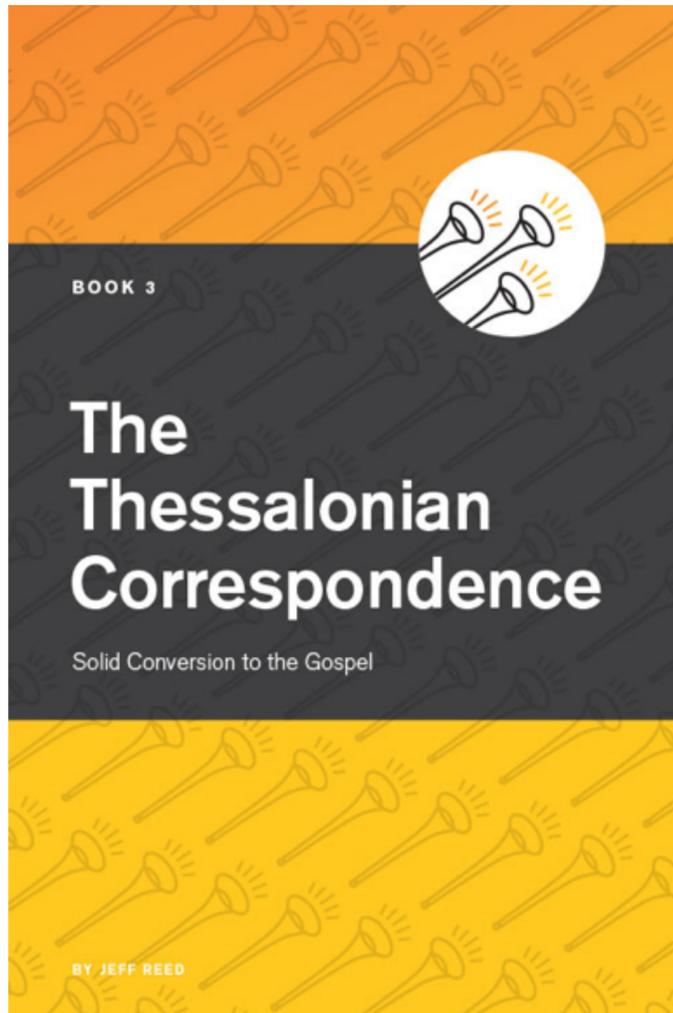
Paul's Early Letters: Fully Establishing the Churches in the Gospel

Paul's Early Letters were written to fully establish his churches in the gospel, in light of the ongoing debate with Peter and the Jewish churches about the full implications of the gospel. Paul's unique calling to preach the gospel to the Gentiles would unfold the full implications of the gospel for both the Jews and the Gentiles, as the Church emerged as the replacement for Israel as the center of Christ's grand strategy for unfolding the kingdom of God in this age.



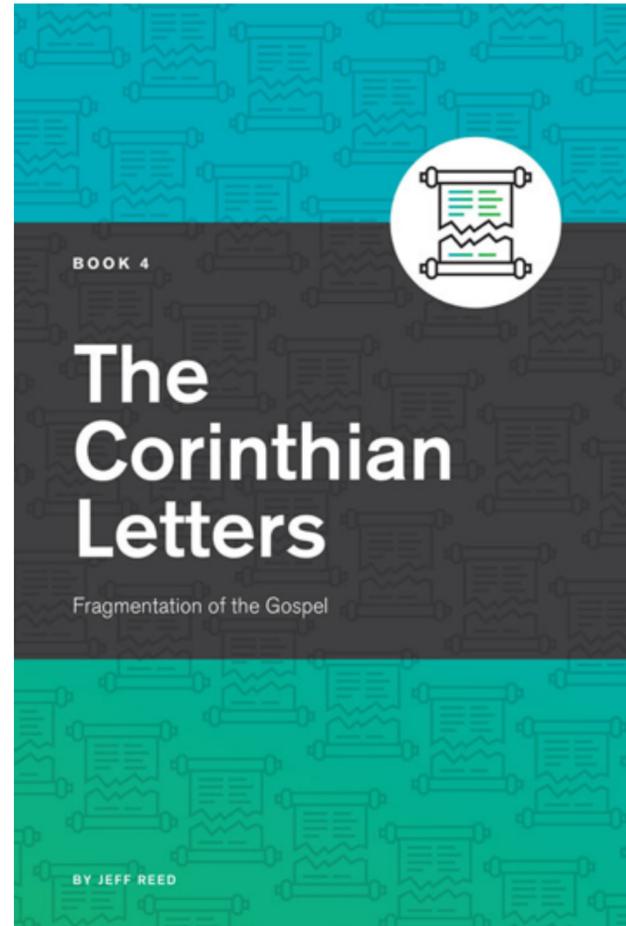
Galatians: So Quickly Leaving the Gospel

Galatians was written to correct the emerging alteration of the gospel making its way through the network of the Galatian churches—instructing and challenging them to not let one single part of the old system of the law alter the purity and power of the gospel and helping them understand it is a new system of living, which will be ruined if they mix it with any previous law elements of the old system.



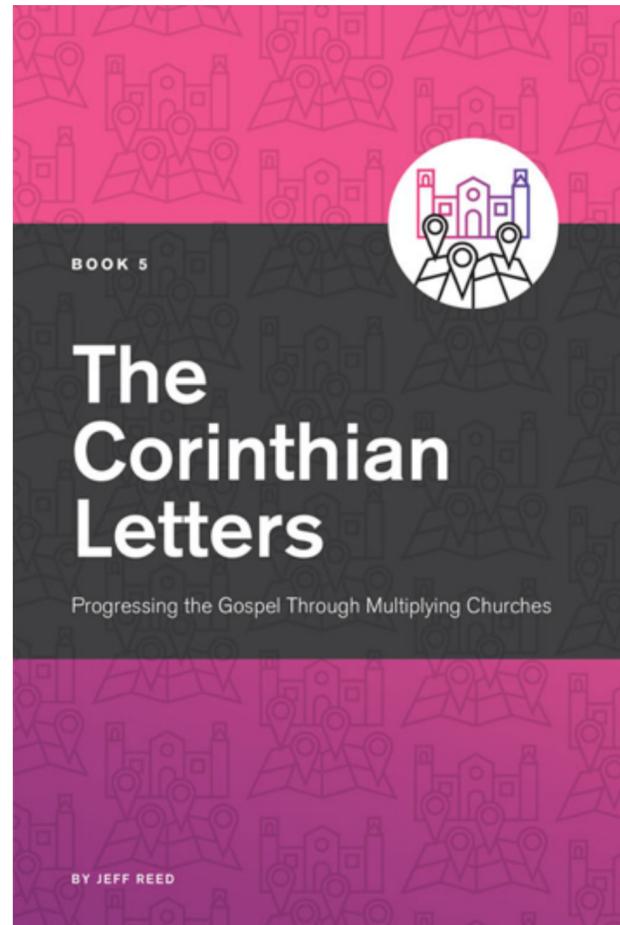
The Thessalonians Correspondence: Solid Conversion to the Gospel

The Thessalonians letters were written to solidify the conversion of the Thessalonians in the gospel they so dramatically embraced—rooting the emerging problems in the churches to a fuller understanding of the gospel and lining up with the emerging apostolic traditions—in order that they might not be destabilized but remain strong amidst suffering and wrong teaching.



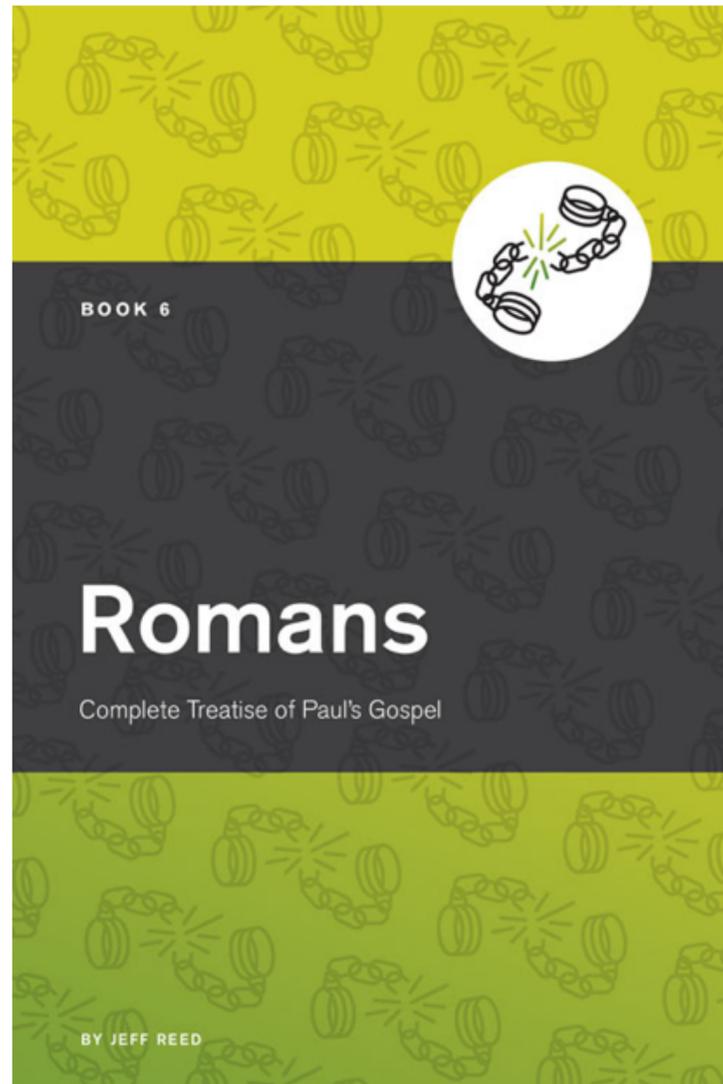
The Corinthian Letters: Fragmentation of the Gospel

First Corinthians was written to deal with internal divisions in community life and community gatherings—rooted in differing social statuses fragmenting the Corinthian churches—with the view of the Corinthian churches fully participating with him in the progress of the gospel.



The Corinthian Letters: Progressing the Gospel Through Multiplying Churches

Second Corinthians was written to defend Paul's apostleship in the Corinthian churches—defining the ministry as conflicts without and fears within—that they might remain in his sphere of authority and therefore participate fully in the progress amongst the Gentiles, for which he was uniquely commissioned.

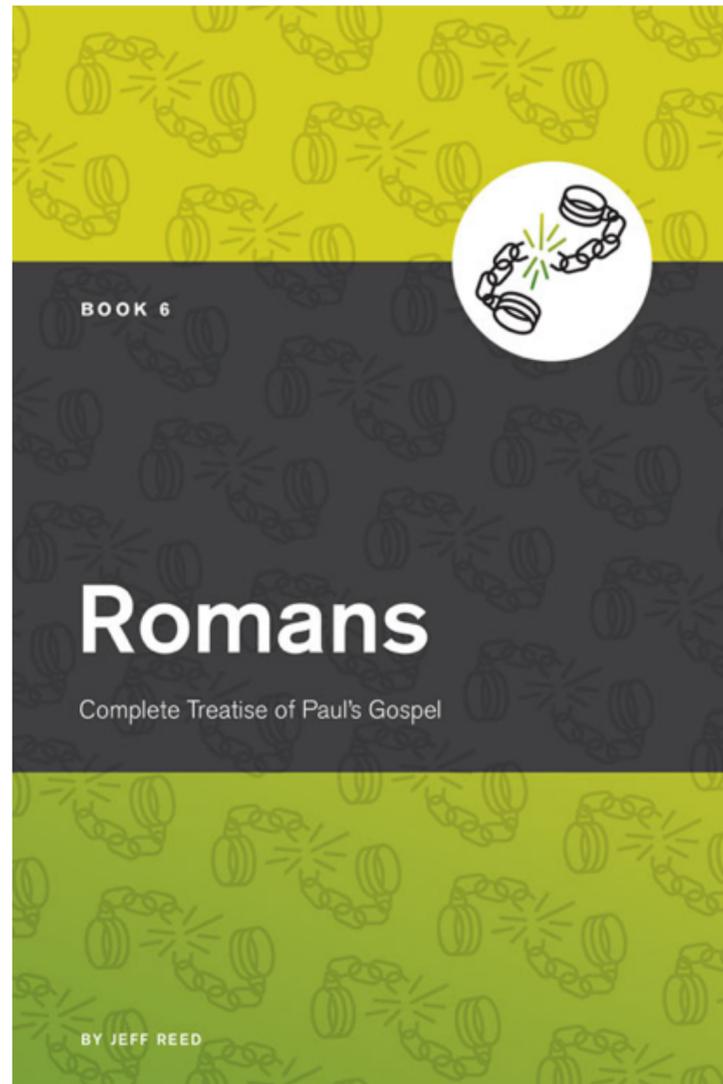


Romans: Complete Treatise of Paul's Gospel

Romans was written to fully establish the Romans in “his gospel,” which is the gospel of Jesus Christ, that they might fully participate with him in the progress of that gospel, as the key city in the Roman empire

arguing that in light of all that God has done, we need to fully dedicate ourselves to serve Him, shaping our lives and worldview around the gospel (1:16–11:36)

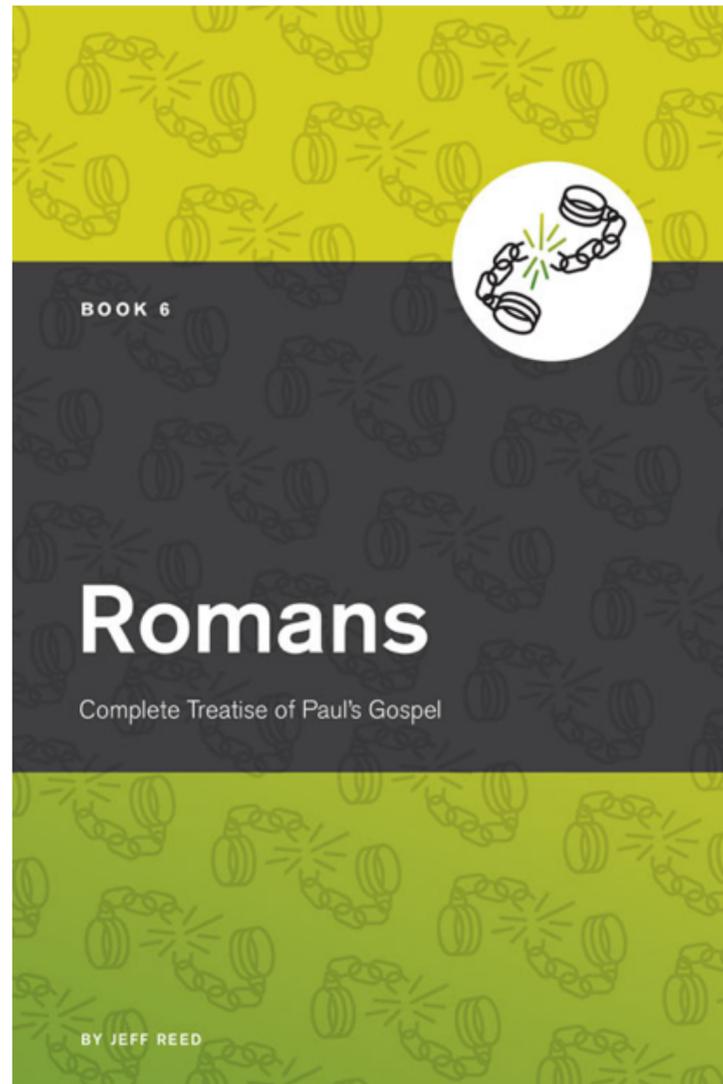
and the “pattern of teaching” (12:1–15:13), which allows the Holy Spirit to transform us and fully participate in the plan and purposes of God, both locally and with the progress of the gospel as led by apostolic leaders in our generation



Romans: Complete Treatise of Paul's Gospel

Romans is key to understanding the entire collection of Paul's early letters to his network of churches. Several preliminary comments on the context of Romans in Paul's early letters is needed:

- It is the final and largest letter.
- It is less occasional than the others—more of a manifesto.
- It is book-ended by sections that tell you it is a more complete treatment of the gospel than the others.
- Its context is establishing the churches in the gospel, which was the frontline of the battle.



Romans: Complete Treatise of Paul

Romans: Complete Treatise of Paul's Gospel

Session 1: The Intention of Romans

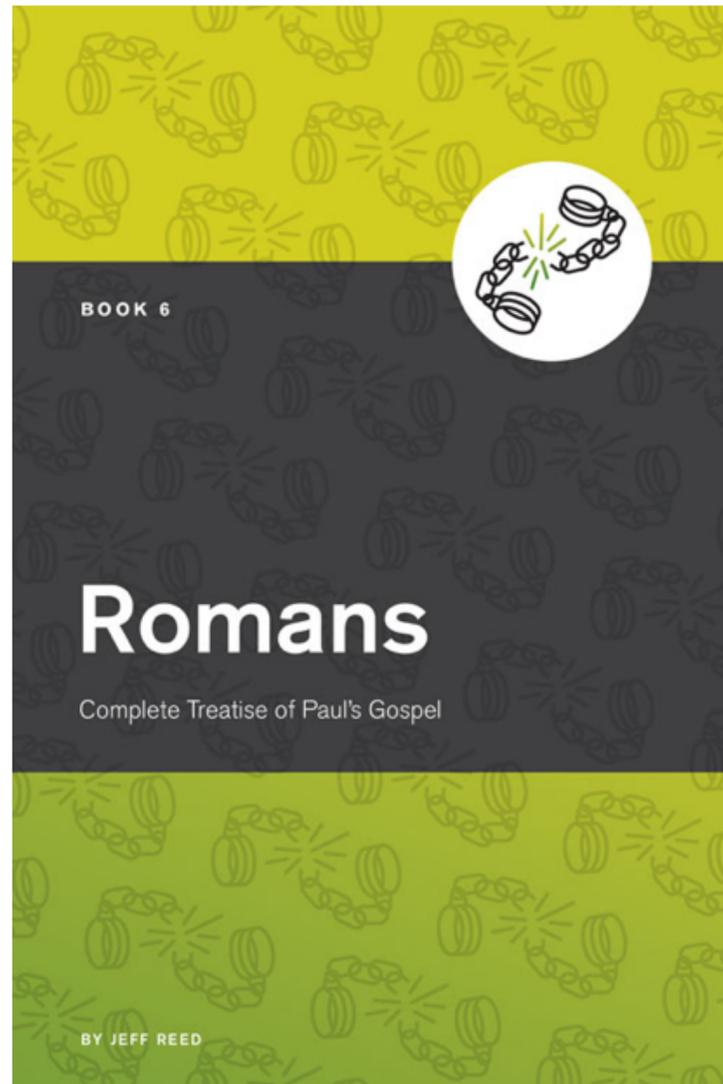
Session 2: The Gospel and The Story

Session 3: The New Gospel Worldview

Session 4: Reframing the Jewish Story

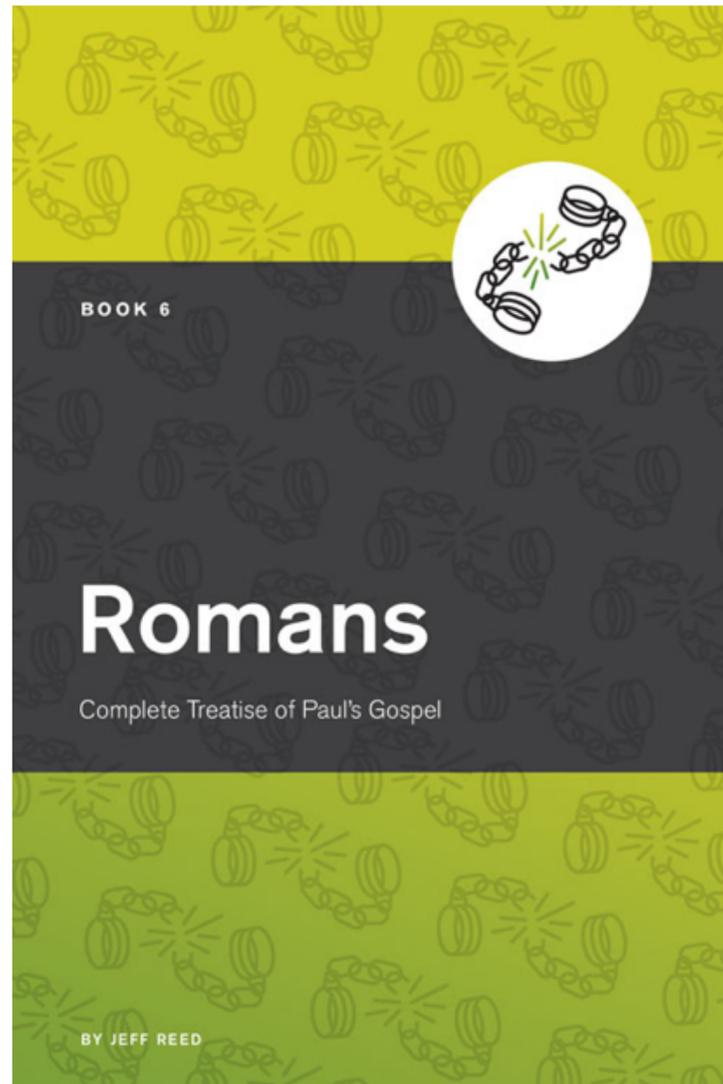
Session 5: The Gospel in Transformed Community

Session 6: Now Back to the Mission



Romans: Complete Treatise of Paul's Gospel

Paul wrote Romans to establish the Roman churches in his gospel—the gospel of Jesus Christ (1:1–15; 16:25–27). His goal was that they become strong and fully participate with him in the progress of that gospel throughout the Roman Empire (Romans 15:14–16:23).

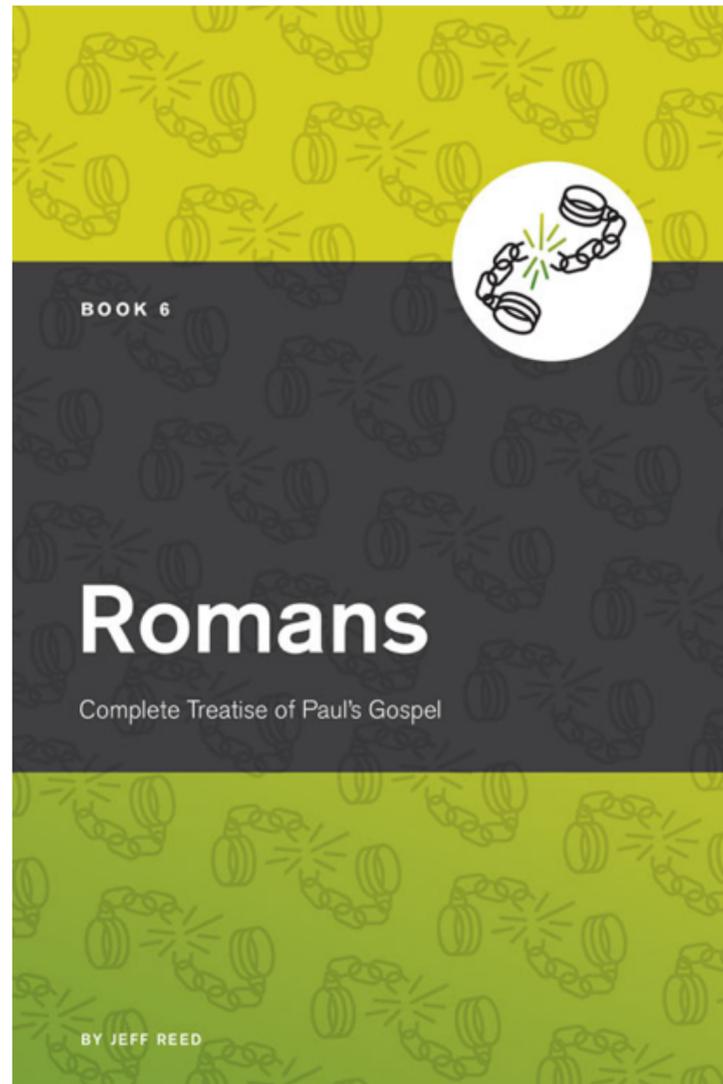


Romans: Complete Treatise of Paul's Gospel

What does Paul mean when he says to the Romans “I have proclaimed to you my gospel, according to Jesus Christ.”

God unveiled the whole picture to him through Jesus Christ those 3 years in Arabia.

Peter and those in Jerusalem could not rethink the whole story.

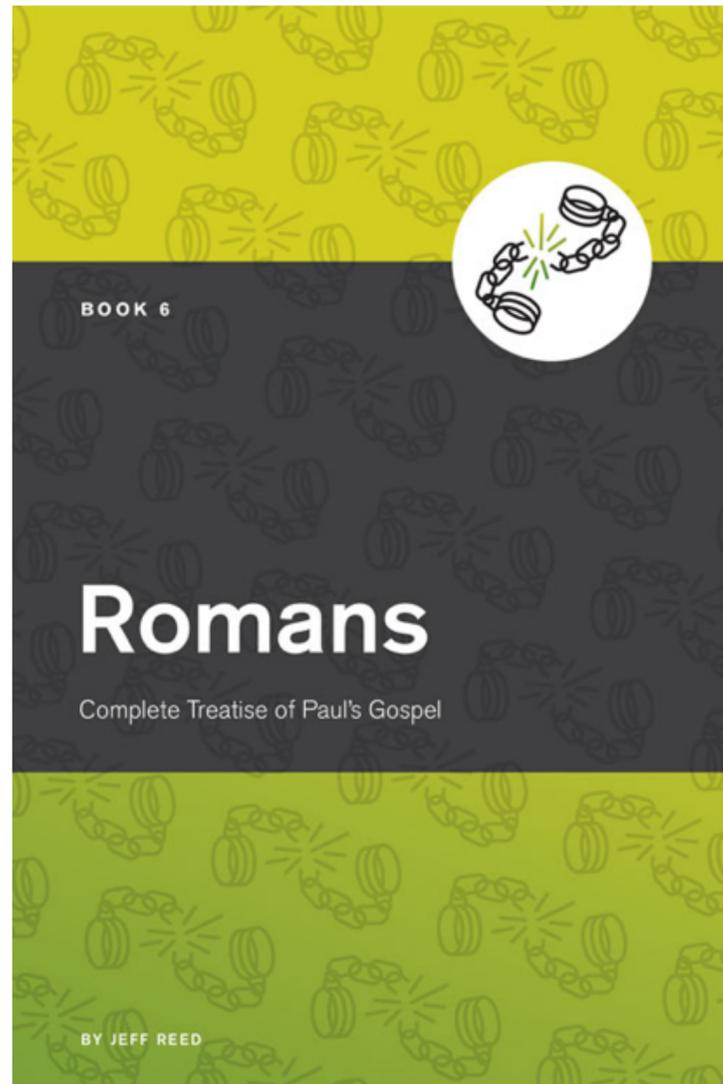


Romans: Complete Treatise of Paul's Gospel

What did he rethink?

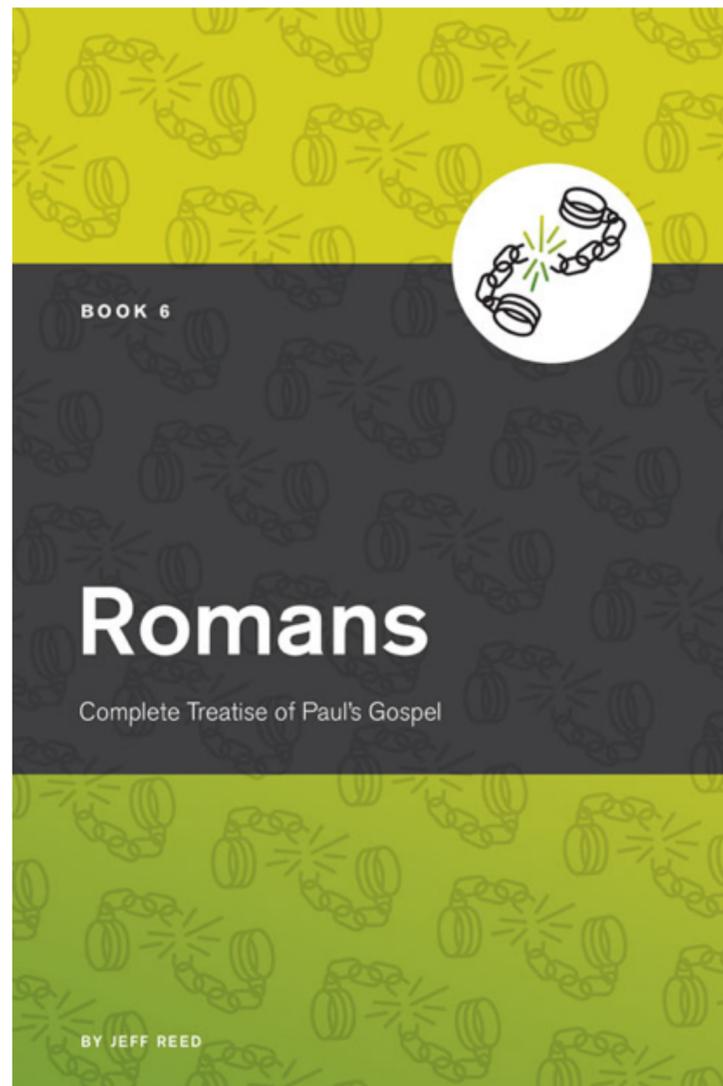
1. The Law
2. Israel
3. God's hidden plan
4. The current times
5. The future of Israel

He rethought the whole story. And he reframed the entire Law, the Prophets, and the Writings in light of the gospel—the good news.



Romans: Complete Treatise of Paul's Gospel

The following is an attempt to identify the structure of Paul's argument in Romans 1:16–15:33. Paul's argument in 1:16–15:33 seems to have 4 phases to it: 1:16–4:25; 5:1–8:39 ; 9:1–11:36; and 12:1–15:33. In each phase we will identify 3–4 main points, followed by the essence of the section.



Romans: Complete Treatise of Paul's Gospel

What was his gospel?

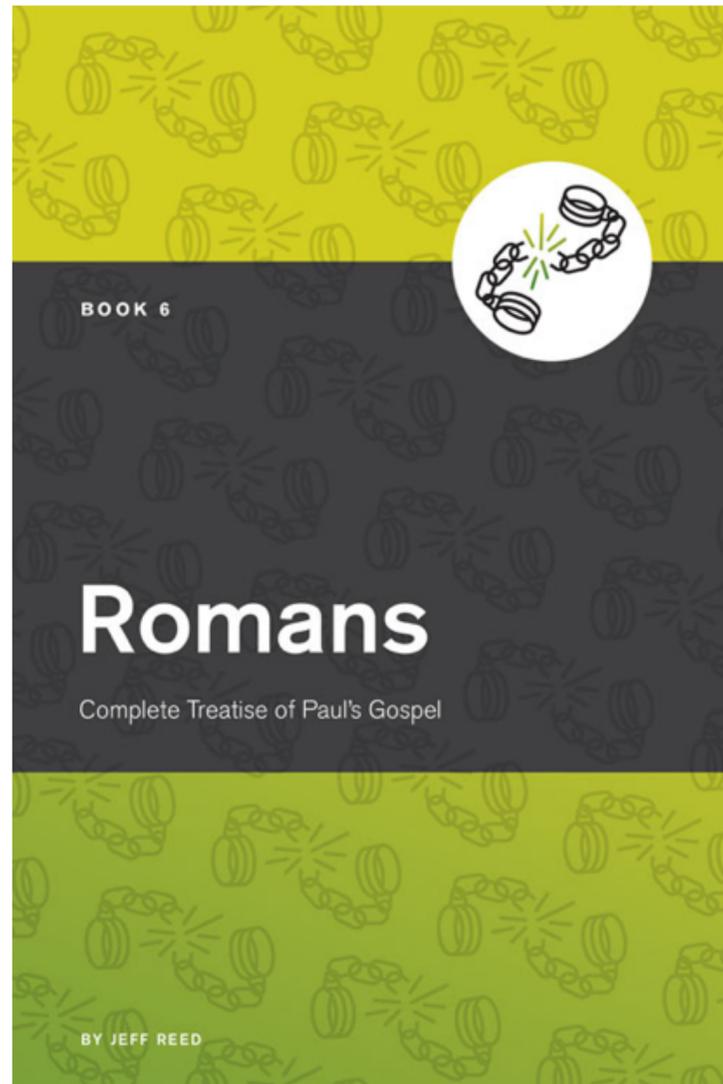
The complete picture of what was unveiled to him the 3 years in Arabia is in Romans.

Let's follow the argument through in Romans 5:1–8:39

What does Paul mean when he says to the Romans “I have proclaimed to you my gospel, according to Jesus Christ”?

God unveiled the whole picture to him through Jesus Christ those 3 years in Arabia.

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Romans: Complete Treatise of Paul's Gospel

Paul's argument seems to have 4 phases to it in 1:16–16:27:

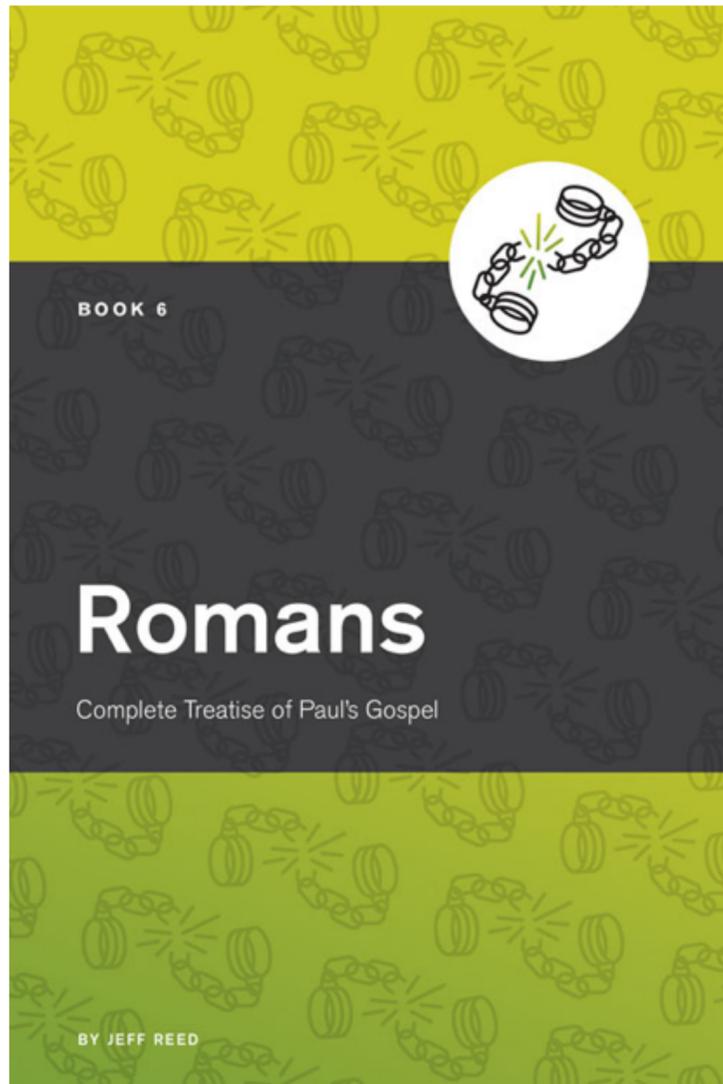
1:16–4:25

5:1–8:39

9:1–11:36

12:1–16:27

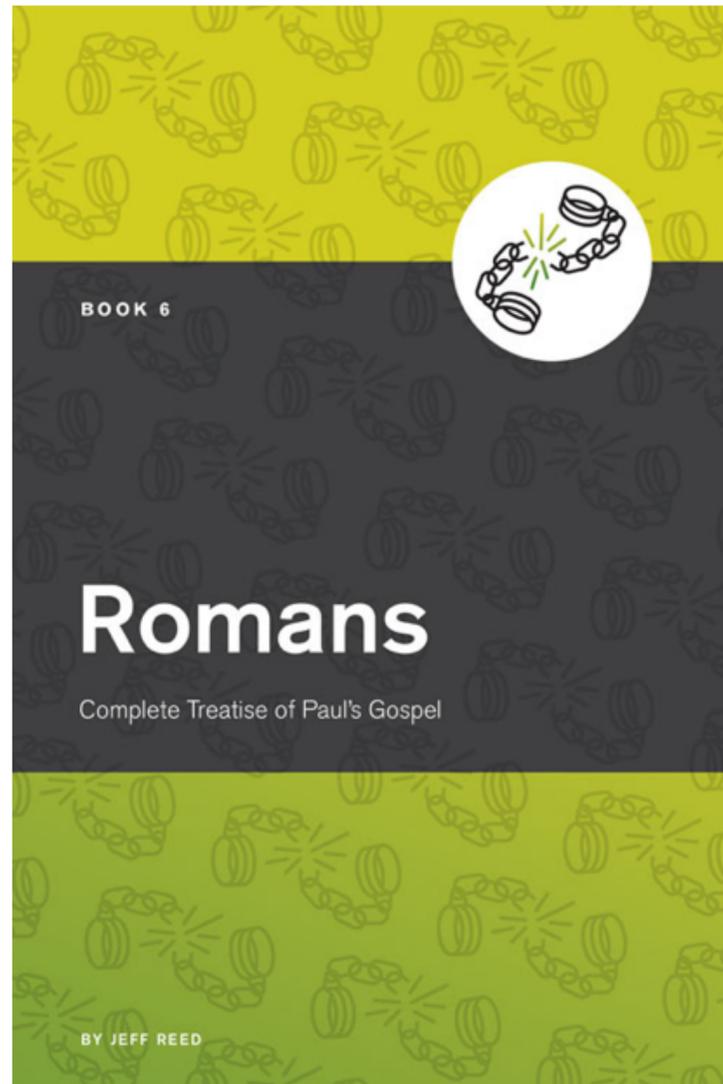
I am going to string verses together in a way you can think it through and condense it into one paragraph.



Romans 1:16–4:25

The essence of Paul's argument (7 main points)

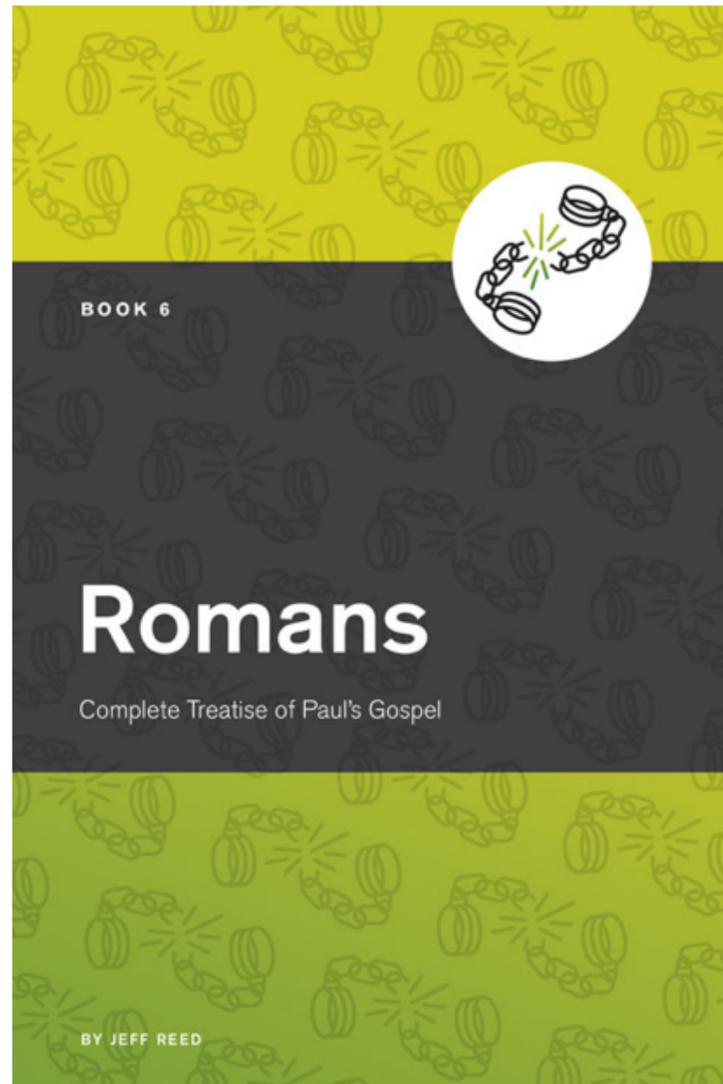
1. God has been faithful to His covenant promise to Abraham to “bless all the families of the earth” through the Lord Jesus the Messiah, that all nations might be part of His family—receiving the “status of covenant membership.”
2. Everyone is under the judgment of sin—beginning with the Gentiles: everyone has an internal compass by which they judge others and themselves (alternately defending and accusing), which will be the standard God uses to judge their own sin.



Romans 1:16–4:25

Additional points to Paul's argument:

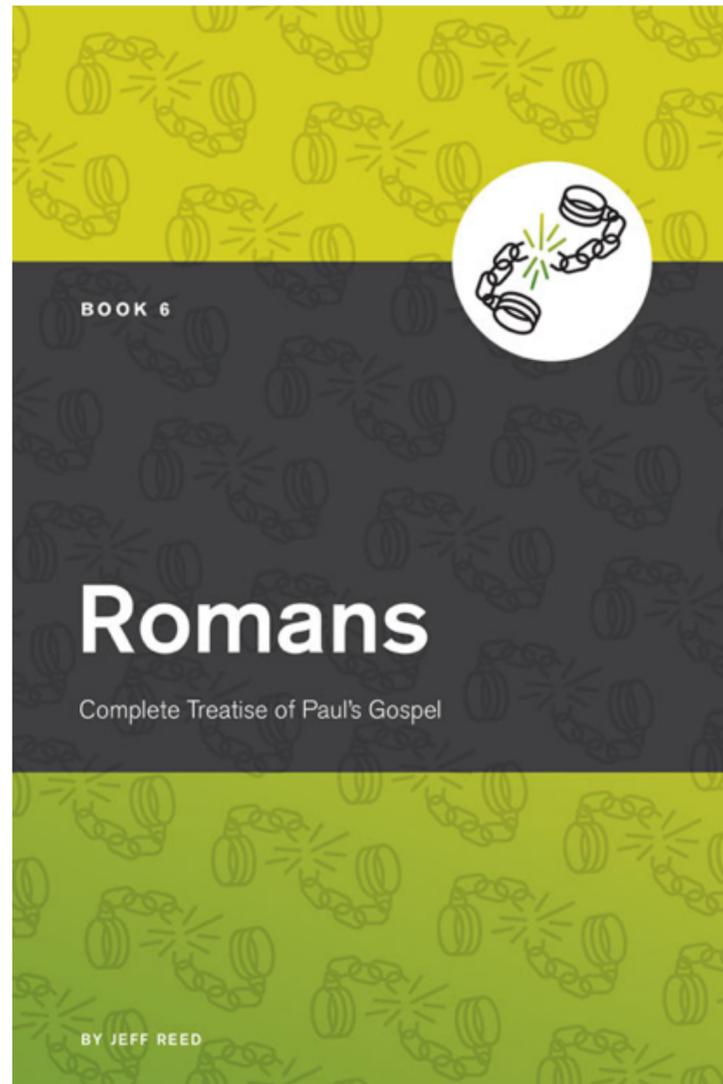
3. The Jews are also guilty of sin. But they fail to see it through the false belief that just because they are God's chosen people, are circumcised (thus in the community), and possess the "outline of God's knowledge," they are okay, even though they do not obey it and make a mockery of God. Both will be judged by God and are under sin.
4. Abraham was forgiven of his sin (God did not calculate it to his account) because of his faith, not because he kept the law. In the same way, it is true for Gentiles who believe, since God belongs to the nations as well.



Romans 1:16–4:25

The essence of Paul's argument (7 main points)

5. At one level, the nation of Israel is the same as everyone else, needing forgiveness of sins, which can only come through faith in the Messiah.
6. At another level, though Israel was chosen by God to be the stewards of the very oracles of God, the Law itself actually brought forward the knowledge of sin. And without faith, they are not actually “true Jews” since membership into God's covenant with them is founded on faith, not the Law.
7. Even though Israel was unfaithful to the covenant promise, failing to take God's promises to the nations, God is faithful to His covenant to the nations through the Messiah — “faithfulness to faithfulness” — the covenant to the Messiah.

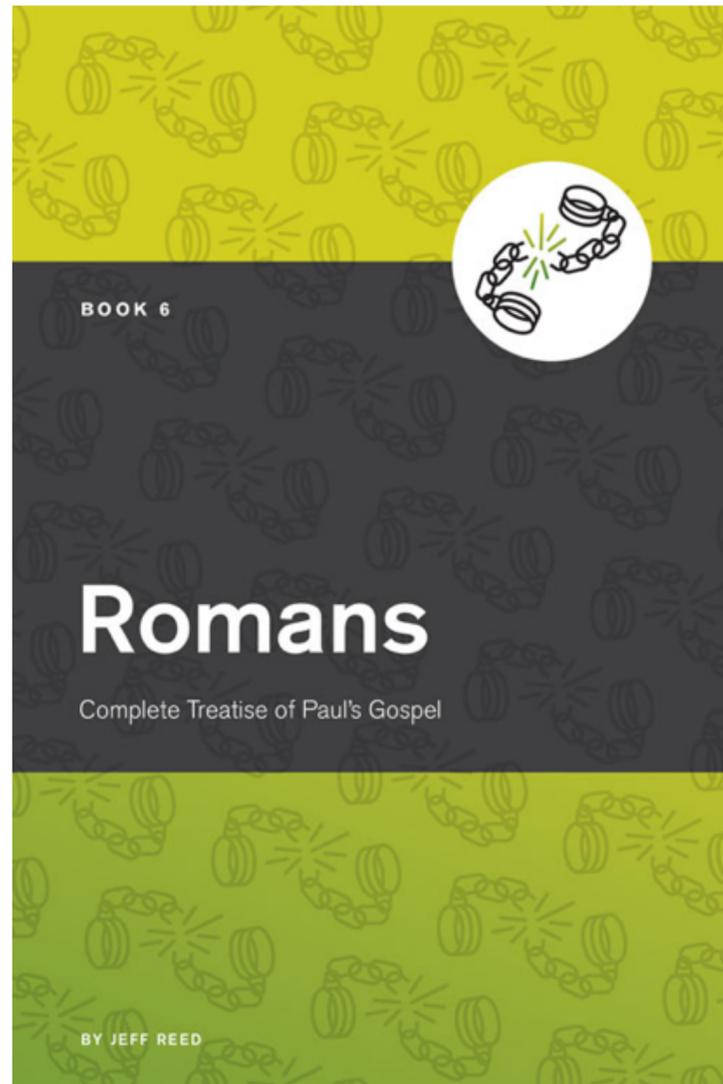


Romans 1:16–4:25

The essence of Paul's argument (one paragraph) in 1:16–4:25

The gospel is rooted in the promise of the covenant relationship of God to Abraham, received by faith, and now, through the Messiah, made available to everyone

thus validating God's faithfulness to His covenant through the faithfulness of the Messiah, that through Abraham and his family (nation) all the families (nations) of the earth would be blessed in His kingdom.



Romans: Complete Treatise of Paul's Gospel

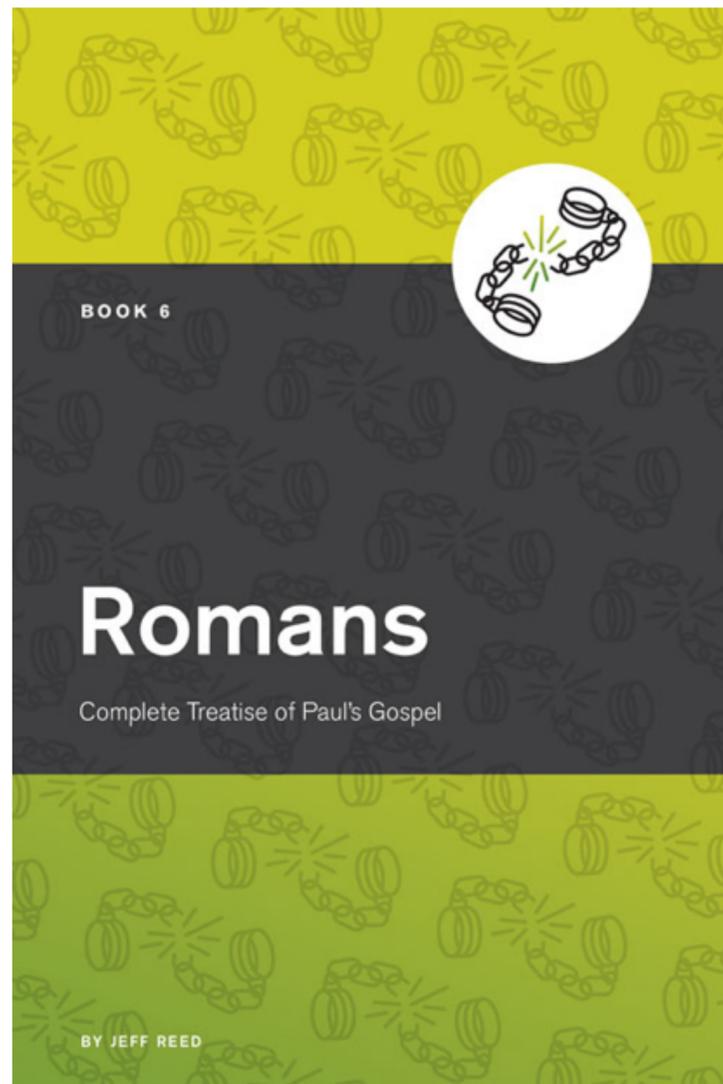
Paul's argument seems to have 4 phases to it in 1:16–16:27:

1:16–4:25 (chs. 1–4)

5:1–8:39 (chs. 5–8)

9:1–11:36 (chs. 9–11)

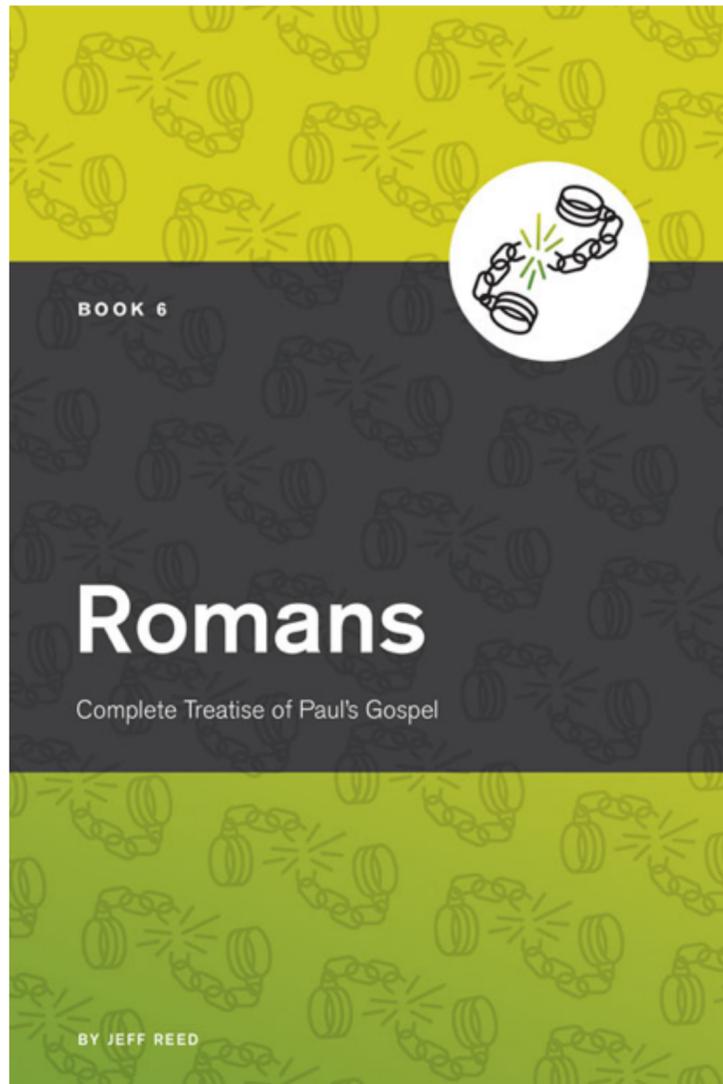
12:1–15:33 (chs. 12–16)



Romans 5:1–8:39

The essence of Paul's argument (7 main points):

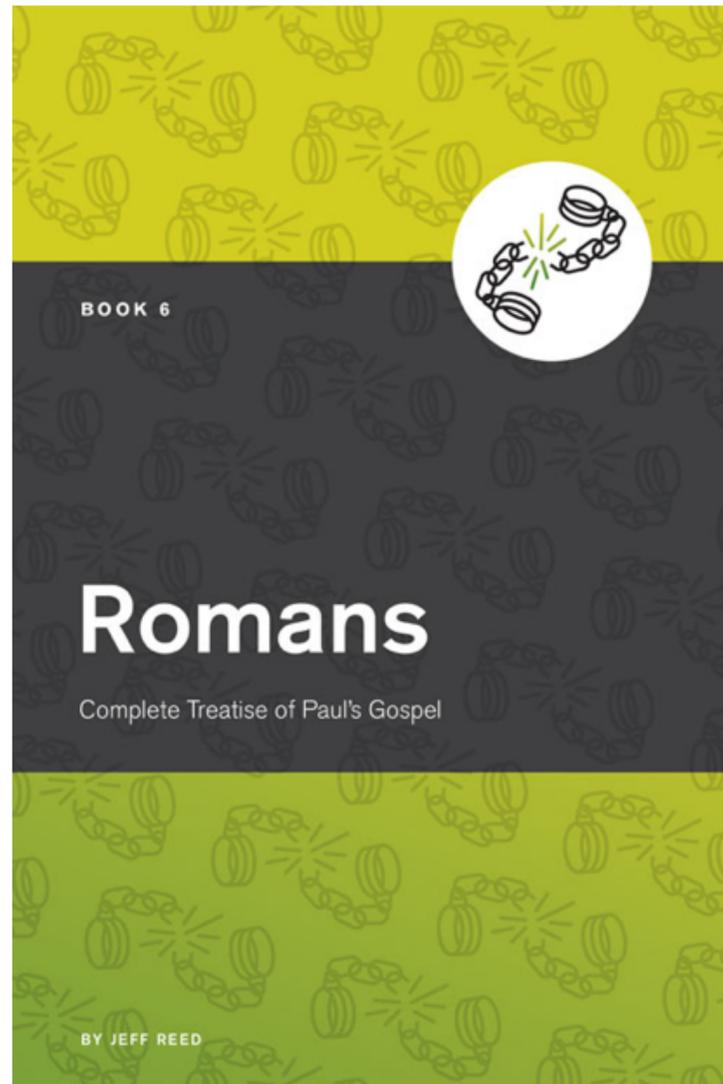
1. If God was faithful to His covenant promise to Abraham to bless all the families through the Messiah—available by faith through which we are part of His family—God will act in the end to deliver us, and we will reign with Christ as He fully sets up His kingdom.
2. Paul gives new shape to the storyline: Sin came in through one man Adam and shaped humanity; one man Jesus dealt with sin by His death and resurrection; the law came in to show us our connection with Adam and to point to Christ; and Christ has dealt with individual sin and will deal with the groaning of creation itself under sin in His coming kingdom. Thus, we must never return to our old fallen humanity and its worldview.



Romans 5:1–8:39

The essence of Paul's argument (7 main points)

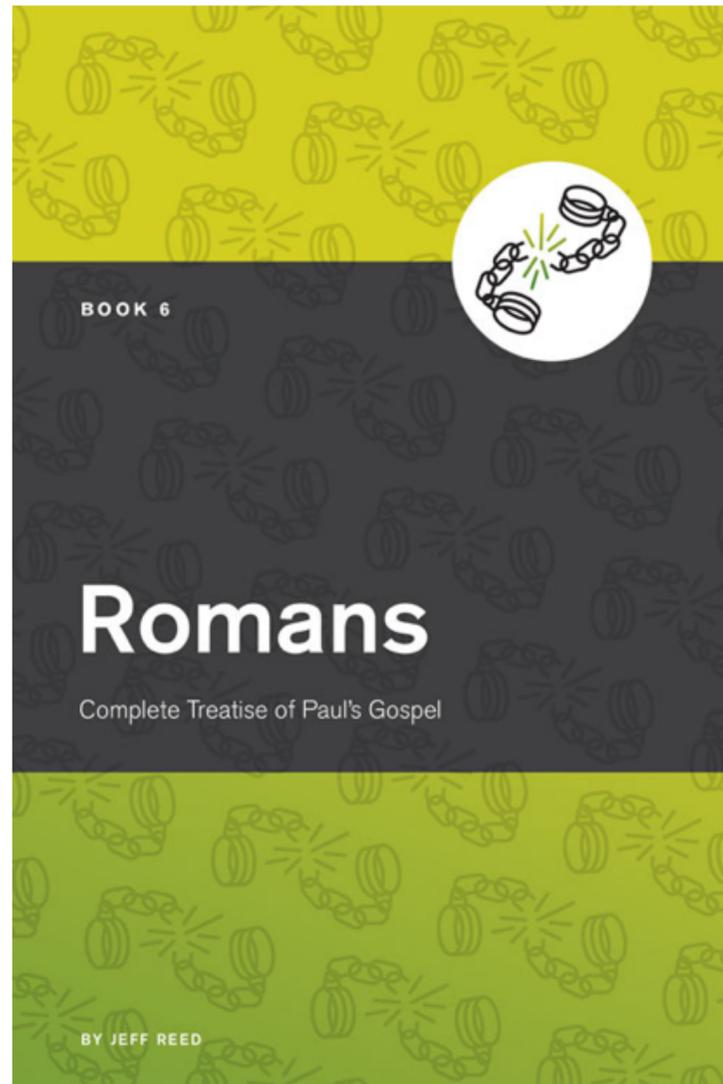
3. Therefore, live as a new people, with a new identity, and follow Christ (i.e. that “pattern of teaching” to which you were committed), committing yourselves to be used for the purposes of His covenant.
4. This new identity must become our new way of thinking—a whole new worldview—not the old law system, which while it was good, was also used to show us our sin, which is now dealt with in Christ and a whole new life has begun.



Romans 5:1–8:39

The essence of Paul's argument (7 main points)

5. In this life we still groan, as does all creation, and the suffering we experience produces character, a clearer focus on God's purposes, and fixes our hope on the full inauguration of His kingdom.
6. But the Spirit comes along and helps us in our weakness, praying for us in ways we do not even know how to pray for (often we do not even clearly understand His plan and purposes). In addition, God works all things together for our good, marking us out in advance to be shaped into the image of His Son.
7. Finally, nothing can separate us from the love of Christ—not persecution, suffering, hardship, famine, etc.—from sharing fully in His coming kingdom. We are His global family.

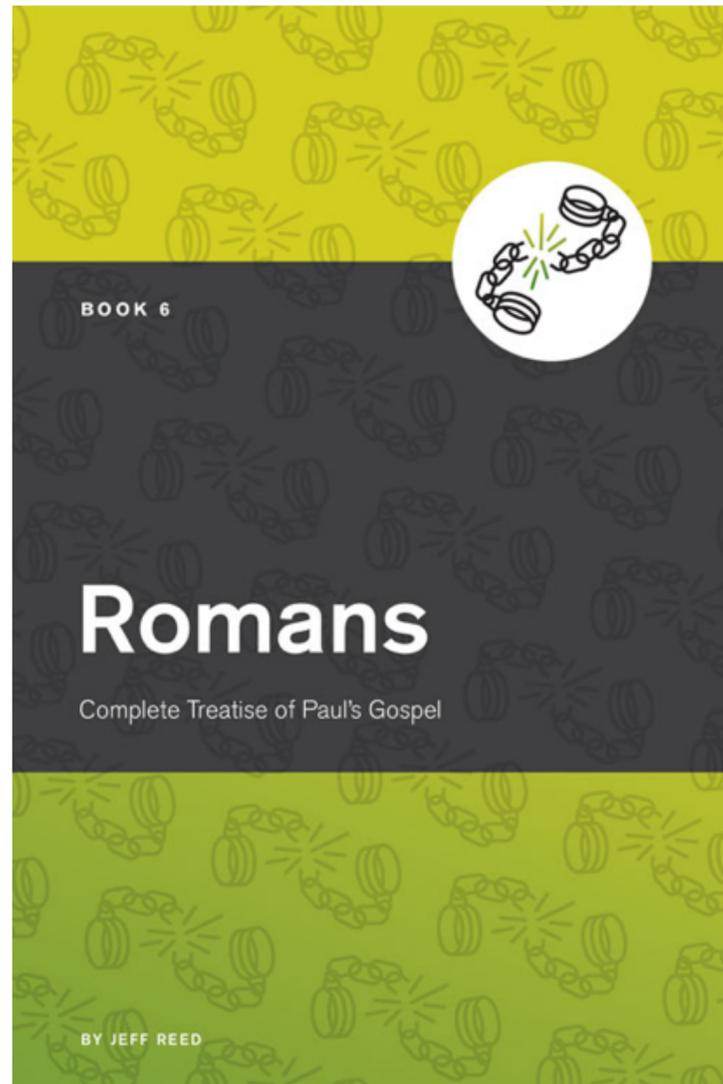


Romans 5:1–8:39

The essence of Paul's argument (one paragraph) in 5:1–8:39

As a result of believing in the Messiah, we are part of His new family and indebted to serving His covenant purposes, not our old way of life and thinking, which will only re-enslave us.

As we bring our minds (our entire worldview) in line with the pattern of the Messiah's teaching delivered to the churches (as Paul is working it out in Romans), God, through His Spirit, will work those purposes out in our lives in a supernatural way. Our "groaning" in this life (we just have the first fruits of the Spirit at this time) as we serve those purposes, will give way to new bodies and a new world when His kingdom is fully set up.



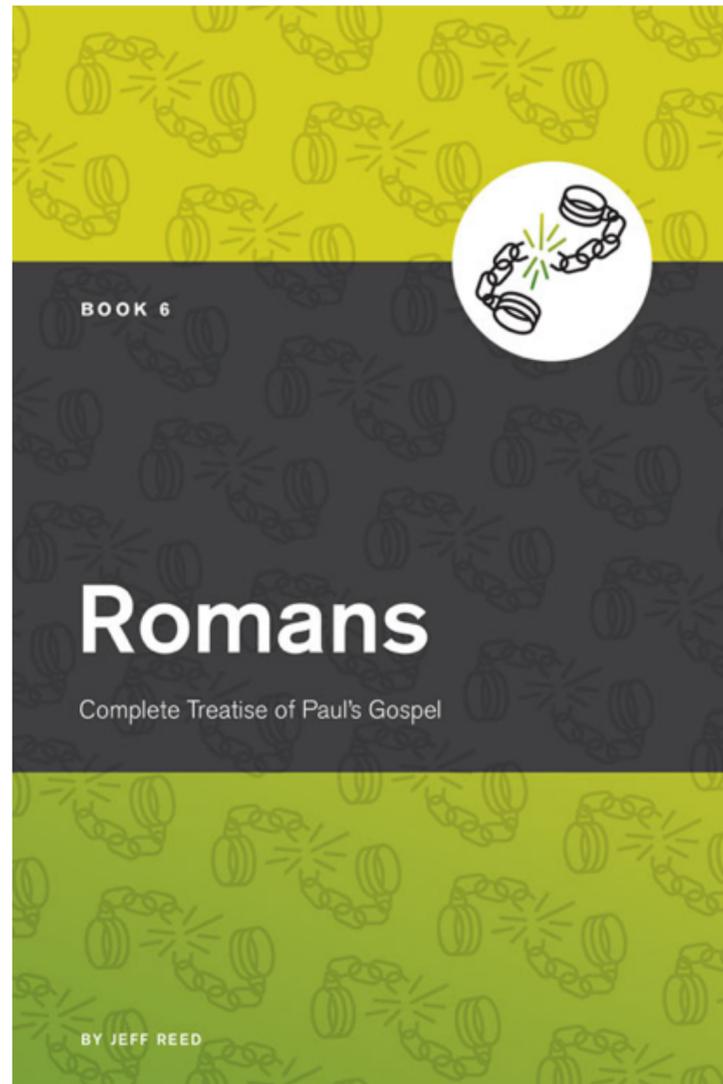
Romans 5:1–8:39

Romans 12:1–2 sets the whole argument in a context that we must keep clear in our minds, to set the intention of his whole argument in 1:16–11:36.

This is his intention:

In light of God's mercies (by faith in the Messiah), we are now part of this new family:

- make a solid commitment to this new life—renew our minds (bring our minds in line with God's)
- allowing the Spirit to work out God's specific will in our lives



Romans: Complete Treatise of Paul's Gospel

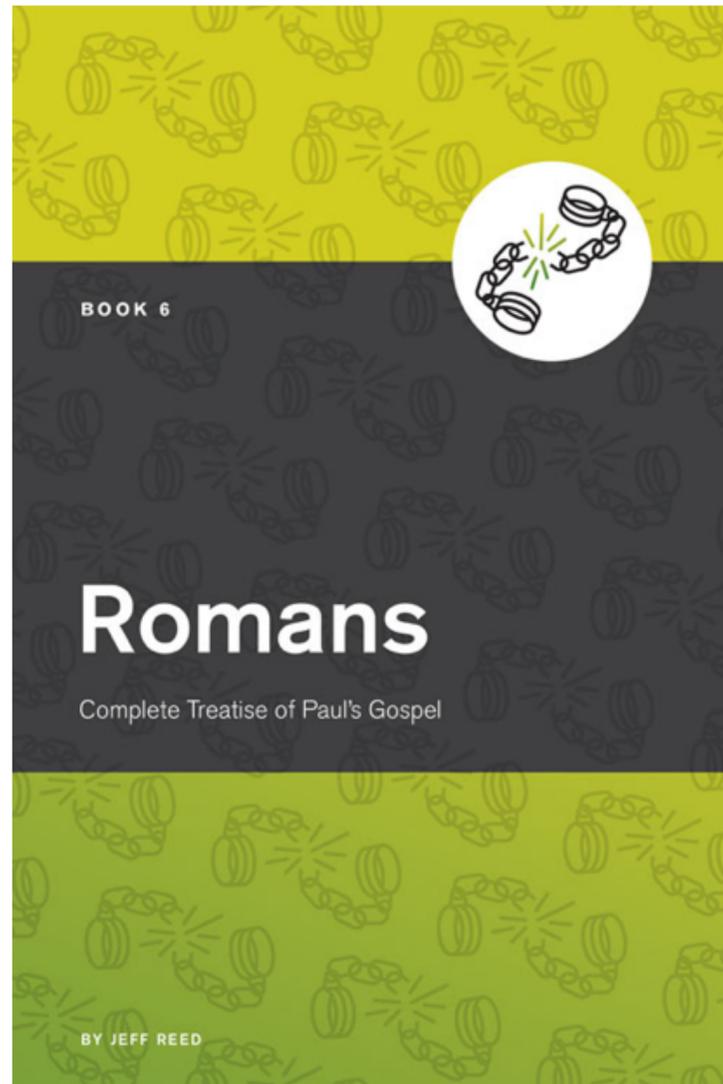
Paul's argument seems to have 4 phases to it in 1:16–16:27:

1:16–4:25 (chs. 1–4)

5:1–8:39 (chs. 5–8)

9:1–11:36 (chs. 9–11)

12:1–16:27 (chs. 12–16)



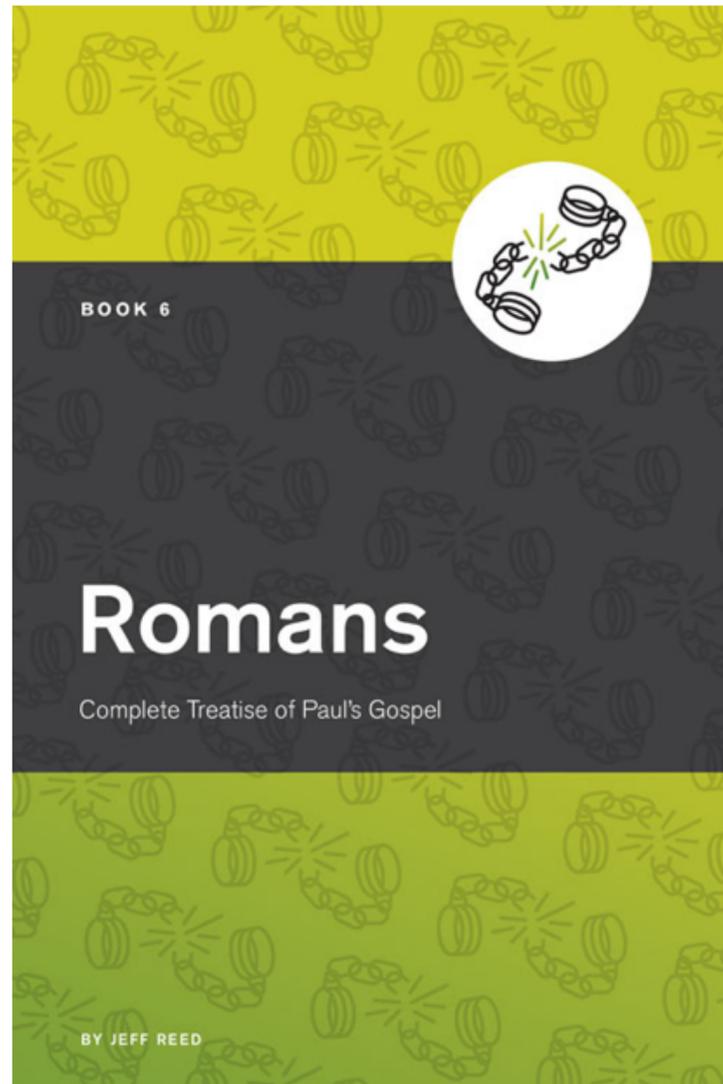
Romans 9:1–11:36

So what are we doing in this brief reading?

We are trying to get at the core of Paul's argument—at the author's intention for writing.

When we write a summary paragraph in our own words or summarize it into points, we are beginning to write what we call *biblical theology*.

When we start applying it to our situation we are doing *theology in culture*, our culture today.



Romans 9:1–11:36

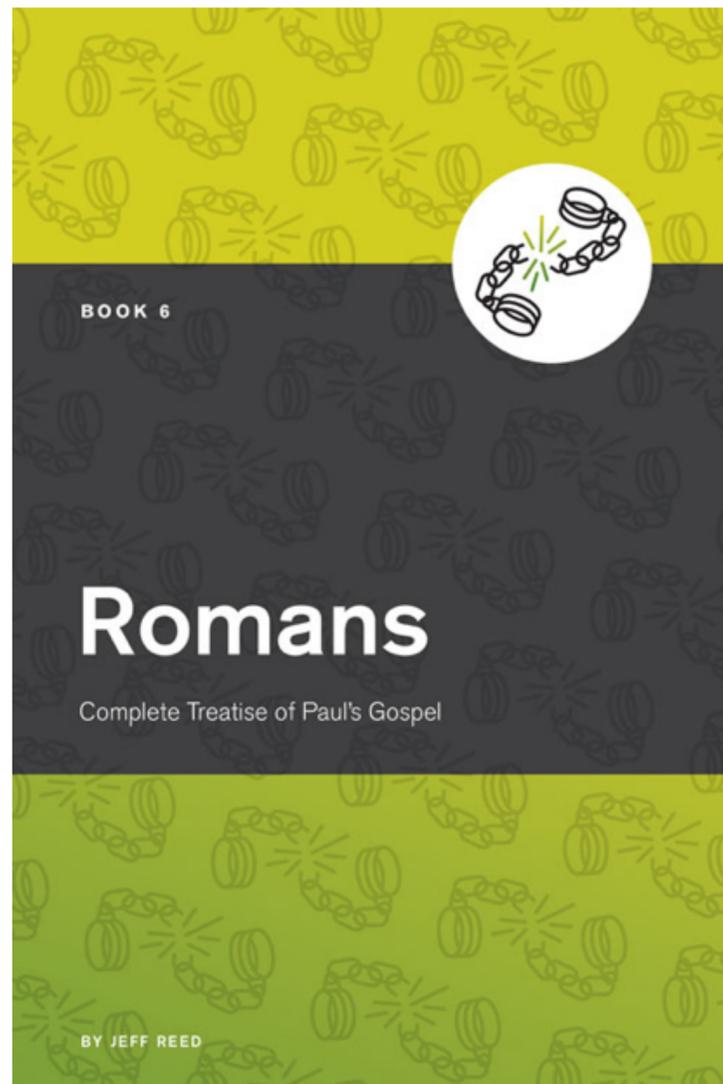
Paul's argument of 9:1–11:39 in brief

The whole argument: 90 verses

The argument in brief: 28 verses

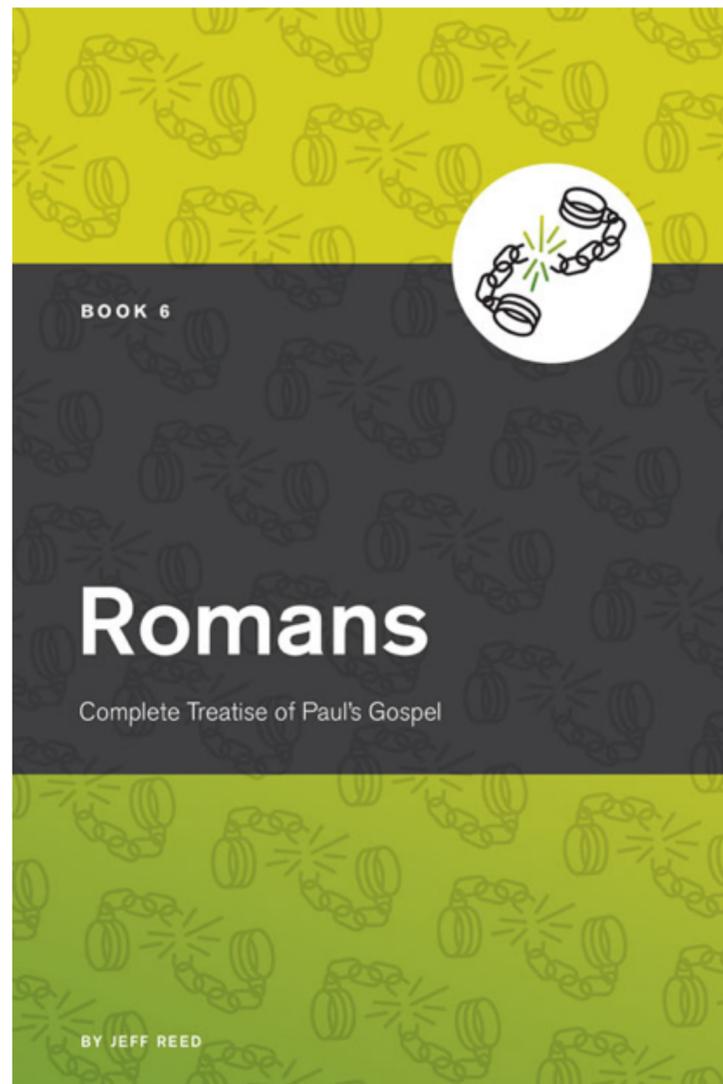
Listen as I read it (31% of Paul's argument in his own words).

Try to summarize it in 4–5 points
or in one paragraph.



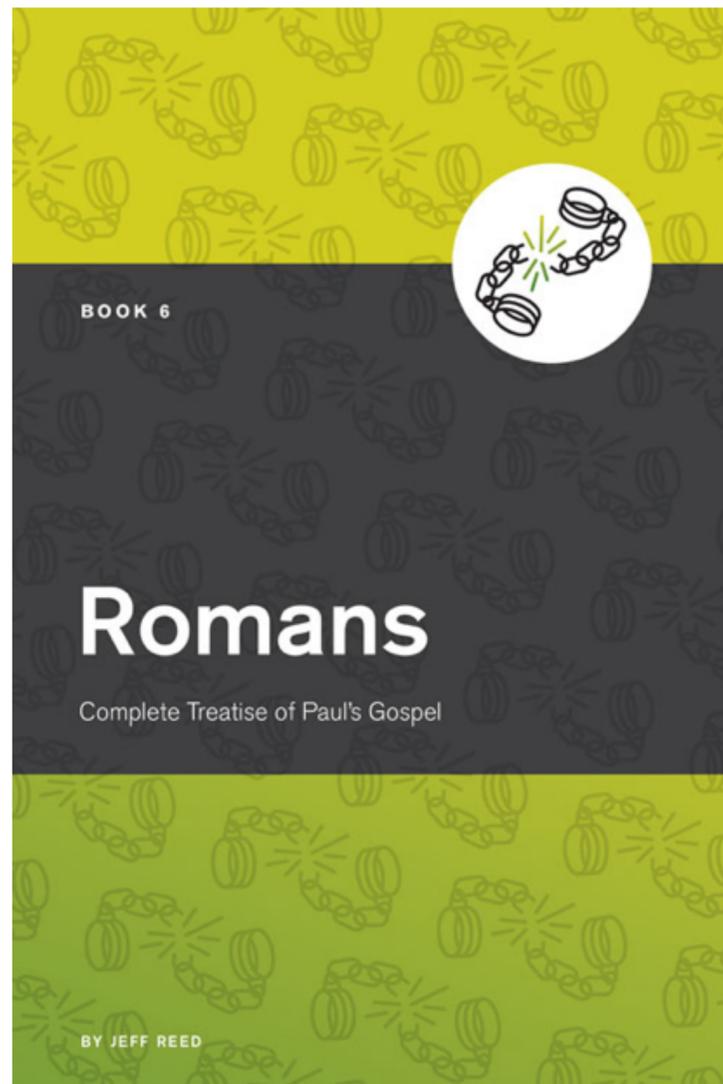
Romans 9:1–11:36

9:1 I'm speaking the truth in the Messiah; I'm not lying. I call my conscience as witness, in the holy spirit, ² that I have great sorrow and endless pain in my heart... on behalf of my own family, my own flesh-and-blood relatives. ⁴ They are Israelites; the sonship, the glory, the covenants, the giving of the law, the worship and the promises all belong to them. ⁵ The patriarchs are their ancestors; and it is from them, according to the flesh, that the Messiah has come— who is God over all, blessed forever. Amen! ⁶ But it can't be the case that God's word has failed! Not all who are from Israel, you see, are in fact Israel. ⁷ Nor is it the case that all the children count as "seed of Abraham." No: "in Isaac shall your seed be named." ⁸ That means that it isn't the flesh-and-blood children who are God's children; rather, it is the children of the promise who will be calculated as "seed." ...



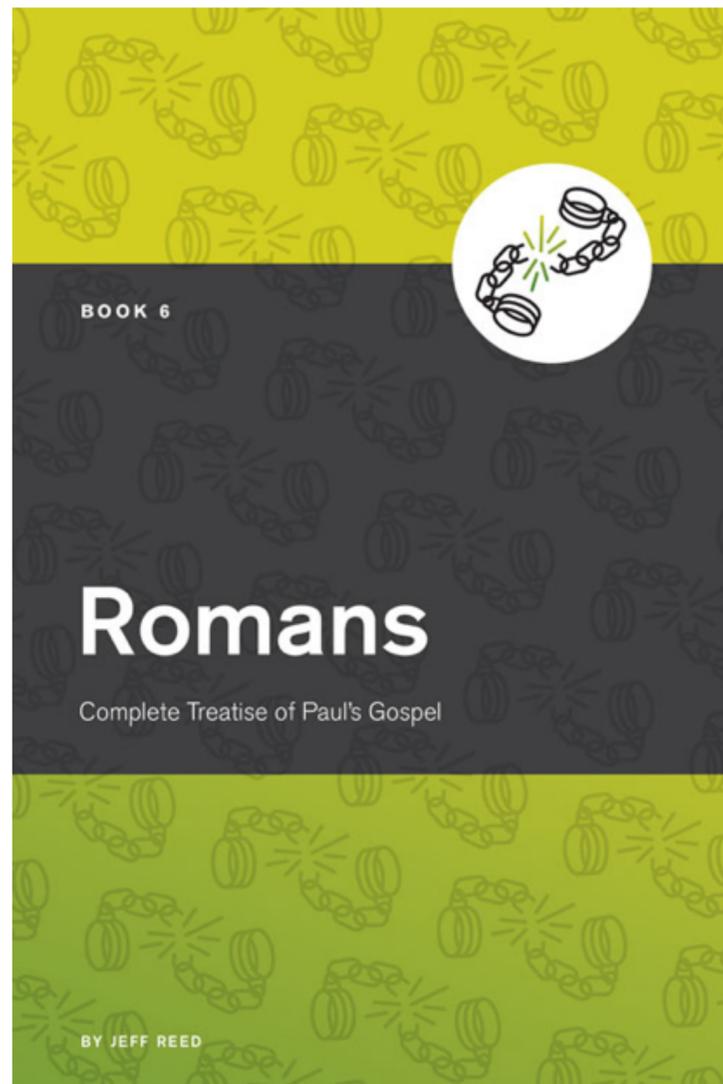
Romans 9:1–11:36

¹⁶ So, then, it doesn't depend on human willing, or on human effort; it depends on God who shows mercy. ¹⁷ For the Bible says to Pharaoh: "This is why I have raised you up, to show my power in you, and so that my name may be proclaimed in all the earth." ... ³⁰ What then shall we say? That the nations, who were not aspiring toward covenant membership, have obtained covenant membership, but it is a covenant membership based on faith. ³¹ Israel, meanwhile, though eager for the law which defined the covenant, did not attain to the law. ³² Why not? Because they did not pursue it on the basis of faith, but as though it was on the basis of works. They have stumbled over the stumbling stone,...



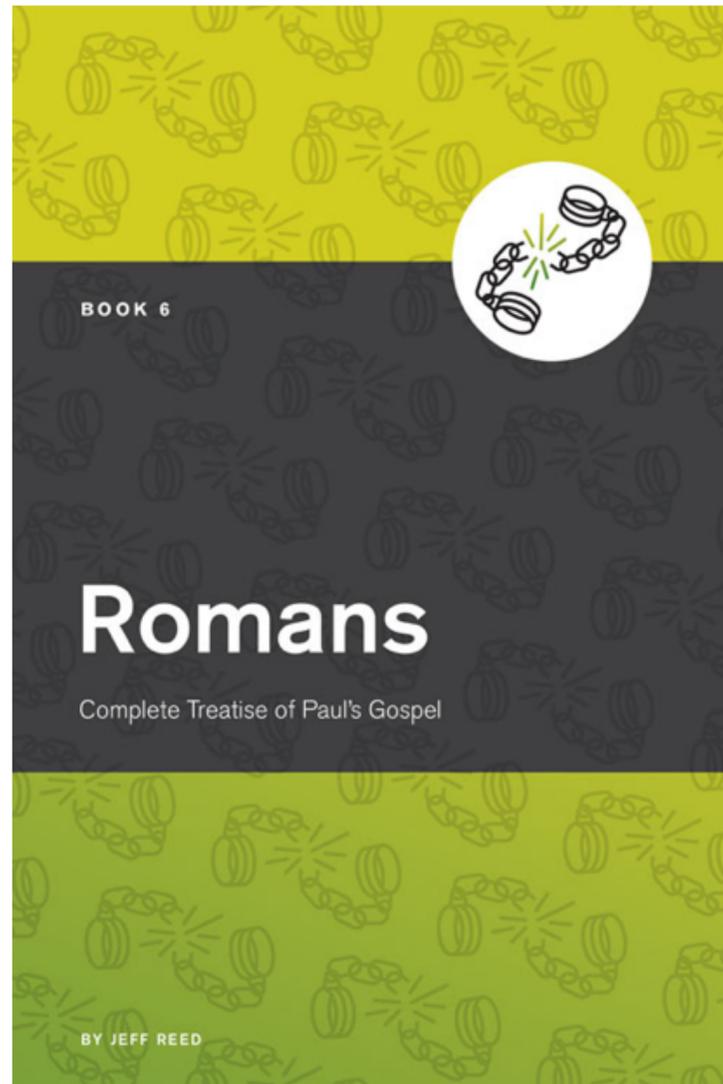
Romans 9:1–11:36

10:1 My dear family, the longing of my heart, and my prayer to God on their behalf, is for their salvation. ² I can testify on their behalf that they have a zeal for God; but it is not based on knowledge. ³ They were ignorant, you see, of God's covenant faithfulness, and they were trying to establish a covenant status of their own; so they didn't submit to God's faithfulness. ⁴ The Messiah, you see, is the goal of the law, so that covenant membership may be available for all who believe... 11:1 So I ask, has God abandoned his people? Certainly not! I myself am an Israelite, from the seed of Abraham and the tribe of Benjamin. ² "God has not abandoned his people," the ones he chose in advance....



Romans 9:1–11:36

11:5 In the same way, at the present time there is a remnant, chosen by grace. ⁶ But if it is by grace, it is no longer by works; otherwise grace would no longer be grace. ⁷ What then? Did Israel not obtain what it was looking for? Well, the chosen ones obtained it— but the rest were hardened.... ¹¹ So I ask, then: Have they tripped up in such a way as to fall completely? Certainly not!.... ¹³ Now I am speaking to you Gentiles.... ²⁵ My dear brothers and sisters, you mustn't get the wrong idea and think too much of yourselves. That is why I don't want you to remain in ignorance of this mystery: a hardening has come for a time upon Israel, until the fullness of the nations comes in. ²⁶ That is how "all Israel shall be saved," ... ²⁸ As regards the good news, they are enemies—for your sake! But as regards God's choice they are beloved because of the patriarchs. ²⁹ God's gifts and God's call, you see, cannot be undone.

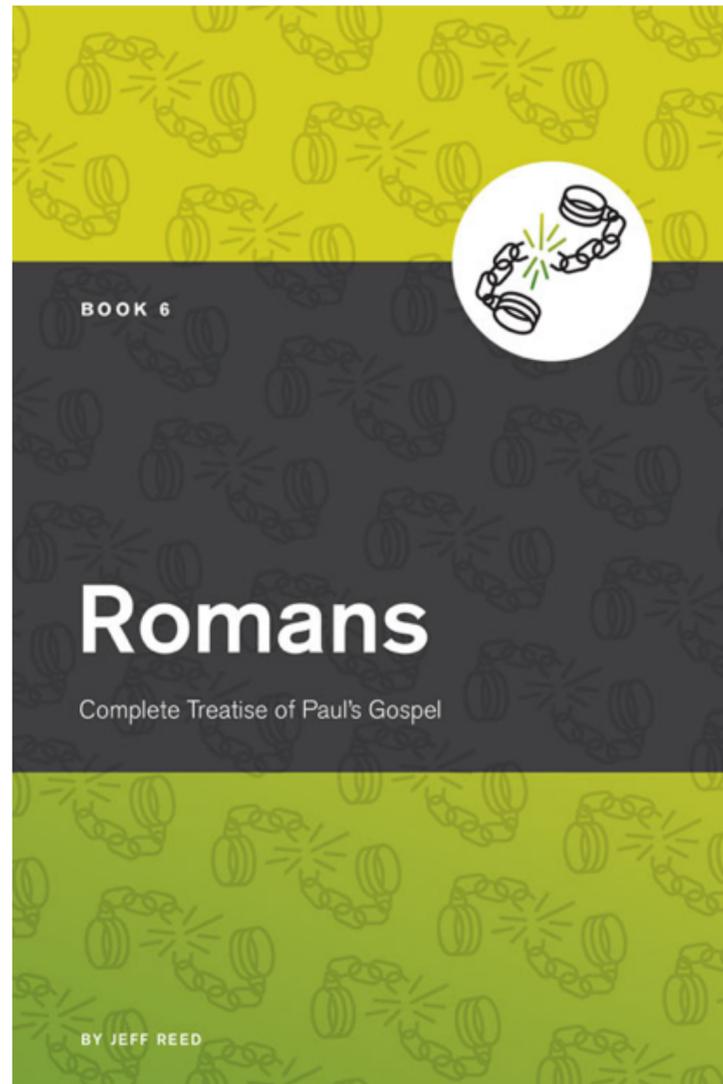


Romans 9:1–11:36

11:33 *O, the depth of the riches*

*And the wisdom and knowledge of God!
We cannot search his judgments;
We cannot fathom his ways.*

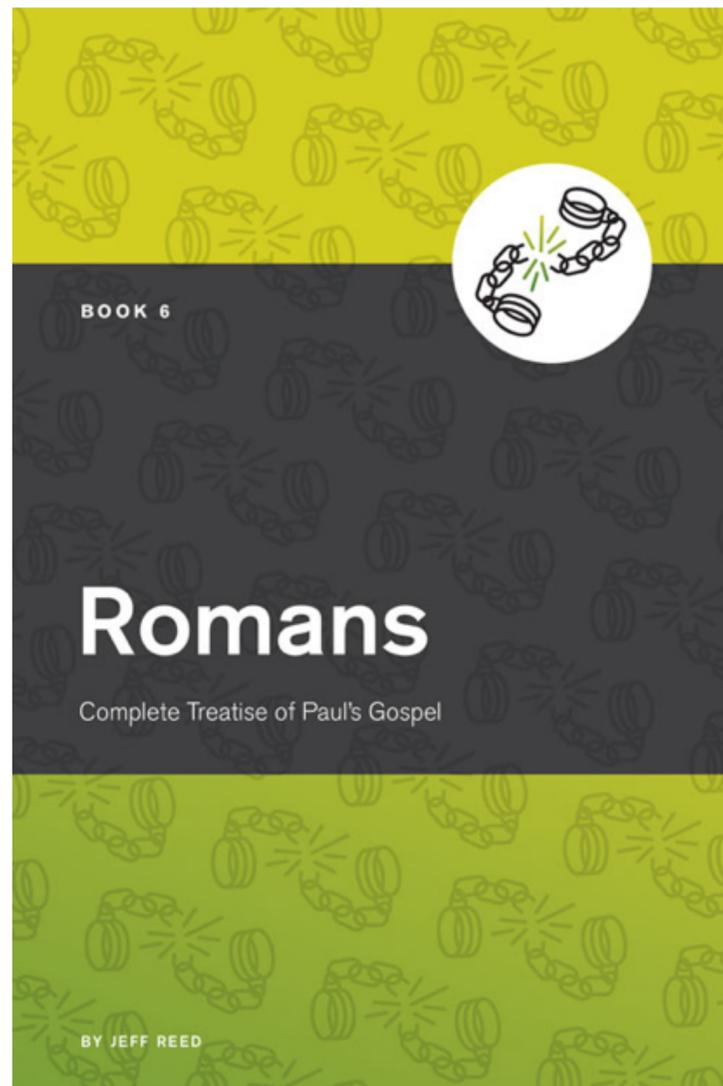
³⁴ *For “Who has known the mind of the Lord?*



Romans 9:1–11:36

The essence of Paul's argument (4–5 main points) in 9:1–11:36

1. The nation of Israel was not operating out of “knowledge.” They did not have a proper understanding of the Old Testament, seeing themselves as either earning or worthy of covenant membership as God's people—earning that covenant membership (law-based) or just because God chose them (faith-based).
2. As a result, they are in a state of being hardened by God until the nations are fully reached with the proclamation of the gospel, and at that time, a hugely increased remnant of Israel will believe as the fulness of the Gentiles is realized.



Romans 9:1-11:36

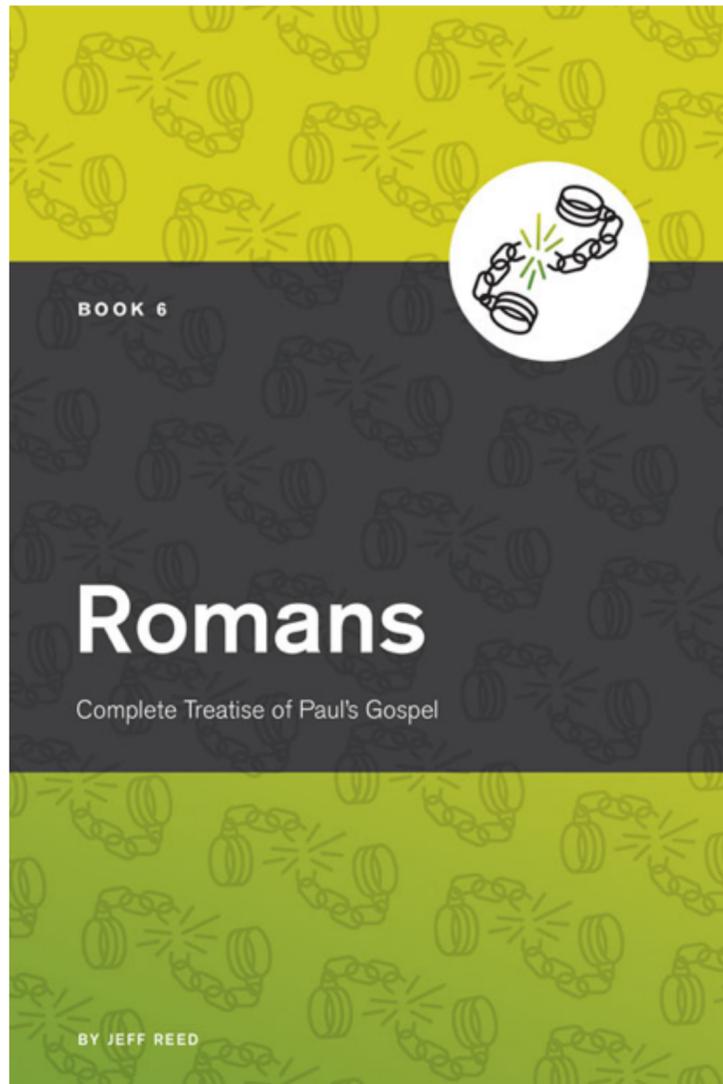
The essence of Paul's argument (4–5 main points) in 9:1–11:36

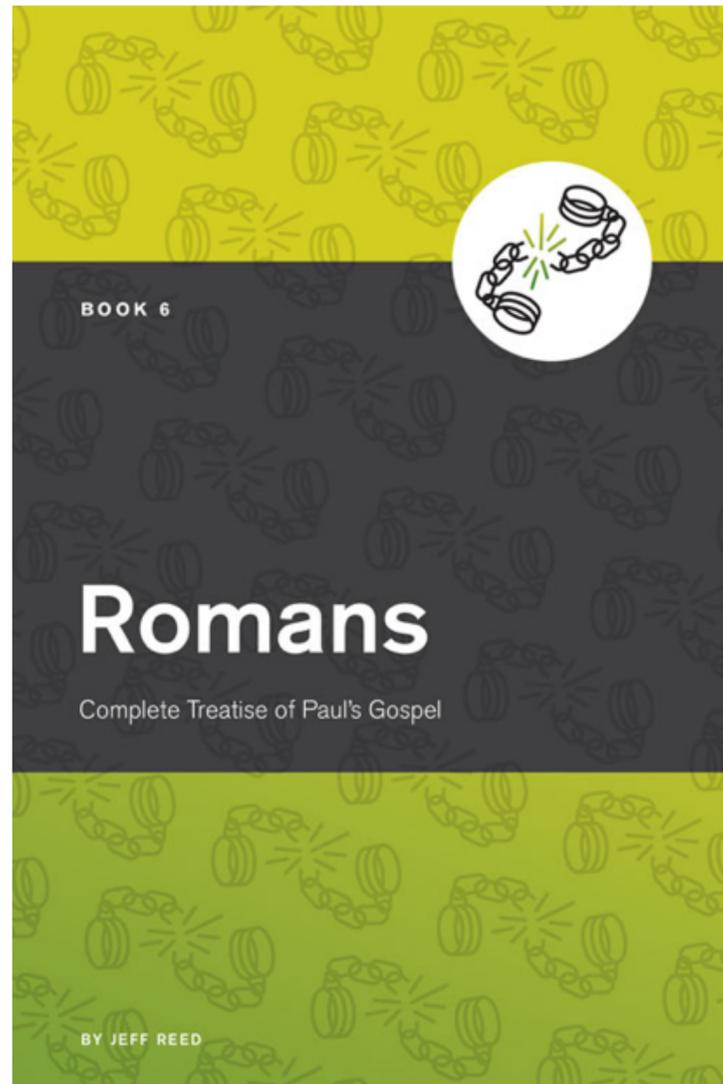
3. As a result, the new Gentile churches need to avoid the same trap and not think more highly of themselves than they ought to, instead they must honor the Jews as conduits of the promises of God.
4. God's covenants and promises are irrevocable, which means the whole structure of history is set by God. And all aspects of the mystery—the church, the partial hardening of Israel, etc.—are all to demonstrate the incredible wisdom of God.

Romans 9:1–11:36

The essence of Paul's argument (4–5 main points) in 9:1–11:36

5. The whole section explains the shape of Paul's missionary strategy—to the Jews first (they must respond and become part of the church), but quickly moving on to the Gentiles, who will be the focus until they fully respond globally. Then there will be a positive response of the nation of Israel—joining the new community.
6. Our attitude toward the nation of Israel should be positive, humble, and grateful, avoiding the hostility of the nations. And even though the nation has lost its covenant status, God still loves them, and in the future, they will respond as a nation to the gospel.



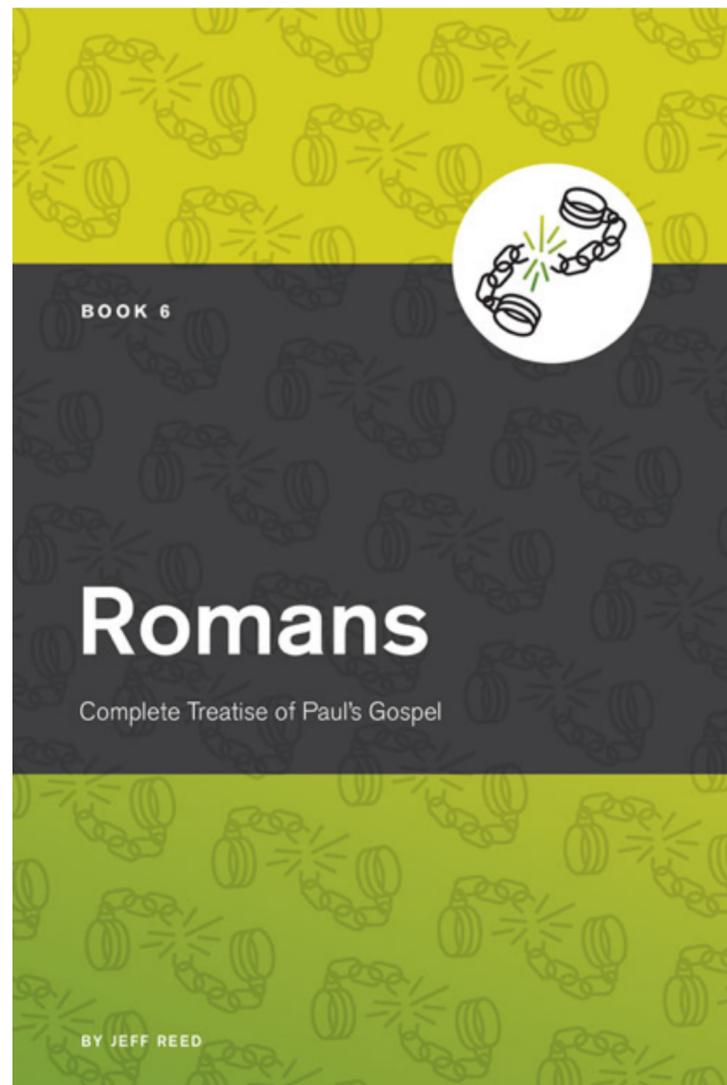


Romans 9:1–11:36

The essence of Paul's argument (one paragraph) in 9:1–11:36

Israel misinterpreted the nature and purpose of being God's chosen people, replacing the promise with the law and, as a result, are now partially hardened until the gospel is fully proclaimed to the nations,

but God's covenant promises are irrevocable, and when the gospel has fully permeated the nations, that hardening will be lifted and the nation of Israel as a whole will be saved—a hugely increased remnant.



N. T. Wright has summarized what Paul envisioned

Israel

most Jews currently hardened

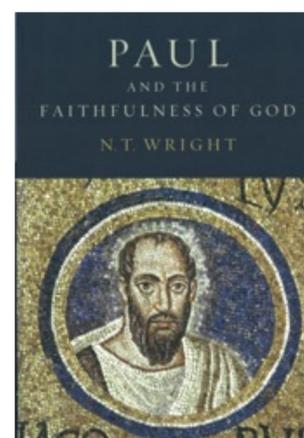
small but growing remnant

Gentiles brought in

All Israel

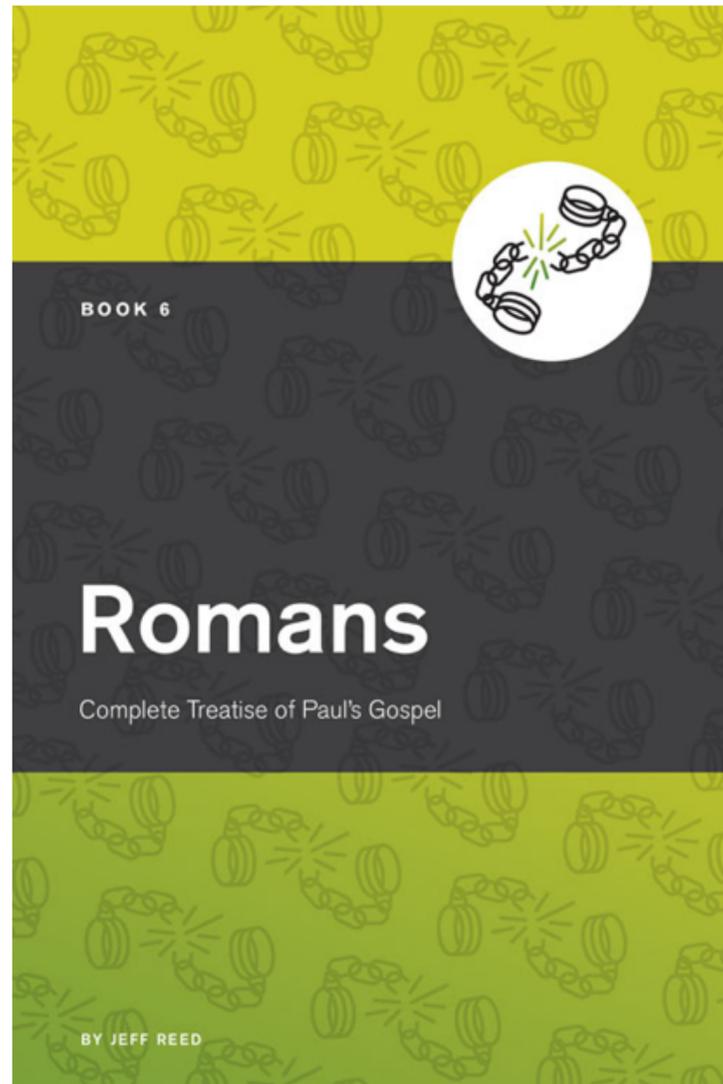
hugely increased 'remnant,' through jealousy/faith

fullness of Gentiles



p. 1244

Paul's Early Epistles



Romans 9:1–11:36

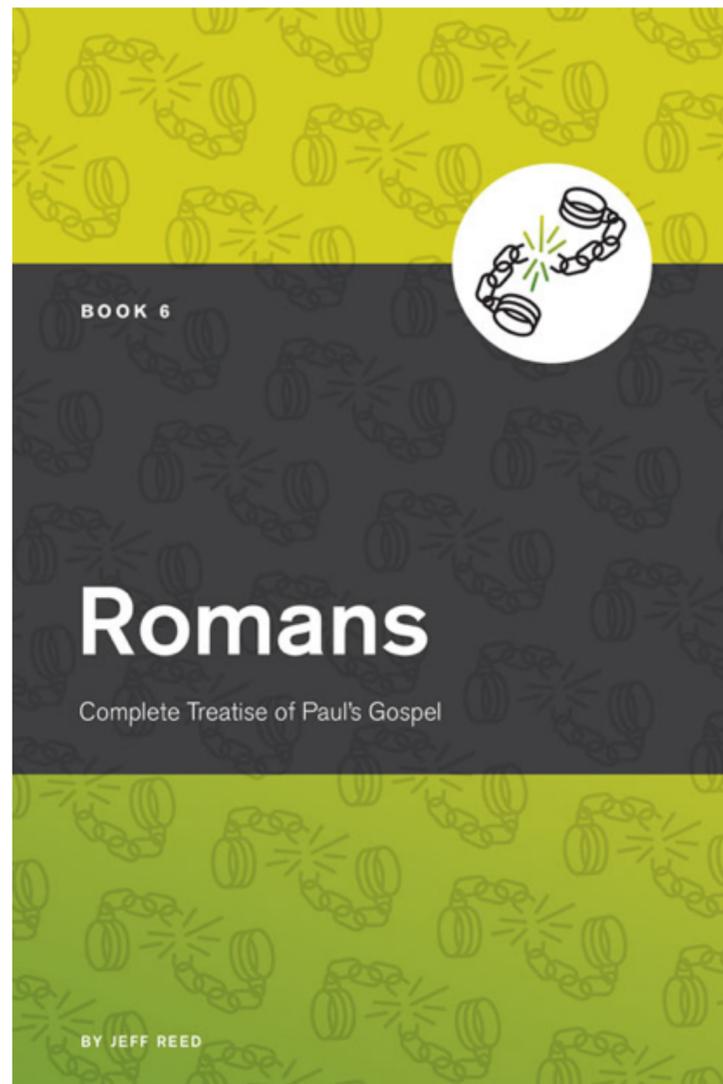
Let's focus for a moment on the issue of the phrase, "That is how 'all Israel shall be saved'" (11:26)

What do we know so far?

We know that Paul is an example of how God has not rejected Israel as he and the Jewish churches and Jews who believe are part of his new Jewish–Gentile community: the Church.

Paul went to the Jewish synagogue first in every city, and some believed.

But the nation continued to reject as a whole.



Romans 9:1–11:36

Let's focus for a moment on the issue of the phrase “That is how ‘all Israel shall be saved’” (11:26)

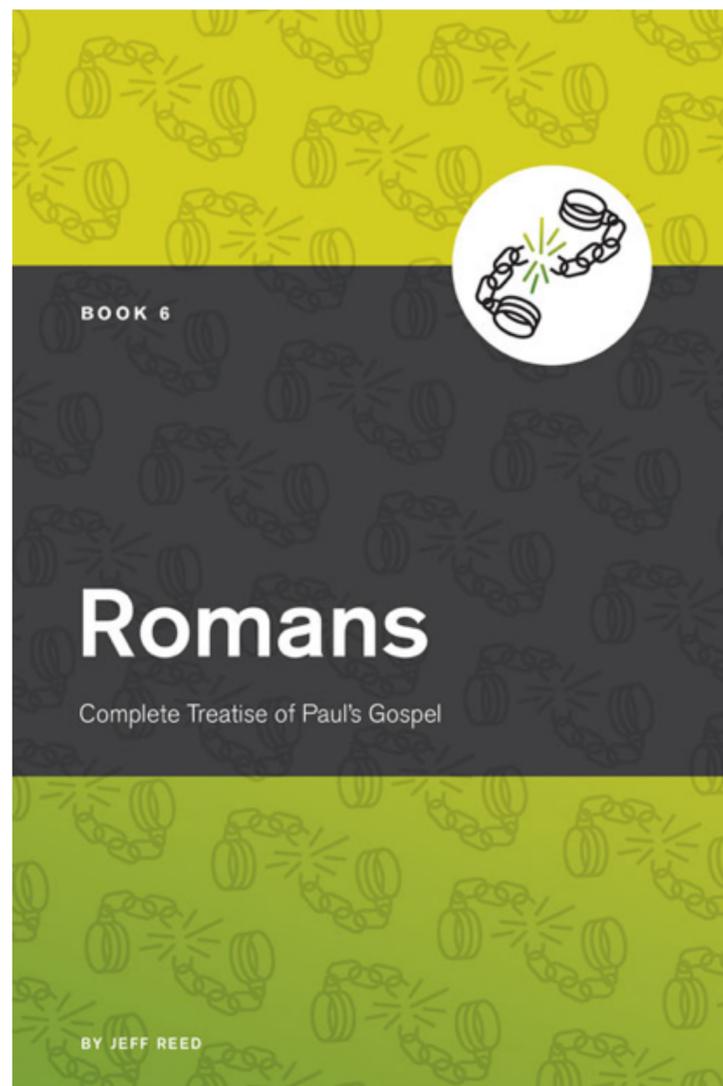
What do we know so far?

Now there is a partial hardening until the full response of the gentile nations is complete.

When the Gentiles have responded, eventually that will be lifted and the nation as a whole—obviously not everyone—will respond.

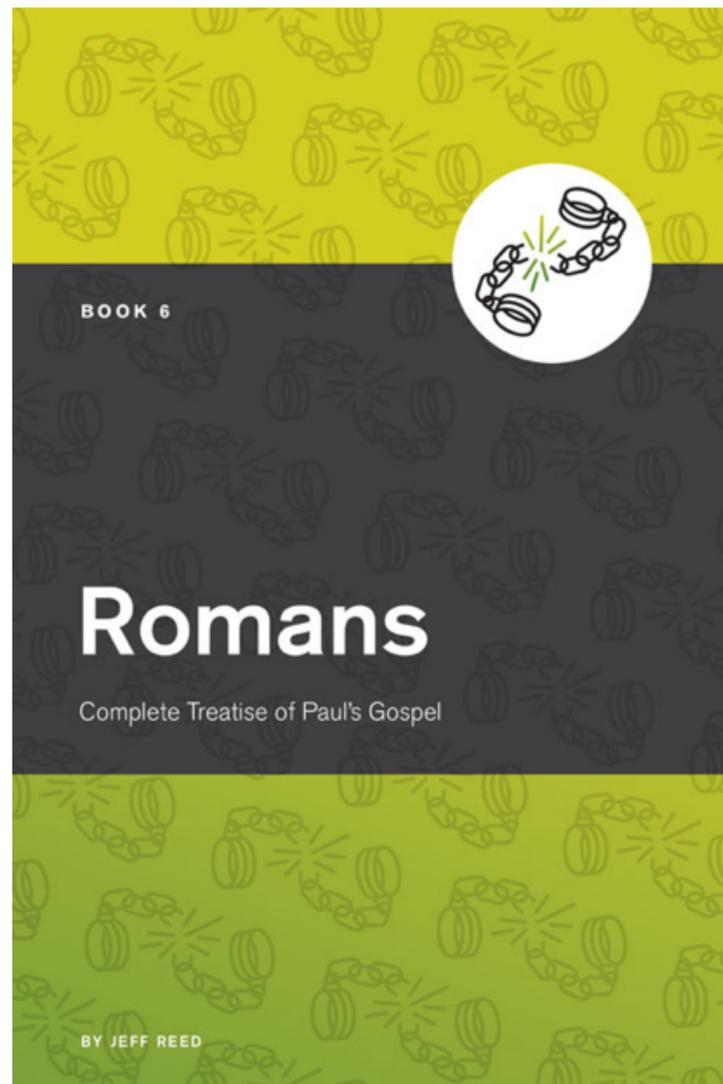
A large national response will be to join the new community.

Listen to several quotes of N. T. Wright



Romans 9:1–11:36

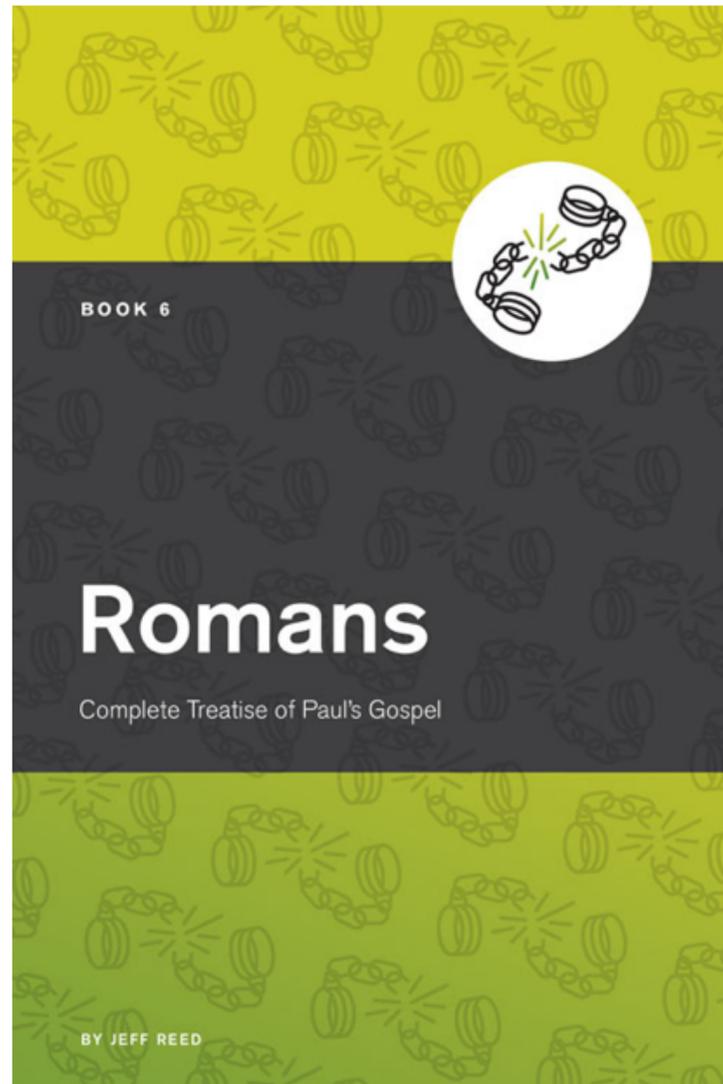
“First, the rhetorical thrust of the passage seems to me clearly to have to do with Paul’s missionary plans (cf. 10.14–18). His whole argument, I have suggested, is that the gospel is ‘for the Jew first and equally for the Greek.’ He is stressing, to a potentially anti-Jewish Roman church, that there can be no lapsing back into an inverted system of national privilege. He desires above all that the Roman church should understand his mission (for which he wanted Rome as his new base) in terms of the Jew-plus-gentile strategy he intended to adopt, through which alone there could spring up the Jew-plus-gentile church, through which alone the new, united humanity, about which Paul cared so passionately, could be evidenced. The Roman church must not allow the latent, and sometimes visible, anti-Jewish sentiment in the proud pagan capital to infect them as Christians.”



Romans 9:1–11:36

“Paul is not suggesting for a moment that Jews can enjoy a private covenantal blessing which still depends on a special, privileged, ethnic state. Rather, he is insisting that, within the renewed covenant now established in Christ and the Spirit, Jews are of course welcome alongside gentiles. The kai houtōs at the start of verse 26 does not mean ‘and then,’ but ‘and so,’ ‘and in this manner.’ This, Paul is saying, is how the covenant god will save his (polemically redefined) ‘all Israel’. As a result of the gentile mission, Israel will be brought to see ‘its blessings, focused on its Messiah according to the flesh, now given freely to gentiles; and Israel will want to come back and share in them itself.”

These quotes are from *Pauline Perspectives: Essays on Paul 1978–2013*
“Romans and the Theology of Paul” (1995)



Romans 9:1–11:36

One additional thought

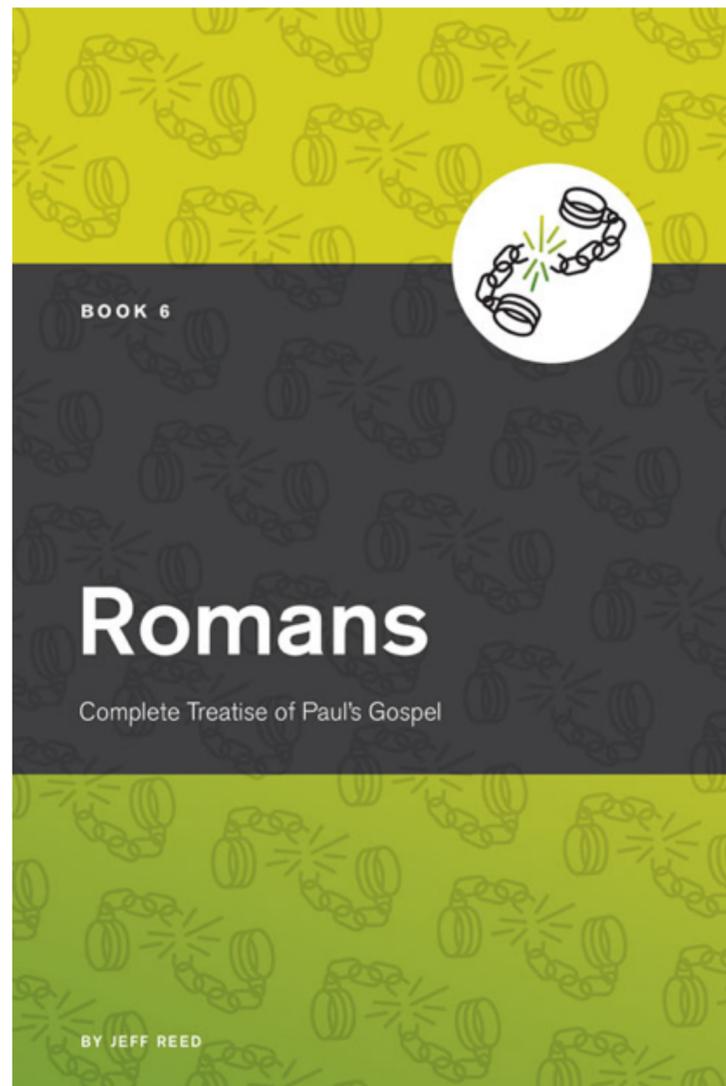
Paul quotes the Old Testament everywhere in his argument—it's very intense, very dense.

(N. T. Wright deals with all of these quotes and allusions in a comprehensive way in his papers and in his book, *Paul and the Faithfulness of God*. Also note Kaiser's work.)

Story summaries: 5 stories

Direct quotes: 20 quotes

Allusions: 6 allusions



Romans 9:1–11:36

One additional thought

Pauline Perspectives: Essays on Paul 1978–2013

“Romans and the Theology of Paul” (1995)

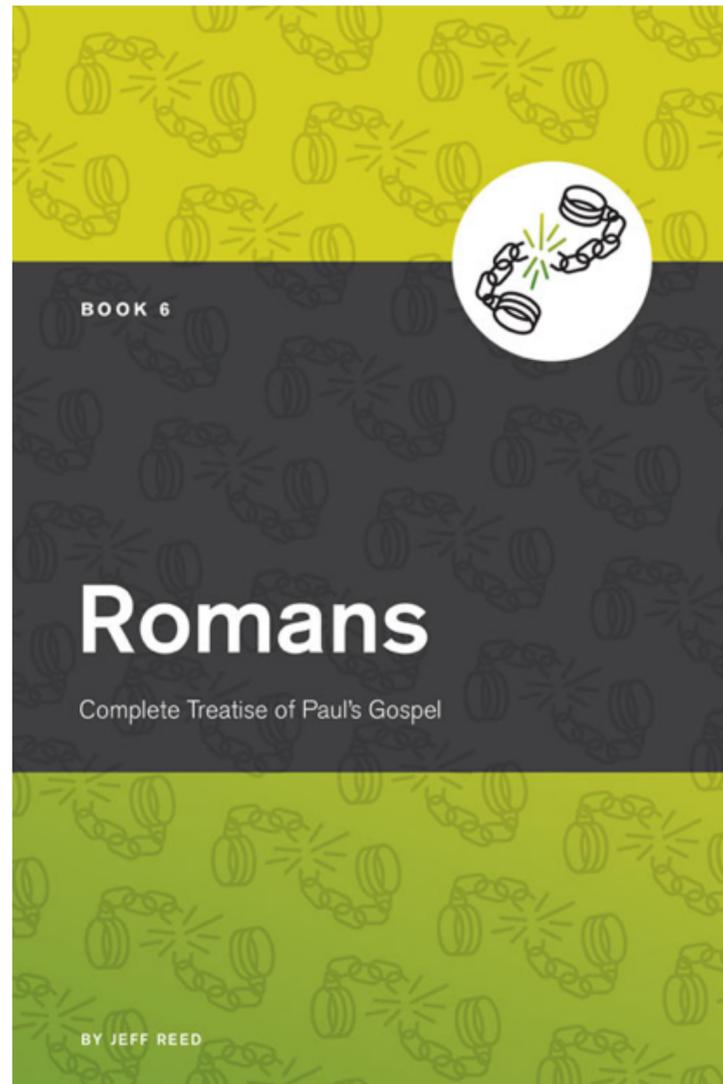
“New Exodus, New Inheritance: The Narrative Substructure of Romans 3–8”(1999)

“Romans 9–11: and the ‘New Perspective’”(2009)

Paul and the Faithfulness of God

The climax of the 1,650-page work is the final 100 pages on Romans 9–11

A paradigm “buster”



Romans 9:1–11:36

Implications

We need to learn to see all of history as one big story and under the shaping hand of God.

This changes everything:

How we live in our historical situation and how we respond to whatever comes our way in governments, politics, society, global movements, wars, etc.

How we read the news

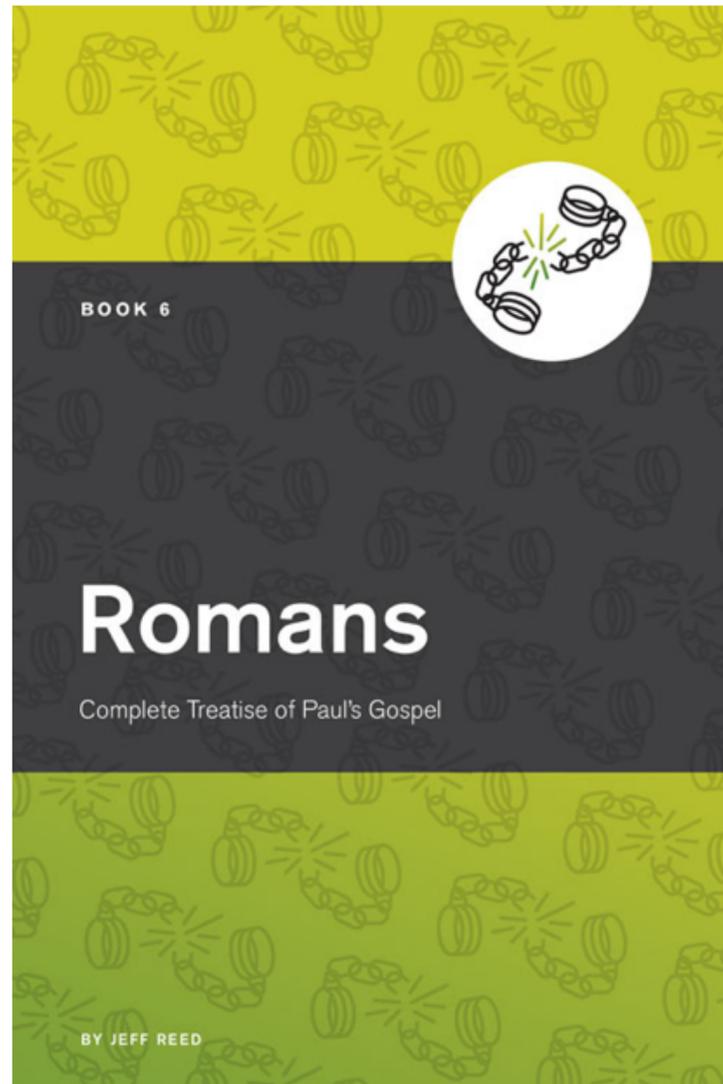
How we set our life's agenda

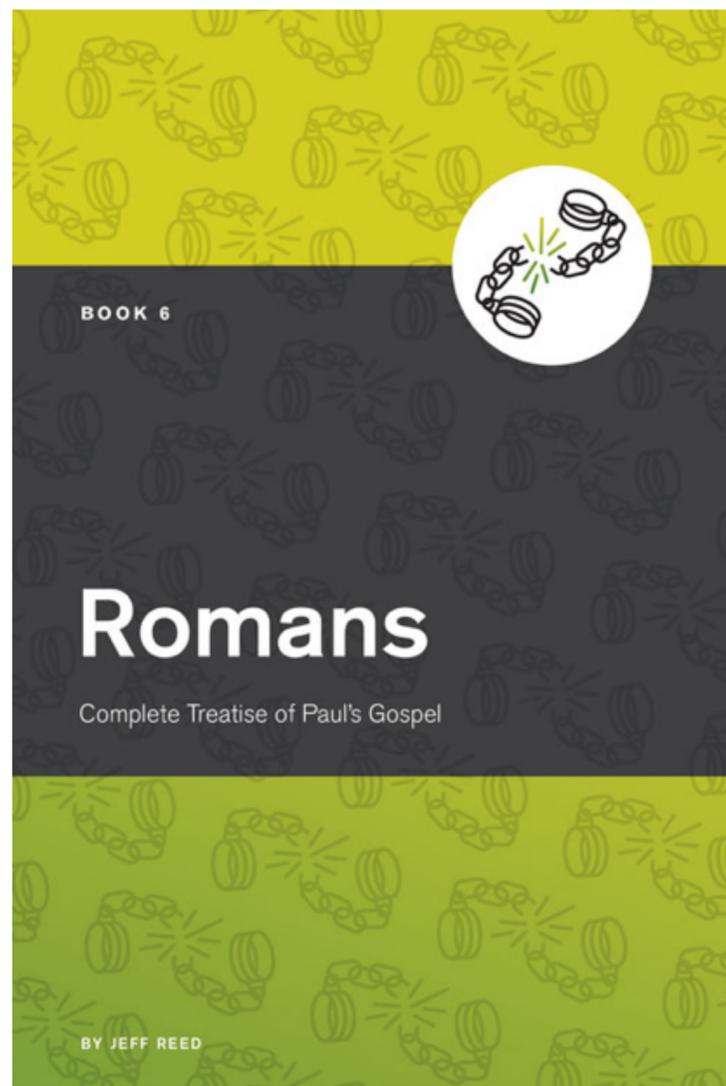
The Significance of Paul's Argument in Romans 9:1–11:36

Issue: The gospel as shaping the Jewish nation's future

Questions:

1. How does the gospel shape our worldview as Christians? What does it mean to decide to fully participate in God's covenant purposes?
2. How should we think about the nation of Israel on the world scene?
3. How does it shape our understanding of world affairs?
4. Why is this so important for churches to understand at this point in history? especially as the church is shrinking in the West and massively expanding in the Global South?





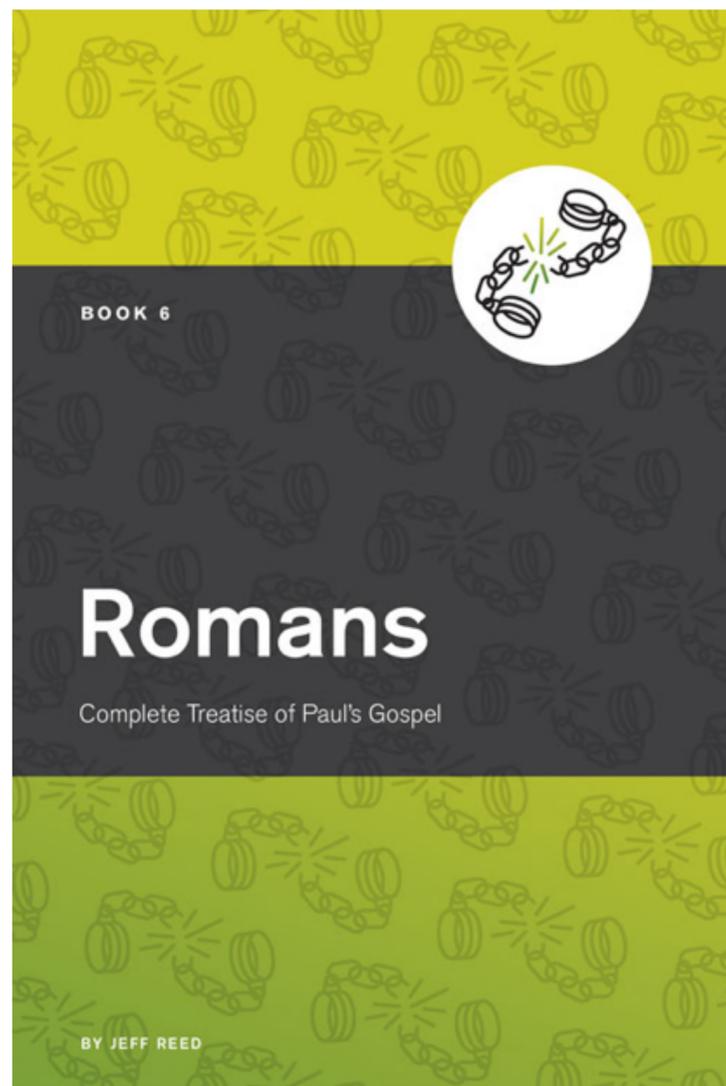
The Significance of Paul's Argument in Romans 9:1–11:36

Most of you this morning had a hard time describing the essence of the argument of Paul in Romans 9:1–11:36.

How does it shape our worldview?

In the introduction, I laid out some contemporary worldviews.

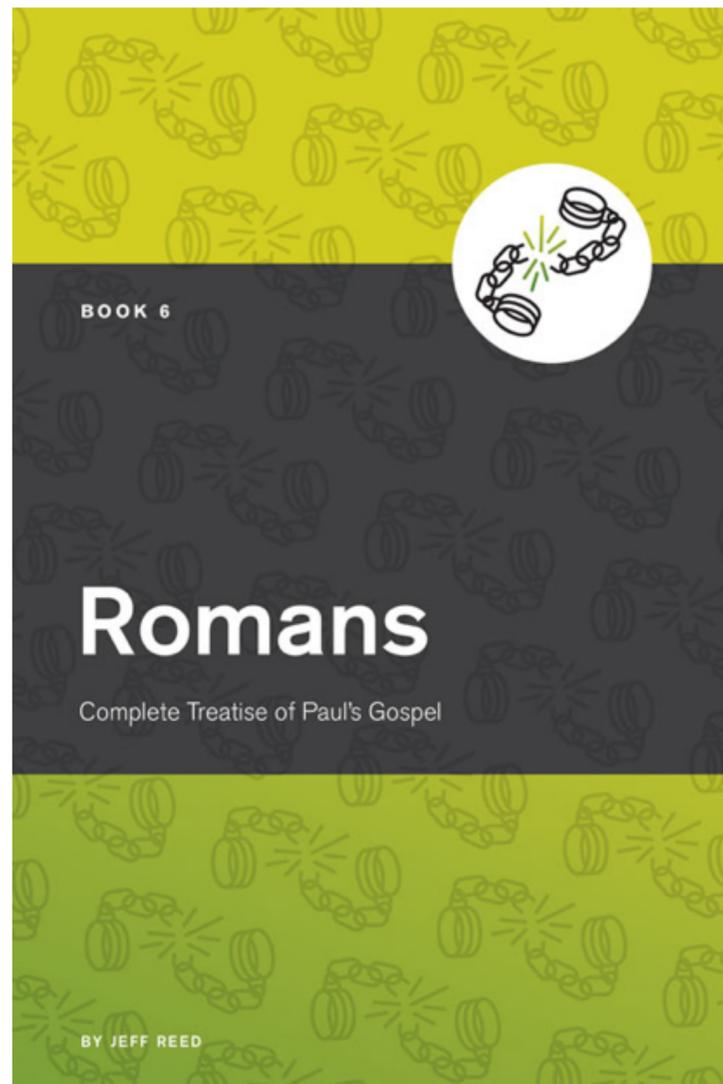
In Paul's day there were three big competing worldviews: the Roman Empire, the Greek polis, and the Jewish nation.



The Significance of Paul's Argument in Romans 9:1–11:36

Three new developments in last few weeks:

- Christians in some rural areas (house church movements) are being forced to take down their pictures of Jesus in their homes and replace them with Chairman Xi.
- Chairman Xi will soon be voted in as lifetime president—the new Mao.
- China is using “predictive policing” to put thousands in “Communist Education” camps (CCTV cameras, facial recognition, wi-fi sniffers, license plate numbers, citizen ID cards and “visitors management systems”; 160,00 from one province were recently put in camps).



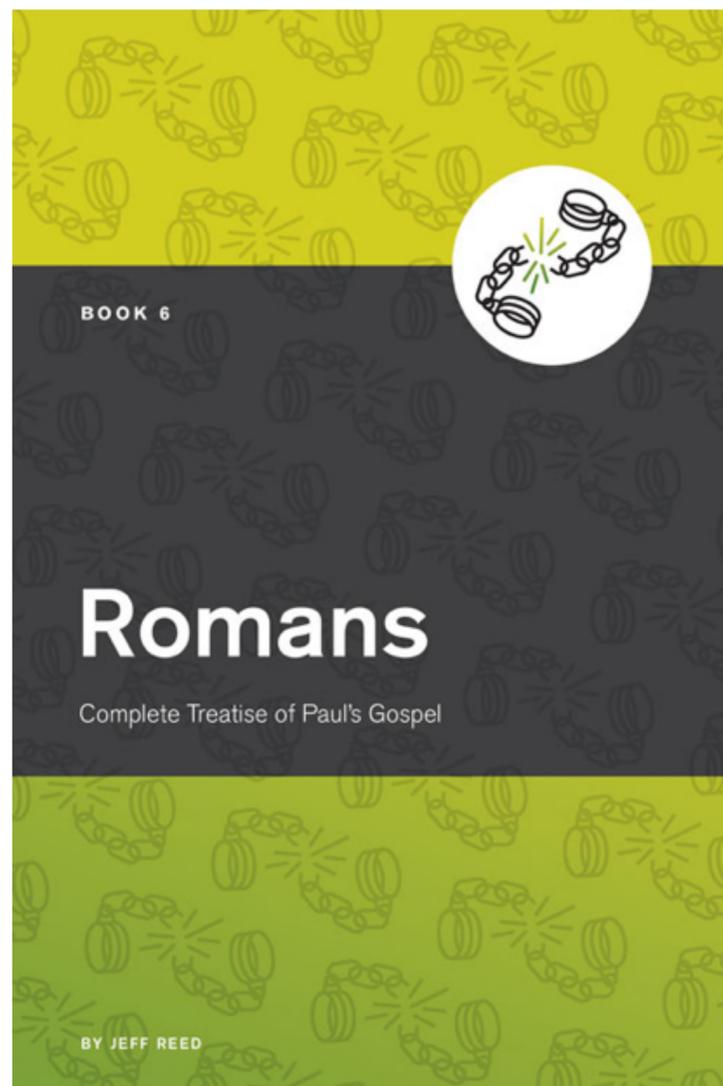
The Significance of Paul's Argument in Romans :1-11:36

The globalists—Davos globalists, European Union, USA establishment. Setting up a one world government

Clash of Civilizations and the Remaking of World Order by Samuel Huntington

Worldview of the globalists:

- China—open doors, democracy will win
- Accept Islam, it will moderate and join the world community.



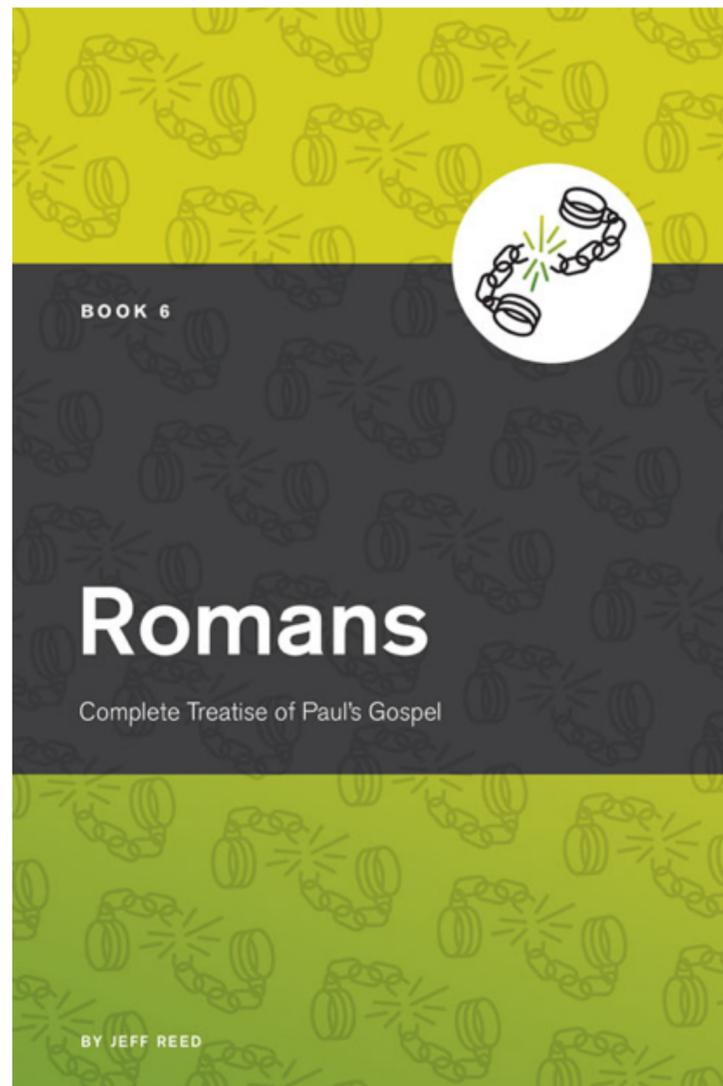
The Significance of Paul's Argument in Romans 9:1–11:36

How should we think as Christians? What is our worldview according to Christ?

In Romans 9–11, Paul is reshaping our worldview according to the gospel. That reshaping is a different narrative—worldview—than that of the worldview of the Jewish nation who rejected Christ.

The Jewish churches would gradually change.

The nation would not, thus its destruction by Rome and wandering amongst the nations until 1947.



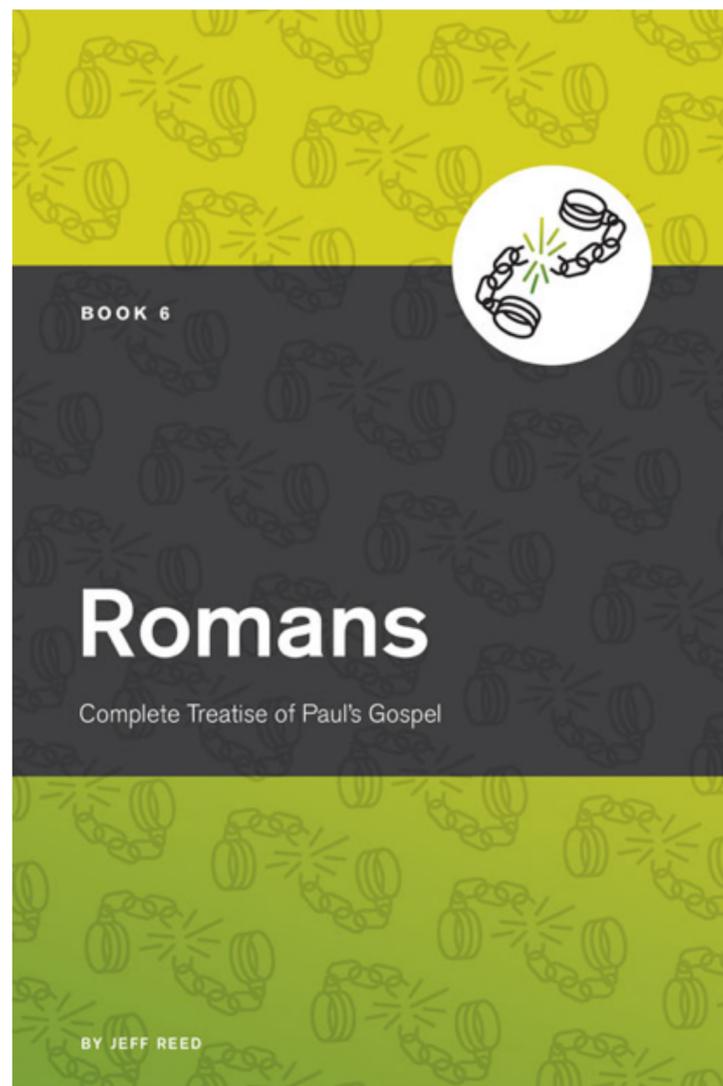
The Significance of Paul's Argument in Romans 9:1–11:36

The journey of the Jewish churches

The Apostles' teaching—the kerygma story/the new community

Paul's corpus—restating Israel and the church and the full didache

Peter and the Jewish encyclicals and the Johannine corpus—affirming Paul and nuancing the new plan and the didache



The Significance of Paul's Argument in Romans 9:1–11:36

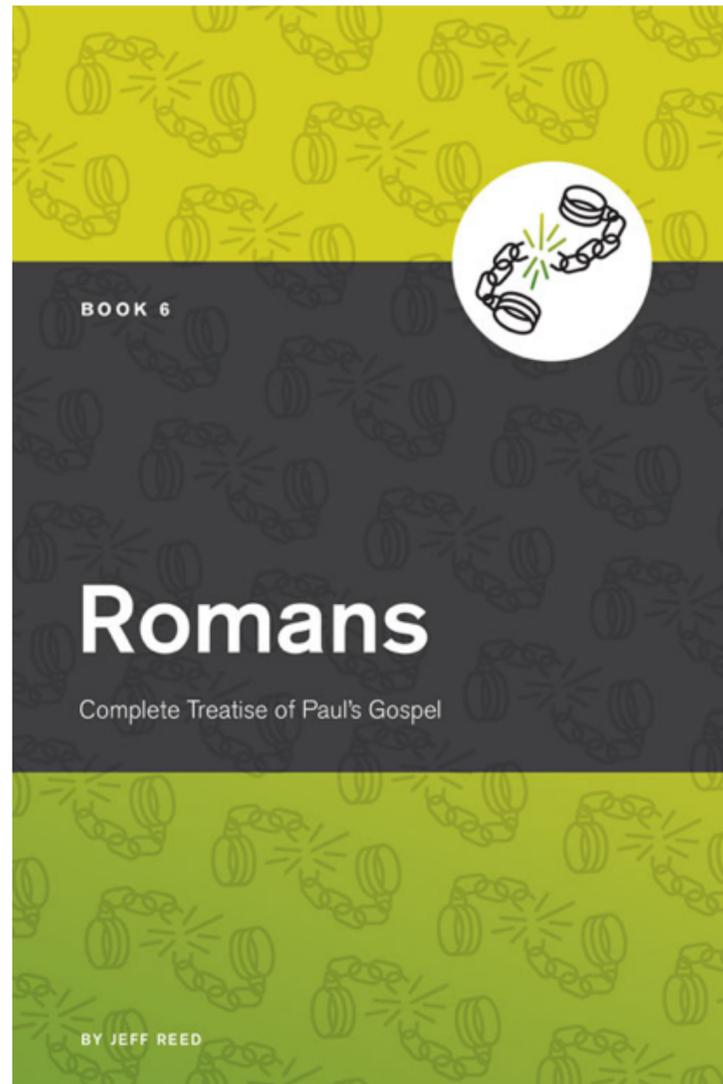
How should we think as Christians? What is our worldview according to Christ?

- How should the Chinese churches think about their situation?
- How should we think about the huge political tensions in our country today? the globalists, the progressives, the nationalists?

China? The nations are are always going to “rage,” Psalm 2.

Islam? The battle began with Jacob and Esau and will remain until Christ returns.

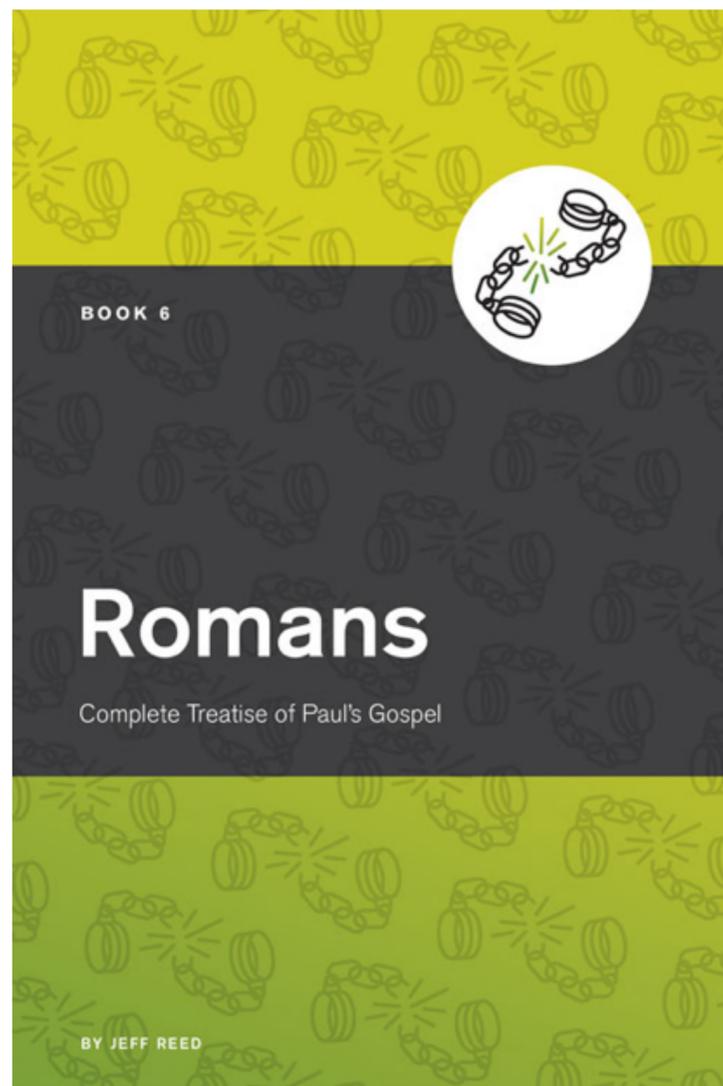
What about Israel? Its future?



The Significance of Paul's Argument in Romans 9:1–11:36

How should we think as Christians? What is our worldview according to Christ?

- We must stay focussed—“engage in good occupations and meet pressing needs.
- Fully engage in God's covenant purposes—the plan to progress the gospel through the multiplication of well established churches.

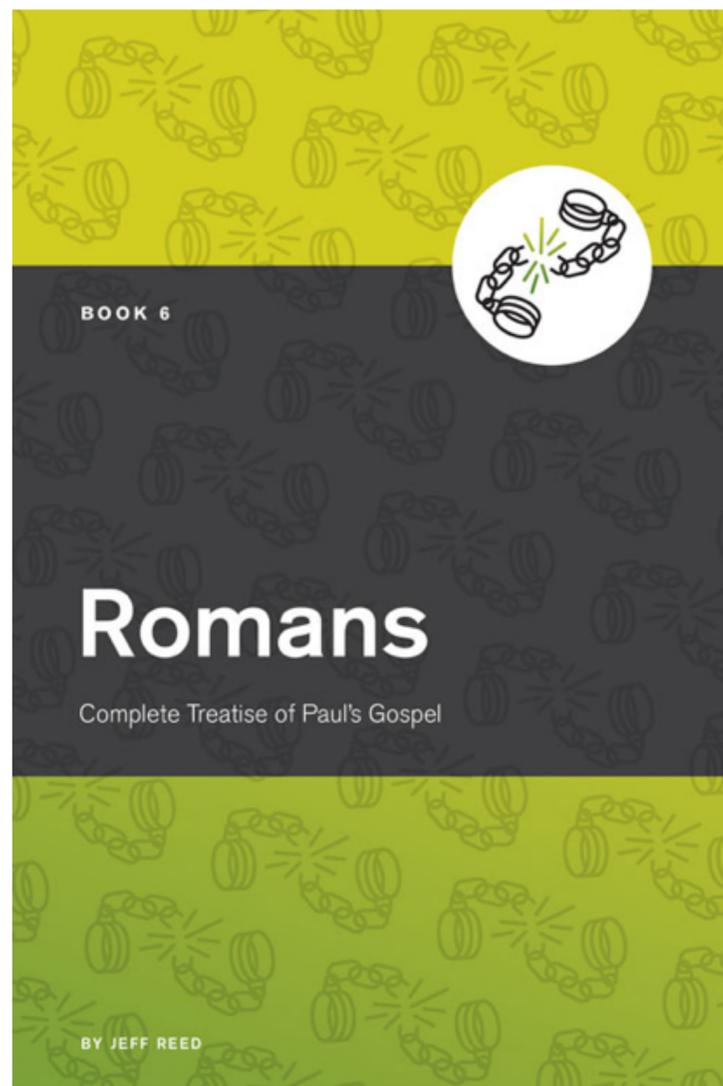


The Significance of Paul's Argument in Romans 9:1–11:36

This week a new request:

I got a major request from Satish David who is launching the SCDR—King Saud University. He wants to implement the BILD University System as its core. They currently have 40,000 in training in Saudi Arabia.

How should I think?



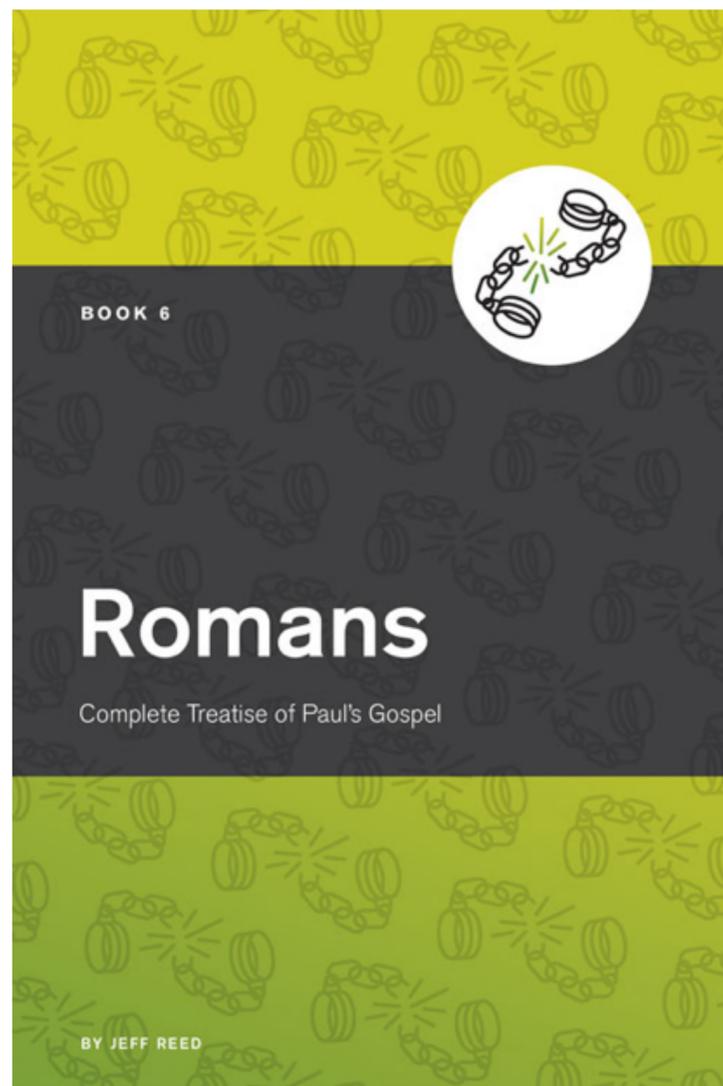
The Significance of Paul's Argument in Romans 9:1–11:36

As we will see in chapter 16, Paul wanted to use Rome as his next base, as he took the gospel beyond Rome to Spain.

The Roman church needed to understand that the gospel had set a whole new trajectory of both history and the unfolding plan of God.

They needed to get past the Jewish issue and understand the focus of their times. That is to be our missional focus as well.

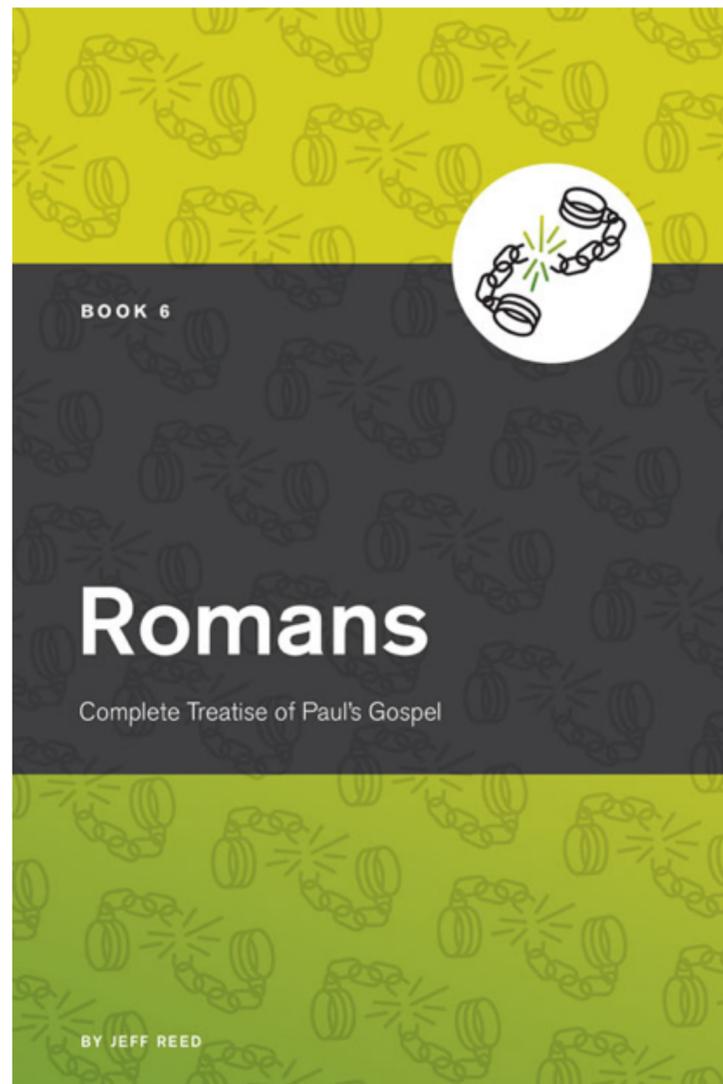
But we need humility, a positive focus, love for Israel, and an embracing of those who do respond—avoiding the hostility of the nations toward Israel.



The Significance of Paul's Argument in Romans 9:1–11:36

How should we think about Israel today?

- There is strong hatred for Israel in the UN.
- There is growing hatred of Israel in 34 of the 48 European countries.
- There was a general hatred of Israel in the Early Church.
- Down through history there have been major movements of hatred toward Israel.
- And then there was Nazi Germany.
- In July 28, 2014, Newsweek's cover story, "Exodus: Why Europe's Jews Are Fleeing Once Again" an Anti-Defamation League survey resulted in over 50% of people in 102 countries had hatred (26%) or negative stereotypes of Jews. There are strong movements against Jews in 34 of 48 European countries.



The Significance of Paul's Argument in Romans 9:1–11:36

How about throughout church history?

Read “Christianity and Antisemitism”

Two key examples:

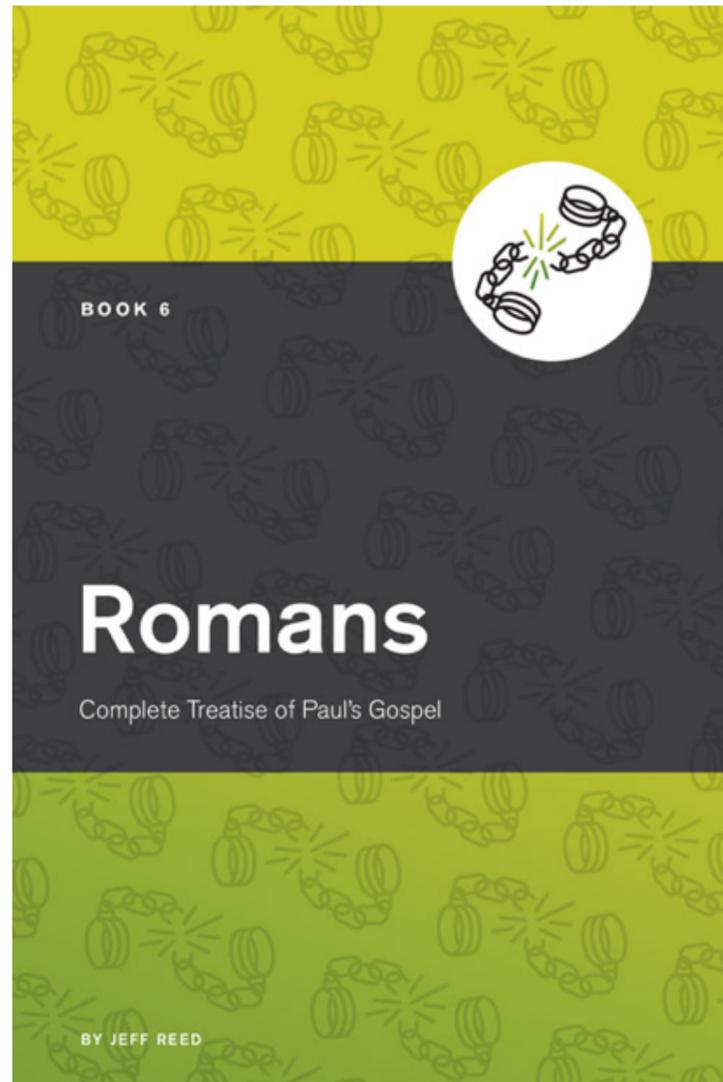
The Fourth Lutheran Council in 1215—need to wear something to distinguish themselves

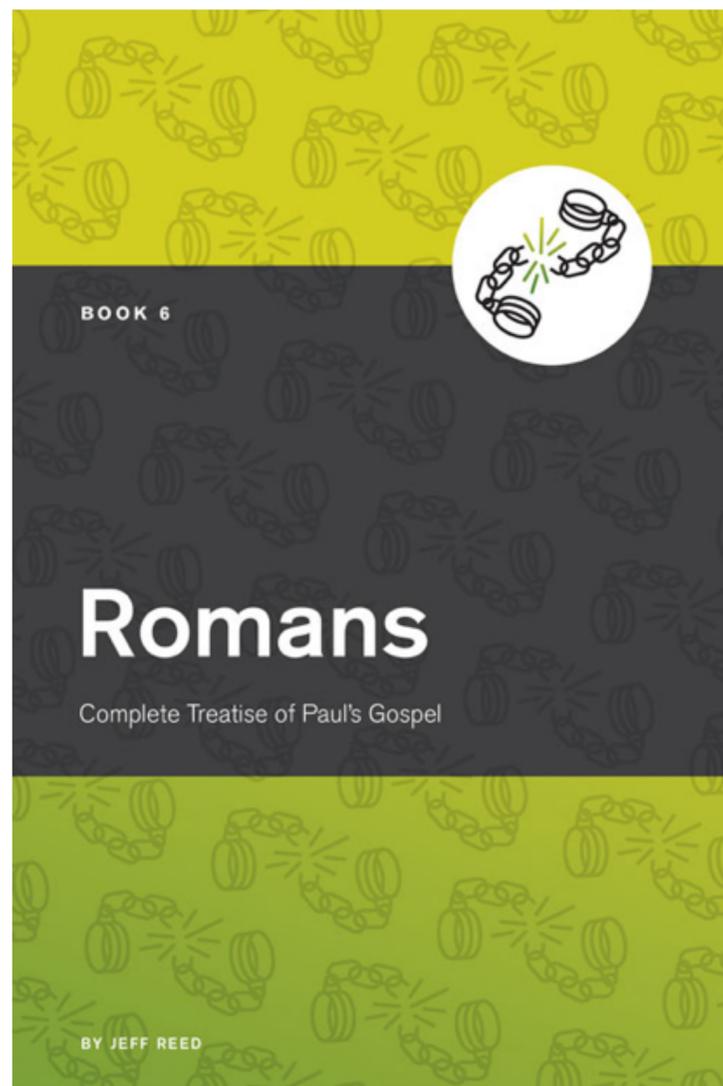
Luther On Jews and Their Lies (unbelievable!)

The Significance of Paul's Argument in Romans 9:1–11:36

Luther in wikipedia

In his book *On the Jews and Their Lies*, Luther excoriates them as "venomous beasts, vipers, disgusting scum, canders, devils incarnate." He provided detailed recommendations for a pogrom against them, calling for their permanent oppression and expulsion, writing "Their private houses must be destroyed and devastated, they could be lodged in stables. Let the magistrates burn their synagogues and let whatever escapes be covered with sand and mud. Let them be forced to work, and if this avails nothing, we will be compelled to expel them like dogs in order not to expose ourselves to incurring divine wrath and eternal damnation from the Jews and their lies." At one point he wrote: "...we are at fault in not slaying them...." a passage that "may be termed the first work of modern antisemitism, and a giant step forward on the road to the Holocaust."



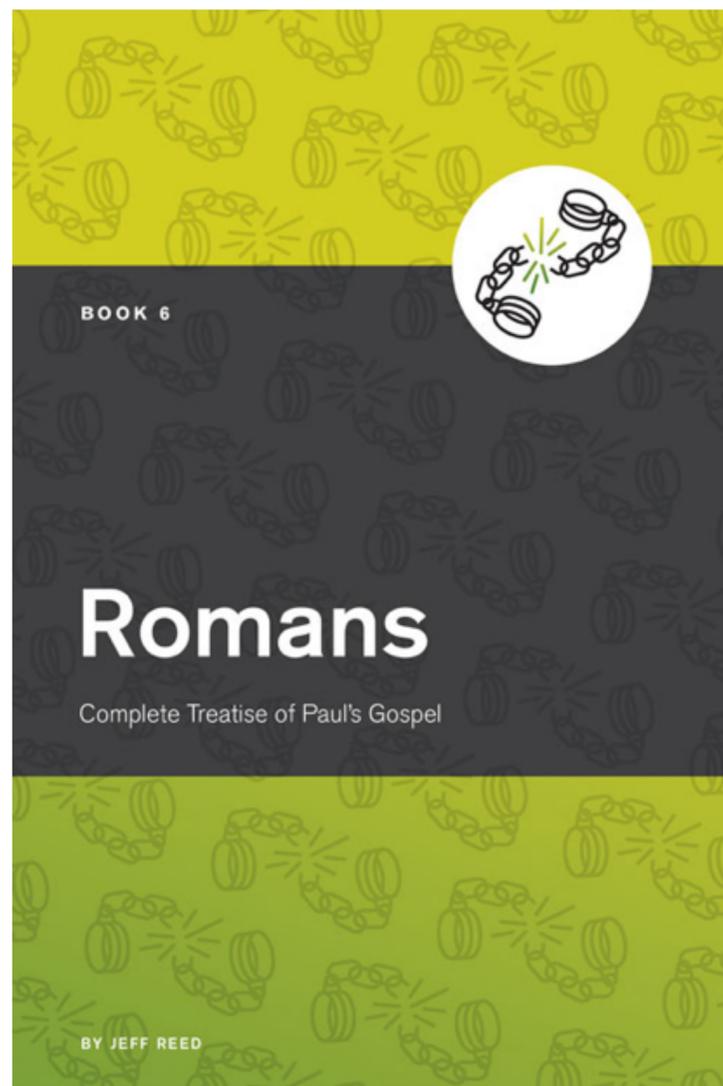


The Significance of Paul's Argument in Romans 9:1–11:36

The world hates Israel.

The UN General Assembly adopted 21 resolutions against Israel . . . and only 6 resolutions on the rest of the world combined, in the 2017 U.N. General Assembly. Source: UN Watch

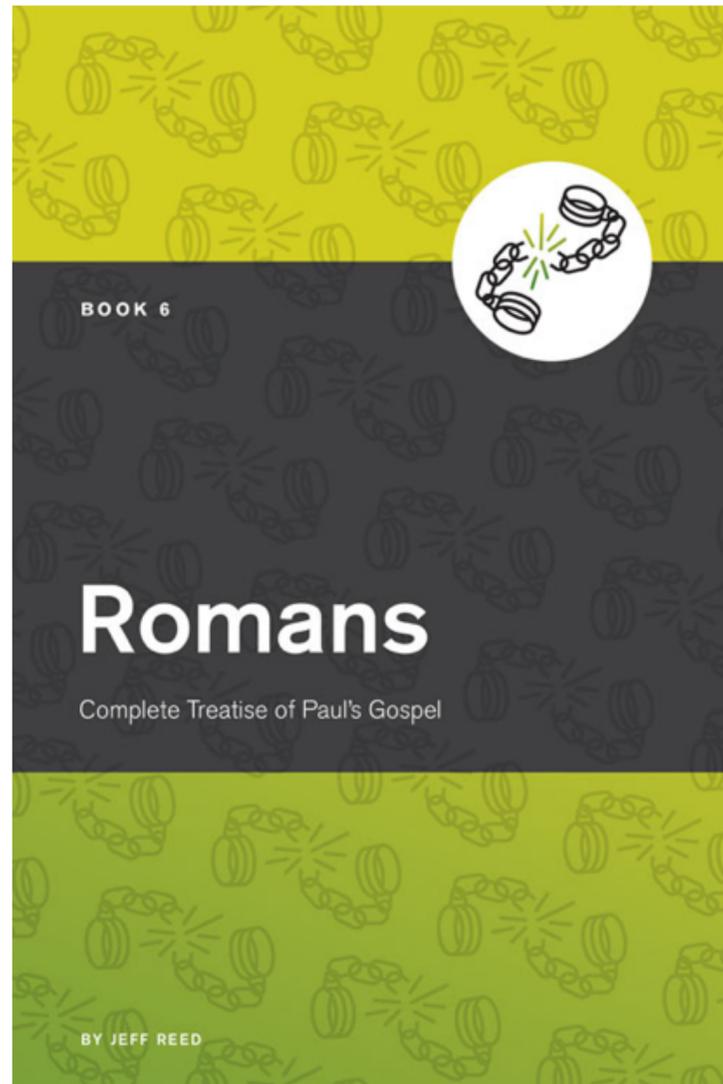
“The plight of our brethren in Israel is always before me. From the creation of the state 69 years ago, our people have experienced non-stop war and terrorism international opprobrium.” Jewish Press, May 21, 2017



The Significance of Paul's Argument in Romans 9:1–11:36

The world hates Israel

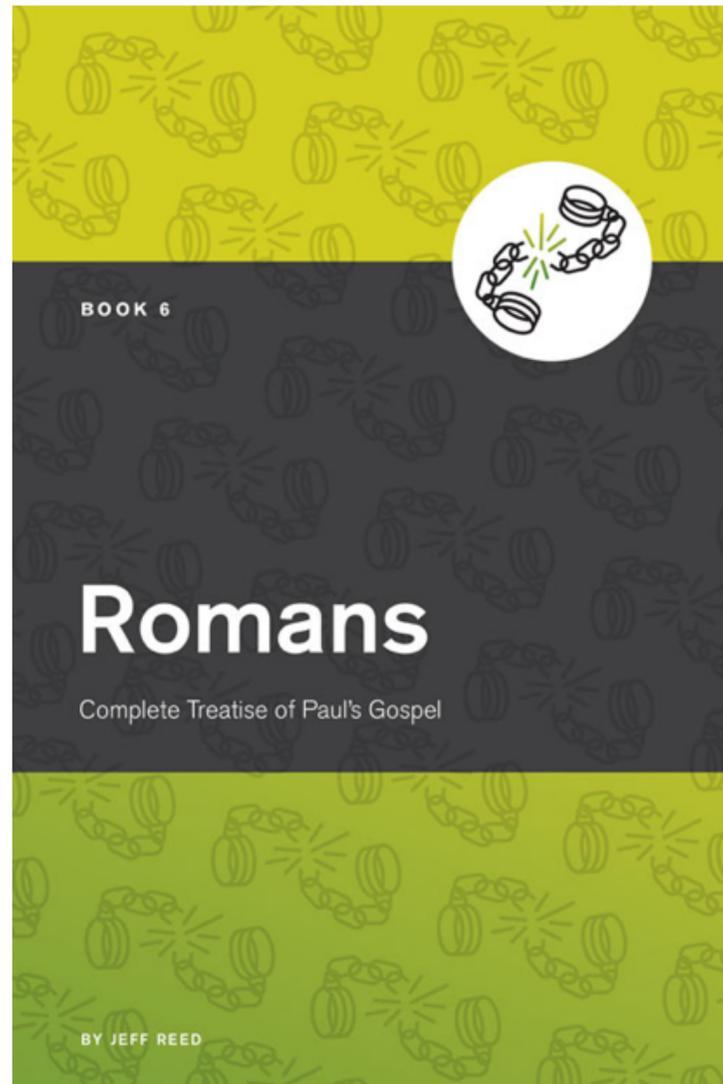
“As the whole world grieved, I wondered: Why are the Jews so hated? Why do we always have to be the object of somebody's wrath? Throughout history, the Jewish nation has been the target of such fervent animosity, it boggles the mind to see how we've actually made it. Whether it be Haman, or Pharaoh, inquisitions or crusades, pogroms or even an all out Holocaust—anti-Semitism has always been raging through the veins of the nations of the world. Today, nothing has changed. What did we ever do to be detested throughout the way we are and the way we have been in the past?”



The Significance of Paul's Argument in Romans 9:1–11:36

The world hates Israel

“Multiple nations have made their life goal the extermination of the Jewish people. In one recent list of most hated countries, North Korea took home medal for number one, and Iran struck bronze. Believe it or not, Israel was sandwiched in between the two. Yes, you heard me right, Israel, the only democracy in the Middle East, is the second most hated country in the entire world. I have witnessed the hostility towards my people, I have heard the ugly accusations made against us, and I have thought long and hard.” HuffPost, April 11, 2015



The Significance of Paul's Argument in Romans 9:1–11:36

The world hates Israel.

This is worldview stuff.

How should churches worldwide think about Israel?

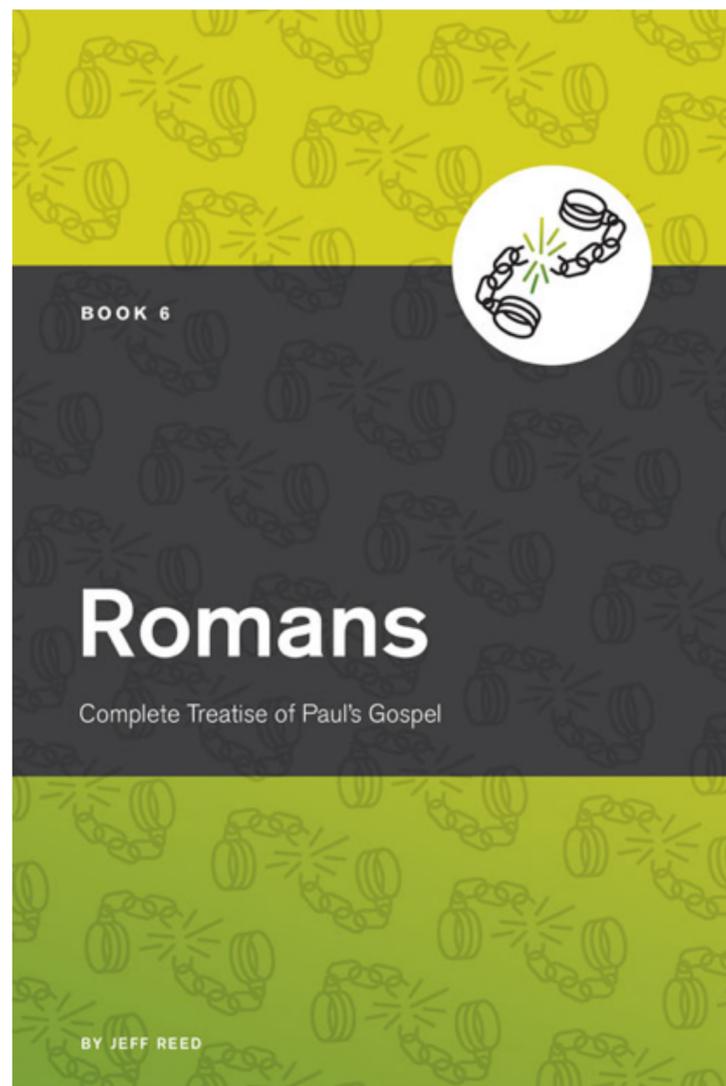
We should be grateful to them.

We should be humble toward them in this “times of the Gentiles.”

We should love them.

We should try to reach them with the gospel and plant churches amongst them.

We should understand their future as part of the family of God.



The Significance of Paul's Argument in Romans 9:1-11:36

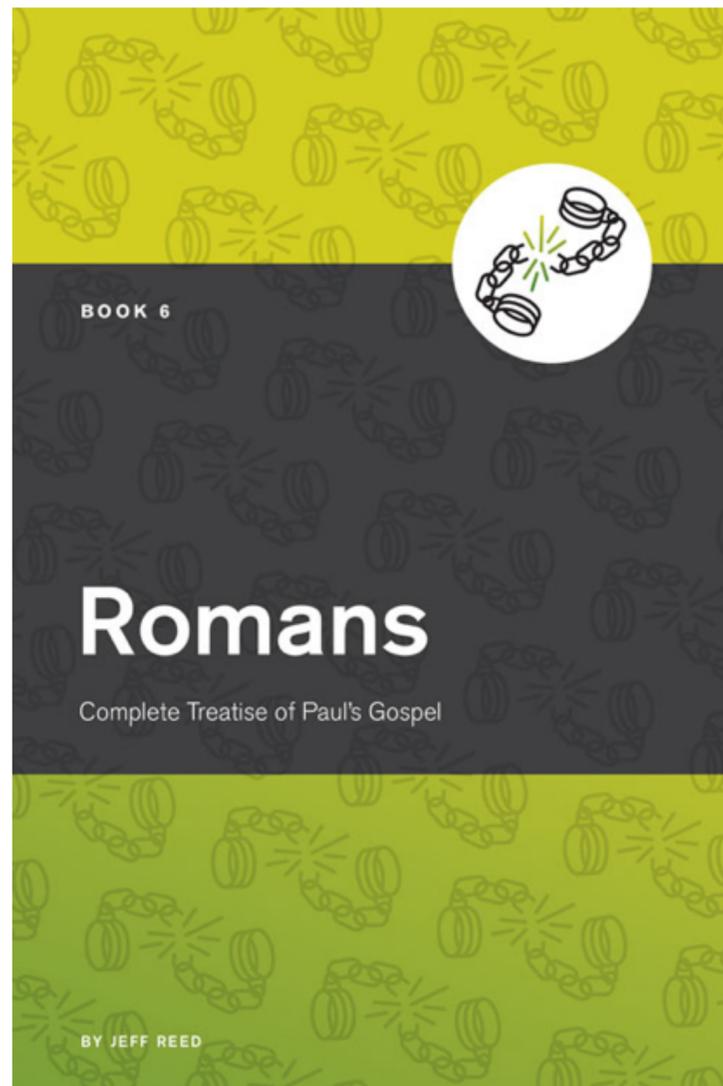
Tonight in your churches:

Read the next major section of Romans: Romans 9:1–11:36.

Distill the argument down to a few verses.

Then identify Paul's main points, or write a summary paragraph.

Or...discuss the issues questions.



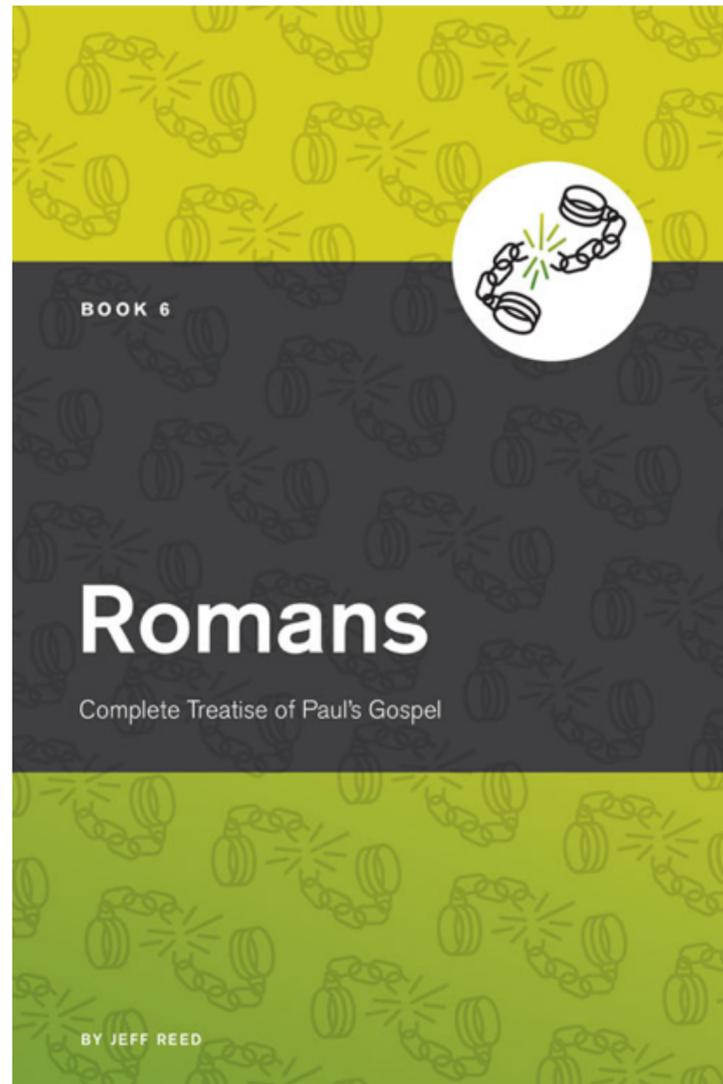
The Significance of Paul's Argument in Romans 9:1–11:36

Next week:

Read the next major section of Romans: Romans 12:1–16:33

Distill the argument down to a few verses.

Then identify Paul's main points, or write a summary paragraph.



Romans: Complete Treatise of Paul

Romans: Complete Treatise of Paul's Gospel

Session 1: The Intention of Romans

Session 2: The Gospel and The Story

Session 3: The New Gospel Worldview

Session 4: Reframing the Jewish Story

Session 5: The Gospel as Transformed Community

Session 6: Now Back to the Mission