

Romans Completed
– Volume 3:
The Destiny Of Israel
And The Church
by Derek Prince

— Study Note Outline —
RP3

Four Tape Series
Romans 9:1 – 9:13
Romans 9:14 – 9:33
Romans 10:1 – 11:5
Romans 11:6 – 11:36

Dear Friend,

God has richly blessed “The Roman Pilgrimage” (Chapters 1 through 8), which was taped at Ridgecrest, N.C., in 1988. Now I would love to share with you the insights which God has been giving me into the second half of this wonderful epistle.

Chapters 9 through 11 focus on the destiny of Israel. Without an understanding of these chapters, the revelation of the gospel is incomplete. For too long, God’s people have been denied the precious truths which they contain. Yet, without them, the Church can never fully understand her own destiny.

Chapters 12 through 16 are “where the rubber meets the road”—nitty-gritty, down-to-earth truth on how to live what you believe. As you face the mounting pressures of evil in these closing days, you will find that these truths are nothing less than **your key to survival!**

In the Master’s service,

Derek Prince

The Destiny of Israel and the Church

Romans 9 – 11

Central Theme: *God's sovereignty and grace operating through His choice*

Sovereignty: God does *what* He wants *when* He wants in the *way* He wants, and He asks no one's permission (*vs. humanism*)

KEY VERSES

- 9:11 . . . that God's purpose according to His choice might stand, not because of works, but because of Him who calls . . .
- 9:16 So then it does not depend on the man who wills or the man who runs, but on God who has mercy.
- 10:4 Christ is the end of the law for righteousness to everyone who believes.
- 10:9 . . . 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 . . .
- 11:5 . . . there has also come to be at the present time a remnant according to God's gracious choice.
- 11:22 Behold then the kindness and severity of God; to those who fell, severity, but to you, God's kindness, if you continue in His kindness; otherwise you also will be cut off.
- 11:29 . . . for the gifts and calling of God are irrevocable.
- 11:36 For from Him and through Him and to Him are all things.

OUTLINE

Introduction These 3 chapters are *not a digression*, but an essential part of the revelation of the gospel.
God's dealings with Israel provide a historical demonstration of many *vital spiritual principles* which apply *equally to Christians*.

A. 9:1–5 Paul's concern for his fellow Israelites

9:1–3 Paul rebuts a charge of "anti-Semitism"—willing to be cut off in their place—compare Moses (Ex. 32:32–33)

9:4–5 Israel's 8 distinctive privileges

B. 9:6–13 God’s choice determines who are His people

Isaac vs. Ishmael—Jacob vs. Esau

Natural descent is not sufficient—God’s promise, received by faith, is the generative seed (compare 1 Pet. 1:23).

Compare:

1. “The Israel of God” (Gal. 6:16)—the completion of a people already formed (see Is. 43:21; Rom. 15:8–9)
2. “The true Jew” (Rom. 2:28–29; John 1:47)

All these passages are *restrictive*—they *reduce*, not *expand*, the use of “Israel/Israelite” or “Jew.”

C. How is “Israel/Israelite” used in the New Testament? (See appendix)

Occurs altogether 74 times—9 times quoted without change from Old Testament—70 times cannot refer to the Church—only 4 occurrences could be interpreted otherwise: Rom. 9:6 and Gal. 6:16 already explained above—plus:

1 Cor. 10:18 “Israel according to the flesh” = those who are *Israelites* by *natural descent only* (i.e. not “the Israel of God”)

Eph. 2:12 “The *commonwealth* of Israel”—many nations are members of the British Commonwealth who are *not British*.

1 Cor. 10:1–11 Israel is a *type* of the Church, but *not a synonym*.

D. 3 Consequences of “replacement” theology

1. Discredits reliability of Scripture—many clear statements are proved false—e.g. Is. 11:11–12; Jer. 30:3; 31:10, 35–37; 32:37–42; Ezek. 20:40–44; 36:22–28; Amos 9:14–15; Zech. 14:2–5, 8–11
“Literal” could be used to question many other Scriptures: e.g. miracles of Jesus, or His resurrection
2. Discredits faithfulness of God—e.g. Jer. 33:23–26 (see TLB)
3. Undermines security of the Church—if God could “replace” Israel, why not also the Church? (See Rev. 3:1–3, 14–16)

E. All the same principles of God’s sovereign choice apply to the Church

1 Pet. 1:1–2 From eternity *chosen* on the basis of God’s *foreknowledge*

Rom. 8:29–30 From eternity *foreknown* and *predestined*—therefore called

Tit. 3:4–5 Not on the basis of any good works (compare Eph. 1:3–6; 2:8–10)

1 Thess. 5:23–24 Always dependent on God’s faithfulness

F. 9:14–23 No one can earn God’s mercy

9:14–16 God is sovereign in granting His mercy—but uncompromising in His justice (compare Is. 28:17; Rom. 6:23)

Prov. 16:4 All men serve God’s purposes—both the righteous and the wicked

9:17–18 Pharaoh exemplifies the wicked:

1. First, Pharaoh hardened his own heart *7 times* (Ex. 7:13, 14, 22; 8:15, 19, 32; 9:7)
2. Then the Lord hardened Pharaoh’s heart *once* (Ex. 9:12)
3. Then Pharaoh hardened his heart *twice more* (Ex. 9:34, 35)
4. Finally, the Lord hardened Pharaoh’s heart *6 more times* (Ex. 10:1, 20, 27; 11:10; 14:4, 8)

Two words used: hard (stubborn); heavy (insensitive)

God often lets wickedness run its course—to fulfill His purposes (compare Rev. 22:11–12)

9:19–21 God molds each vessel according to His eternal plan

9:22–23 Vessels of mercy are designed for God’s glory (compare Eph. 1:5–6, 11–12)

G. 9:24–33 God extends mercy to both Jews and Gentiles

9:25–26 Hos. 1:10; 2:23 predicted that God would temporarily reject Israel, but later—*back in their own land*—He would receive them again

9:27–29 Isaiah predicted that ultimately a chosen remnant of Israel would be saved (Is. 1:9; 10:21–22)

9:30–32 Gentiles have been willing to receive God’s righteousness by faith—Israel tried to earn it by observing a law, but failed—root problem: *self-righteousness*

9:33 The crucified Messiah was Israel’s stumbling block (compare 1 Cor. 1:23; Gal. 5:11)

H. 10:1–17 Righteousness based on law vs. righteousness based on faith

10:1–3 Israel’s greatest need is *salvation*—their zeal is misdirected in *self-righteousness*

10:4 Christ’s sacrificial death was both *goal* and *end* of law, *as a means of achieving righteousness with God*—other purposes of the law still stand—e.g.:

1. Uniquely reveals God’s righteousness, holiness, wisdom and justice
2. Diagnoses man’s basic problem: *sin* (see 3:20; 7:7)
3. Reveals man’s *inability to save himself* (see 7:24–25)
4. Predicted and prefigured *Messiah* (see Luke 24:44)

5. Kept Jewish people “*shut up*” to *Messiah* (see Gal. 3:23)
 6. Basis of righteous legislation for many nations (see Neh. 9:13)
 7. Endless theme for edifying meditation (see Ps. 1:2–3)
- 10:5–7 Righteousness based on law depends on *what we do*—righteousness based on faith depends on *what Christ has done for us*—we are not required to do *anything too difficult for us* (compare Deut. 30:11–13)
- 10:8–10 Heart and mouth must function together in harmony—heart must *believe*, mouth must *confess* (say the same as . . . God has said) (compare Rom. 4:24–25)—
- v. 8 and 9: mouth first
- v. 10 heart first (compare Matt. 12:34b)
- 10:11–13 On this basis, God offers salvation *equally to all men* (supported from Is. 28:16; Joel 2:32)
- 10:14–15 This message must be proclaimed by messengers who are *sent* (compare Acts 13:1–4)
- 10:17 The proclaimed word produces first *hearing*, then *faith* (compare Gal. 3:2, 5)

I. 10:16, 18–21 Some receive with faith, others with unbelief

- 10:16, 18 The proclamation is as universal as the witness of the heavens (Ps. 19:4; Mark 16:15)—but not all have received with faith
- 10:19–21 Israel were specifically warned that they would reject, but that less privileged Gentiles would accept (Deut. 32:21; Is. 65:1–2)
- J. 11:1–10 The remnant produced by the choice of grace
- 11:1–2a God has always preserved a remnant in Israel *whom He foreknew*—Paul is evidence of this
- 11:2b–4 Even in the apostasy in Elijah’s time, God reserved 7,000 men in Israel who remained true to Him (see 1 Kings 19:10–18)
- 11:5–6 Likewise, there is still a remnant of believers among the Israelites—the product of the choice of God’s grace (not of human effort)
- Grace *cannot be earned*, only received by faith (see Eph. 2:8–9)—it begins *where human ability ends*
- Heb. 4:16 2 things God always offers: mercy and grace
- Gen. 18:19 God does not compel man to do what is right, but through His foreknowledge He knows what each person will do (see Eph. 1:4–5, 11)
- 2 Tim. 2:19 God knows the “elect” (chosen ones)—but we do not

- 11:7–8 As a judgment on the unbelieving Israelites, God subjected them to “a spirit of stupor” (predicted in Deut. 29:4; Is. 29:10)—this is one way God judges the disobedient (see 1 Sam. 16:14; 2 Thess. 2:10–12)
- 11:9–10 In 70 A.D. the Jews were gathered in Jerusalem *for the Passover* when the Roman army set siege to the city and destroyed it—thus their “table” became a “trap” (as predicted in Ps. 69:22)

K. 11:11–24 Natural branches vs. wild branches

- 11:11 Israel have stumbled, but not fallen forever—meanwhile the kingdom of God has been opened to all other nations (see Matt. 10:5–7; 28:19–20)—Gentile Christians should live in such a way as to make Jews jealous
- Matt. 21:43 By rejecting the King, Israel forfeited the kingdom
The decisive issue is *fruit*
- Acts 1:6–8 The kingdom will not be restored to Israel until it has been proclaimed to all other nations (see Matt. 24:14)
- 11:12–15 Blessings came to the Gentiles through Israel’s *transgression*, but much greater blessings will come through their *restoration*: life for a Gentile civilization that has committed suicide
- 11:16 Israel are sanctified by their origin in God’s purpose
- 11:17 Gentile Christians are “wild” branches grafted into Israel’s “cultivated” olive tree—contrary to all normal grafting processes
- 11:18 Therefore strongly warned against arrogance toward Israel
- 11:19–21 Unbelief caused the Jewish “branches” to be broken off and will do the same for Gentile “branches”
- 11:22 God’s kindness and severity are opposite sides of the same coin
- 11:23–24 It is a simpler process to graft the “natural” branches in again

L. 11:25–32 God will again extend mercy to Israel

- 11:25–27 A secret of God now revealed: when all the predestined Gentiles have come in, all Israel will be saved (see Is. 59:20–21)—“all Israel” will be the chosen remnant predicted in Is. 10:22–23 (see Rom. 9:27–28)—compare Is. 45:25
- Ps. 102:13–16 An “appointed time” in God’s calendar for “compassion on Zion” (compare Is. 62:6–7)
- 11:28–29 Israel’s rejection of the gospel has not changed God’s love for them, or His gifts and calling to them
- 11:30–32 God first convicts both Jews and Gentiles of disobedience, then offers mercy to them both—in a predetermined order

M. 11:33–36 God’s unfathomable wisdom calls forth our worship

11:33–35 We can never fully explore the outworking of God’s sovereign purposes (see Is. 40:13–14; Job 41:11)

1 Cor. 2:15–16 But the Holy Spirit reveals to believers as much as we need to know

11:36 God is the beginning and end of all things (Rev. 21:6)

Eph. 1:11 Our lives are part of His eternal plan

Phil. 1:6 What God begins, He will complete

Our response should be *worship* (compare 16:25–27)

Two Closing Questions

1. What did God *love in Jacob* and what did He *hate in Esau*? (see Mal. 1:2–3; Rom. 9:13; Heb. 12:15–17)
2. Will the *Church* also be a *remnant*? (See Matt. 7:13–14, 21–23; Luke 13:24; Matt. 22:14; 24:9–14; 2 Pet. 1:5–11; Rev. 19:7–8)

Appendix

Use Of "Israel" And "Israelite" In The New Testament

- *1. Matt. 2:6 “... a Ruler Who will shepherd My people *Israel*” (cited from *Mic. 5:2*)
2. Matt. 2:20 “... the land of *Israel* . . .”
3. Matt. 2:21 . . . the land of *Israel*.
4. Matt. 8:10 “... not found such great faith, not even in *Israel!*”
5. Matt. 9:33 “... never seen like this in *Israel!*”
6. Matt. 10:6 “... to the lost sheep of the house of *Israel*.”
7. Matt. 10:23 “... not have gone through the cities of *Israel* before the Son of Man comes.”
8. Matt. 15:24 “... except to the lost sheep of the house of *Israel*.”
9. Matt. 15:31 . . . they glorified the God of *Israel*.
10. Matt. 19:28 “... will also sit on twelve thrones, judging the twelve tribes of *Israel*.”
- *11. Matt. 27:9 . . . whom they of the children of *Israel* priced . . . (cited from *Zech. 11:12–13*)
12. Matt. 27:42 “If He is the King of *Israel*, let Him now come down . . .”
- *13. Mark 12:29 “Hear, O *Israel* . . .” (cited from *Deut. 6:4–5*)
14. Mark 15:32 “Let the Christ, the King of *Israel*, descend now from the cross . . .”
15. Luke 1:16 “And he will turn many of the children of *Israel* . . .”
- *16. Luke 1:54 “He has helped His servant *Israel* . . .” (cited [approx.] from *Is. 41:8*)
17. Luke 1:68 “Blessed is the Lord God of *Israel* . . .”
18. Luke 1:80 . . . till the day of his manifestation to *Israel*.
19. Luke 2:25 . . . waiting for the Consolation of *Israel* . . .
- *20. Luke 2:32 “... A light to bring revelation to the Gentiles, and the glory of Your people *Israel*.” (cited from *Isaiah*)
21. Luke 2:34 “... the fall and rising of many in *Israel* . . .”
22. Luke 4:25 “... many widows were in *Israel* . . .”
23. Luke 4:27 “... many lepers were in *Israel* . . .”
24. Luke 7:9 “... not found such great faith, not even in *Israel!*”
25. Luke 22:30 “... sit on thrones judging the twelve tribes of *Israel*.”
26. Luke 24:21 “... He who was going to redeem *Israel*.”
27. John 1:31 “... that He should be revealed to *Israel* . . .”
28. John 1:47 (Nathanael) “... an *Israelite* indeed . . .”

29. John 1:49 “You are the King of *Israel!*”
30. John 3:10 “Are you the teacher of *Israel* . . . ?”
31. John 12:13 “Blessed is . . . the King of *Israel!*”
32. Acts 1:6 “. . . restore the kingdom to *Israel?*”
33. Acts 2:22 “Men of *Israel* . . .” (literally, Israelites)
34. Acts 2:36 “. . . let all the house of *Israel* know . . .”
35. Acts 3:12 “Men of *Israel* . . .” (literally, Israelites)
36. Acts 4:10 “. . . let it be known to . . . all the people of *Israel* . . .”
37. Acts 4:27 “. . . with the Gentiles and the people of *Israel* . . .”
38. Acts 5:21 “. . . all the elders of the children of *Israel* . . .”
39. Acts 5:31 “. . . to give repentance to *Israel* . . .”
40. Acts 5:35 “Men of *Israel* . . .” (literally, Israelites)
41. Acts 7:23 “. . . to visit his brethren, the children of *Israel*.”
42. Acts 7:37 “. . . Moses who said to the children of *Israel* . . .”
- *43. Acts 7:42 “Did you offer Me . . . O house of *Israel?*” (cited from *Amos 5:25–27*)
44. Acts 9:15 “. . . to bear My name before Gentiles, kings, and the children of *Israel*.”
45. Acts 10:36 “The word which God sent to the children of *Israel* . . .”
46. Acts 13:16 “Men of *Israel* . . .” (literally, *Israelites*)
47. Acts 13:17 “The God of this people *Israel* . . .”
48. Acts 13:23 “. . . God raised up for *Israel* a Savior . . .”
49. Acts 13:24 “. . . the baptism of repentance to all the people of *Israel*.”
50. Acts 21:28 “Men of *Israel* . . .” (literally, *Israelites*)
51. Acts 28:20 “. . . for the hope of *Israel* I am bound . . .”
- †52/3. Rom. 9:6 . . . they are not all *Israel* who are of *Israel* . . .
54. Rom. 9:27 Isaiah also cries out concerning *Israel* . . .
- *55. Rom. 9:27 “Though the number of the children of *Israel* be as the sand . . .” (cited from *Is. 10:22–23*)
56. Rom. 9:31 . . . but *Israel*, pursuing the law of righteousness . . .
57. Rom. 10:19 . . . did *Israel* not know?
58. Rom. 10:21 But to *Israel* he says . . .
59. Rom. 11:1 . . . I also am an *Israelite* . . .
60. Rom. 11:7 *Israel* has not obtained what it seeks . . .
61. Rom. 11:25 . . . hardening in part has happened to *Israel* . . .
62. Rom. 11:26 And so all *Israel* will be saved . . .

- †63. 1 Cor. 10:18 Observe *Israel* after the flesh . . .
64. 2 Cor. 3:7 . . . the children of *Israel* could not look steadily at the face of Moses . . .
65. 2 Cor. 3:13 . . . the children of *Israel* could not look steadily at the end . . .
- †66. Gal. 6:16 . . . peace and mercy . . . and upon the *Israel* of God.
- †67. Eph. 2:12 . . . aliens from the commonwealth of *Israel* . . .
68. Phil. 3:5 . . . of the stock of *Israel* . . .
- *69. Heb. 8:8 “ . . . I will make a new covenant with the house of *Israel* . . .”
- *70. Heb. 8:10 “ . . . the covenant that I will make with the house of *Israel* . . .” (Heb. 8:8, 10 both cited from *Jer. 31:31–34*)
71. Heb. 11:22 . . . Joseph . . . made mention of the departure of the children of *Israel* . . .
72. Rev. 2:14 “ . . . Balaam . . . put a stumbling block before the children of *Israel* . . .”
73. Rev. 7:4 One hundred and forty-four thousand of all the tribes of the children of *Israel* . . .
74. Rev. 21:12 . . . the names of the twelve tribes of the children of *Israel* . . .

* Cited from the Old Testament

† Special Use