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)


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

“All 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)

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?”
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 . . .”
47. Acts 13:17 “The God of this people Israel . . .”
49. Acts 13:24 “. . . the baptism of repentance to all the people of Israel.”
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 . . .
53. 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)


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

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