

Romans 9.1-9 Replacement Theology, Overview 9-11, Paul's Sorrow,
Israel's Privileges, Messiah, National Israel 126-130
Ray Mondragon

[Romans 9-11; Genesis 3.15 Replacement Theology & Romans 9-11
Overview 126]

Romans 8 is a joyous conclusion and then Paul starts chapter 9 being very grieved over Israel. A Jewish believer hearing chapter 8 would say, What about *us*? Can *we* lose our relationship to God? Are we not set aside? Did we lose something?

Paul starts with a list of all the privileges of the Jews. Is Israel secure with eternity? Actually they are on hold. So all of the promises for them include their being the prominent nation in the world, the promise that 'those that bless you will be blessed' and 'those that curse you will be cursed'. Now it seems like Israel is cursed.

What about the Jews under wrath—which Paul mentions in chapter 2? They are piling up wrath... How could they receive wrath if they are God's chosen people? What about the law? Paul has been emphasizing it and you can't be justified by the Law? This is at the heart of Judaism, how they tried please God. The Law is ineffective? What are you talking about, Paul? In fact the Jew would say, 'Your gospel is inconsistent with the Old Testament, which makes it in error. What about the Kingdom? The OT talks about Israel being prominent in the Kingdom, the Messiah coming... Paul answers all those questions in Romans 9-11 and he will answer a lot more that will be useful to us today.

We want to discuss first an issue important in our culture today: anti-Semitism which is presenting itself as if there never was a holocaust. If we are close to the Lord's coming we would expect that these things actually increase. There were several Jews in the churches of Rome at the time Paul writes and some had become believers and others had heard the gospel. Some of them had rejected it. But there were a lot of Jews in the city of Rome when Pauls writes. And he wants to put the whole Jewish picture into its proper perspective.

We are interested in why we have Romans 9-11. A lot of pastors will skip over it—in fact it is a seamless move from chapter 8 to chapter 12 where he talks about applying and praising our Lord for His wisdom and the principles given in the prior chapters. You might think chapters 9 through 11 as somewhat parenthetical or 'extra'. It wasn't extra in the 1st Century and I don't think it is today. I would like to show how it fits in.

It is somewhat abrupt leaving chapter 8 on a *high* note, very positive, eternal security, and you can almost sense the excitement, the

emotion that assurance of salvation gives. And then you come to chapter 9 and see Paul in extreme sorrow. What is going on? Verse 16 *For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. 17 For in it the righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS man SHALL LIVE BY FAITH."*

The gospel is the power of God for salvation and for whom is the gospel in this verse? To the *Jews first*, and gentiles. What happened to the power of God? In the 1st Century there were many Jews who rejected the gospel, especially in the city of Rome. Did the gospel lose its power? Or, you might even ask: Did Paul mis-speak when he described the gospel in this way? A lot of gentiles were believing and only some Jews.

At the end of Romans and in other passages as well is the point of eternal security: we can be absolutely certain that what God began in eternity past He is going to complete. When He talks about glorification He puts it in the aorist tense which generally is a Greek past tense of completed action. So Paul views glorification as if it has already taken place. From God's perspective it is certain and done.

Romans 9-11

- > Power of Gospel to Jew 1st?
- > Promise of eternal security -Israel?
- > Promises / Covenants of Israel
- > Jews under wrath?
- > Law ineffective?
- > Paul's Gospel in error?
- > Promise of Kingdom?
- > Promise of Messiah?

- > What about Israel? It looks like Israel lost all of the things that God said: the Covenants, the promises? These Covenants were legal documents—God binds Himself legally to do the things that are contained in the Covenants, particularly those unconditional ones that don't depend on man. What happened to them? It seems that Israel is rejected—and especially after 70 AD when the nation is utterly and totally destroyed. There was a later rebellion of some Jews that hung on, but after that Jews are scattered throughout the known world with no hope of returning to the land.
- > Now Paul says that the Jews are under wrath, chapter 2-3, where he focuses in on depravity; he had already focused on gentile depravity in chapter 1. If they are under wrath, what about all the promises concerning sonship, God's election, choosing of Abraham

and all of the descendants and the nation. Did the promises of God fail or in some way did God go back on His word?

- > He also talks about the Law and that it cannot justify. This is a huge contention amongst the Jews. It is also ineffective for sanctification. What about Moses, the Mosaic Covenant and everything contained in it? Is the Law now ineffective?
 - > So, is Paul's gospel in error? That's the only other alternative. Either God broke His promises or this gospel that Paul is proclaiming must not be Biblical; it must be heresy. Therefore we are justified in rejecting this gospel that Paul is proclaiming.
 - > And, what about the promise of the Kingdom? If Jesus is the Messiah, where is the Kingdom? Therefore Jesus is not the Messiah because there is no Kingdom.
 - > When the King comes the Kingdom will be established, therefore the promised Messiah is not Jesus Christ.
- These are things a Jew would immediately begin to think about. A lot of Jews were justified in saying that Jesus is *not* the Messiah, therefore the gospel is not true, and therefore Paul is in error, because God in fact does keep His promises.

So Romans 9 through 11 will address every single one of these issues and questions., some of them indirectly but he will answer all of these—and that's why we have it in the book of Romans, because these were *real* questions. And if you were a Jew today, you would have the same questions. So, you can use Romans 11 or at least the *concepts* of it in sharing the gospel with Jews.

But, in our culture another reason that Jewish people have a hard time with the gospel is because of the history of anti-Semitism and particularly anti-Semitism from *believers*. The church has a horrendous record in its relationship to Jewish people. And it has been only those few minority Bible-believing, Bible-Committed believers that have had a proper perspective on the nation of Israel and Jewish people and that is true today. These chapters answer and in fact *refute* the attitudes of anti-Semitism if you understand what Paul is saying.

Anti-Semitism

1. Problem of Anti-Semitism

It is intense in Europe. And as Islam has more effect on Europe, its going to increase, but Europe, even apart from Islam for some time now has been anti-Semitic. And obviously leading up to WWII there was a lot of anti-Semitism; and you know the product of Nazi Germany and the Holocaust. In a recent cover-story of World Magazine it uses the imagery of the serpent and I think they are reminding us of Genesis 3.15; and the article with a photograph

of a cemetery with graffiti and Nazi signs and overturned tombstones.

So there is a problem, and it's growing in our country also.

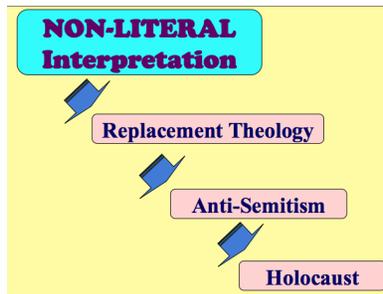
2. Roots of Anti-Semitism

- a. Hermeneutical. I think anti-Semitism within the church and within the broader body of Christ has hermeneutical roots. Hermeneutics is the science and art of interpretation. And one of the things I stress in my hermeneutics course is that all heretical or unbiblical views began with a faulty hermeneutic. Every viewpoint that is non-biblical relating to the nation of Israel, (within the church) has to take a non-literal approach in its interpretation of the Bible. And when you do that, several things occur. One of them is this view concerning Israel, called Replacement Theology. This view takes passages like the ones I alluded to earlier—the Covenants, the promises—with a non-literal approach in order to apply those passages to the Church.

Simply stated, Replacement Theology is the idea that God is finished with the nation of Israel; they are set aside. 70AD proved it: they are totally destroyed as a nation. God is done with them and now He is working through the Church. And the Church has replaced Israel. So all of those promises, all of those Covenants are now transferred over to the Church.

But to do that you have to depart from a literal or a grammatical- historical-contextual hermeneutic. In the OT, they say, is the OT church, which is non-literal approach because obviously the Bible makes distinctions there. The NT speaks of the New Israel, and we will clarify that where Paul says it. So this is a very common theological approach of the church today. Roman Catholicism: Replacement Theology. Reformed theology is Replacement Theology. Lot of Arminian churches: Replacement Theology.

Replacement Theology in itself is not anti-Semitic. But it opens the door and usually the product. If you carry it out to its logical conclusion, oftentimes it ends up in anti-Semitism. So anti-Semitism comes from a theological approach that theologians call Replacement Theology. Now today it goes by some other names because there has been a backlash, obviously, from more conservative, literal approach believers. And, from anti-Semitism it's only one step away from, not only a holocaust, but severe persecution of Jewish people.



So it starts from a non-literal approach to Scripture and the essence of it is that everywhere you see ‘Israel’ you change that and make it equal to the ‘church’. All of the promises/ covenants—God is faithful to them—He has transferred them from Israel to the Church. That is unbiblical.

Anti-Semitism

1. Problem of Anti-Semitism
2. Roots of Anti-Semitism
 - a. Hermeneutical
 - b. Spiritual

So anti-Semitism has hermeneutical roots, but it also has very very deep Biblical or spiritual roots. In fact, where does anti-Semitism ultimately come from? It’s satanic and where does it start? In the Garden of Eden. Why do people hate the Jews?

Why do People Hate Jews?

1. Attacks on the Line of Messiah

It begins with an attack on the line of Messiah that begins with Genesis 3.15. This is after Adam and Eve have sinned and God intervenes not only to condemn the sin, but to condemn the sinner. And in that context He condemns satan himself and in verse 15 is the condemnation upon the serpent, who is the agent of satan. In fact there is something of an equivalence in Revelation 12 where it talks about the serpent of old and identifies him with satan himself.

Genesis 3.15 And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.”

...enmity between you—that’s the serpent—and the woman—Eve—and between your seed, those that descend from you... When satan fell and about a third of the angelic creatures went with him, they are his seed, the seed of the serpent. But there will be enmity between your

progeny and *her* seed. She had capability of producing descendants. Paul make as big deal about this later on in the NT. The interesting thing about this is that when the Bible speaks about *seed*, it is always the seed of the man, not the woman. In fact the Hebrew word for *sperm* is in the same word group. So it’s interesting that here it is the seed of the *woman*.

Then he talks about this promise. I have mentioned previously that you can summarize all of world history with what God promises here. ‘He shall bruise you on the head.’ The ‘He’ refers to a particular descendent, a particular seed of the woman. Paul, in Galatians, identifies that individual as, obviously, the Messiah. So we have the first Messianic promise. There will be a line from the woman that eventually leads to Messiah. That enmity between their seeds—that is the beginning of anti-Semitism. It begins with an attack on the line that proceeds from Adam and Eve to ultimately culminating in the Messiah.

He shall bruise you on the head: it will be a fatal destruction of satan and all the forces of evil. And ‘you shall bruise Him on the heel’—it is not clear in this passage, but if you put together all the Scriptures, theologians call this the first announcement of the gospel or protoevangelium, identifying the work of Christ on the cross. And this will not be completed until the last act of human history, recorded in Revelation 20. That is why I describe this as a prophecy that outlines the rest of world history. God will take all of world history to bring a solution to the problem of sin.

But there is going to be this enmity throughout history as well. There will be some form of anti-Semitism that exists throughout world history.

Here are some of the major examples of the attack on the Seed.

Attack on Seed

1. Cain’s murder of Abel - Genesis 4.8 *Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him.*
Cain becomes a murderer so obviously he is not the seed, and the seed will go through the next descendant who is Seth. Satan doesn’t know the future—what God’s plan is. He is assuming perhaps that Abel is that particular seed, so we have an attack even on the first descendants of Adam and Eve.
2. Ishmael instead of Isaac - Genesis 16... *11 they will be too many to count.” 11 The angel of the LORD said to her further, “Behold, you are with child, And you will bear a son; And you shall call his name Ishmael, Because the LORD has given heed to your affliction. 12 “He will be a wild donkey of a man, His hand will be against*

everyone, And everyone's hand will be against him; And he will live to the east of all his brothers." ...

We have a clear attack again in Genesis 16 where Abraham has already been given the Abrahamic Covenant and there will be descendants from him, a great nation, and he is past the age of bearing children and his wife is barren. And she is past the age, so it is *impossible* and will take supernatural action. Abraham does not trust that, so takes the advise of his wife and we have Ishmael. By the way, anti-Semitism has been in the conflict of Ishmael and Isaac ever since. The Arab nations, who are antagonistic to the Jewish people, have come through Ishmael. In fact Islam looks at Ishmael rather than Isaac.

3. Esau instead of Jacob - Genesis 27 ...41 *So Esau bore a grudge against Jacob because of the blessing with which his father had blessed him; and Esau said to himself, "The days of mourning for my father are near; then I will kill my brother Jacob....Stay with him a few days, until your brother's fury subsides, 45 until your brother's anger against you subsides and he forgets what you did to him. Then I will send and get you from there. Why should I be bereaved of you both in one day?"*

We also have Esau instead of Jacob mentioned in chapters 9-11 and again we have a reversal here: the firstborn is not where the seed or line will progress. And there is antagonism; in fact Jacob has to flee because Esau would potentially kill him.

4. Pharaoh kills babies - Exodus 1 ...22 *Then Pharaoh commanded all his people, saying, "Every son who is born you are to cast into the Nile, and every daughter you are to keep alive." ...*

After the patriarchal period, in the next chapter, we have an attack on the line again, the Jewish babies—to get rid of them.

5. Attempted murders of David - 1Samuel

David is in the line of the Messiah, clear from the Covenant made with him, plus the genealogy from Adam and Eve through David. In 1Samuel there are 10 attempts to kill David. Obviously all of them failed because God was preserving that line. But you can view it as an anti-Semitic attack on the line of the Messiah or a demonic or satanic attack.

6. Athaliah kills royal seed - 2Chronicles 22.10 *Now when Athaliah the mother of Ahaziah saw that her son was dead, she rose and destroyed all the royal offspring of the house of Judah.*

The queen who was the only female to reign on the throne killed all the royal seed—except for one that was hidden away, Josiah, who was in the line and becomes king. But it was a satanic attack on the line of the Messiah. And there are other examples.

7. Haman's genocide of Jews - Esther 3-9

During the exile of the Jews in Persia, there is a story where Haman plots and gets an edict from the king to basically destroy all the Jewish people. Another attack on the line.

8. Herod's killing babies - Matthew 2.16 *Then when Herod saw that he had been tricked by the magi, he became very enraged, and sent and slew all the male children who were in Bethlehem and all its vicinity, from two years old and under, according to the time which he had determined from the magi.*

Then in the 1st Century, the killing of the babies by Herod. This would be another attack on the line of Christ in order to destroy actually the One who is the Messiah.

You could even include the attacks on Jesus Himself: the temptation of Satan. Satan thinks: If I can get Him killed by the Roman Empire, this does away with the Messiah. Little does he know that God is going to turn that into the means of salvation on the cross. These were all attacks on the *Seed*.

Galatians 4.4 But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law,

Then, when the fullness of the time had come, God sent forth His Son, *born of a woman*, born of the seed of a woman. He alludes to the virgin conception and birth. Genesis 3.15 and a virgin conception. Born under the Law. Referring to Jesus Christ.

Why do People Hate Jews?

1. Attacks on Line of Messiah
2. Attacks on God's Plan for World History

Once Messiah was born and died on the cross for our sin, he was raised from the dead. But even in the OT, there not only is an attack on the seed, but there is attack on the Plan of God for world history. It is through Abraham's seed, the seed of the woman, that the resolution of evil will be dealt with. But also God's people from the seed of the woman through Abraham were promised a nation that will be God's people and His people will ultimately reign on the earth. This, of course, is future yet from our day today.

So Satan is constantly trying to thwart the Plan of God. These are the roots, the spiritual roots of anti-Semitism. So we can expect, throughout history, satanic attacks upon God's people and particularly those identified as the nation of Israel.

And we have a historical record of oppressors throughout world history in terms of nations and empires.

Oppressors

1. Egypt - Exodus: The Egyptian Empire
2. Assyria - 2Kings: The Assyrian Empire destroying the Northern Kingdom, but the Southern survived.
3. Babylon - 2Kings: The Babylonian Kingdom destroyed the nation for the very first time. This was after the decline of the nation.
The promise was that if a nation cursed Israel, they would be cursed. All of these empires have gone by the wayside, but the Jews still continue to exist.
4. Persia - Esther: Attempted genocide by the Persian Empire.
5. Rome - AD 70: Under the dominion of the Roman Empire, they were the ones, for the second time, to destroy the nation of Israel.
6. Islam - 627 on: After the 1st Century, beginning in 627, as a result of Islam, descendants of Ishmael, Esau, etc. who were not Jewish have persecuted the Jews throughout the history of Islam.
7. Church - Replacement Theology from 2nd Century: And, unfortunately, the church as well has been one of the main persecutors of Jewish people. A terrible black mark on the church and it continues to this day.

And, interestingly, even some of the church fathers were wrong, and this is why I quote Clement of Alexandria. Where does a non-literal approach to the Bible come from in the early church? It comes out of Alexandria, from Origen and Clement. The church there took a non-literal approach. The church at *Antioch* held to a grammatical-historical-contextual or literal approach.

“Israel denied the Lord and thus forfeited the place of the true Israel.”
—Clement of Alexandria (c.195)

The ‘true’ Israel was, for him, the Church. Not all of the fathers of the church, but others also, had this view. And this is the beginning of Replacement Theology. Another quote is from Iranaeus, who shows some tendencies:

“For inasmuch that the former, that is the Jews, have rejected the son of God and cast Him out of the vineyard when they slew Him, God

has justly rejected them [That is strong terminology there.] and given to the gentiles *outside* the vineyard, the fruits of its cultivation.”

So you can see even the beginnings of Replacement Theology there. Then you have Melito of Sardis in the 2nd Century:

“Israel was precious before the church arose, and the law was marvelous before the gospel was elucidated. But when the church arose and the gospel took precedence the model was made void, conceding its power to the reality....Israel was made void when the church arose.”

—Melito of Sardis (d. ca. 180)

Oppressors

1. Egypt - Exodus
2. Assyria - 2Kings
3. Babylon - 2Kings
4. Persia - Esther
5. Rome - AD 70
6. Islam - 627 on
7. Church - R.T. from 2nd Century
8. Spain - Inquisition: After the 1st Century we have the Spanish Inquisition where Jews were expelled from Spain—and it is thought that some settled in the USA and even some in northern New Mexico.
9. Germany - Holocaust: Obviously the Nazis in WWII... resulting in the Holocaust.

Anti-Semitism

1. Problem of Anti-Semitism
2. Roots of Anti-Semitism
3. Description of Replacement Theology

Here is another, brief, description of Replacement Theology.

Description

- > Replacement Theology -
The Church is the ‘new’ Israel that has replaced or superseded national Israel; so there is no more national Israel even though there is a nation today in the land of Israel.
- > Super-sessionism
After the holocaust there has been a somewhat more sympathetic view towards Jewish people and a reaction to Replacement Theology. And oftentimes when there is a reaction then there is a tendency to change the name. And it is called ‘Super-sessionism’ but it is the same as ‘Replacement Theology’.
- > Christian Palestinianism

You might also hear what is called 'Christian Palestinianism'; these are believers who have taken a stand *against* Israel and in favor of the Palestinians and they are advocating for the Palestinian statehood and rights, etc. —against what they would describe as Zionism or Jewish possession of the land.

> Anti-Semitism

None of the three above are *necessarily* anti-Semitic but they leave the door wide open for the next step which would be persecution or ill-treatment of Jewish people. And, as I said, it has infected the church today. Even some evangelical churches, even some that are considered solid, Biblical churches, if they have adopted Replacement Theology, they are just one step away. Now I wouldn't classify some of them as anti-Semitic per se, but if they have Replacement Theology, I think that is very dangerous doctrine.

An example: John R Stott, evangelical scholar, accepts Replacement Theology. Closer to current time, Andy Stanley in his book, *Irristible*, page 65, appears, and in the context, to be very supportive of Replacement Theology. He says,

“This [Israel] was his nation. The nation God had raised up from one man for one purpose—to bless the world. But that chapter was drawing to a close [in Jesus' day]. God's covenant with the nation had served its purpose. It was no longer needed ... Ancient Israel was a means to an end. The end had come. The new was just beginning.”

Andy Stanley in *Irristible* (p65)

The Covenant *is* still needed; it has not been completely fulfilled. And the Bible nowhere states that Israel has ended. There is no 'new just beginning', ie, he refers to the church replacing Israel.

Another description of actual anti-Semitism with a quote from a book by Alan Dershowitz. And probably a better description and more of a definition is that of the Anti-Defamation League:

Description

> Anti-Semitism -

Alan Dershowitz -

“...taking a trait or an action that is widespread, if not universal, and blaming only the Jews for it.”

Anti-Defamation League -

“The belief or behavior hostile toward Jews just because they are Jewish.”

It is a very sad approach by some churches, even evangelical churches and theologians. And certainly a very black mark on the over-

all church of God historically has not only been Replacement Theology but the product of it, Anti-Semitism.

That is a little bit of an introduction to Romans 9-11 in terms of its relevance to the culture in which we live, and some of the people we associate with.

Now an overview of the solution or the refutation of not only Replacement Theology but obviously anti-Semitism itself. And that would be Romans 9 through 11 and I think that this is the reason that it is in the book—to correct this false idea and concept.

I. Introduction

1.1-17

An introduction to the entire book. I quoted 1.16 earlier where there is a kind of summary of the book, 16 *For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.* 17 *For in it the righteousness of God is revealed from faith to faith; as it is written, “BUT THE RIGHTEOUS man SHALL LIVE BY FAITH.”*

II. Provision of God's Righteousness

1.18-8.39

Then we have the major division of 1.18-8.39, which we have just finished. I call it the Provision of God's Righteousness, ie, God has made His very own righteous character available for depraved humanity or mankind. Man is totally unable, according to Paul and in fact according to the OT, to do anything pleasing to God. It must be a free gift and God has made that available—to depraved gentiles and obviously the Jewish people as well. It's available through Jesus Christ and what He did on the cross, satisfying all the legal requirements of God the Father in a perfect and only sacrifice. That's the Provision of God's Righteousness.

III. Vindication of God's Righteousness

9-11

Beginning chapter 9, he is going to deal with the Jews. And I gave an introduction about what a Jew might think after hearing what Paul has said concerning Sanctification and Justification and these issues relating to all of humanity. Paul is now going to Vindicate God's Righteousness, ie, God is perfectly Righteous in the way that He has dealt with humanity with *both* Gentiles and Jews. By the way, the OT talks about Gentile salvation, in the timeframe of the Messiah, and this timeframe has come and Paul has elucidated that in this first major division, the first 8 chapters.

Now he will deal with these questions: What about the Jewish people, the nation of Israel? What about all the promises

and the Covenants that God has entered into with the nation of Israel? I divide it into 3 major parts or subdivisions, the first is:

A. Past Sovereign Election of Israel 9.1-29

So God has chosen and made some definite promises not only to Abraham but through Abraham, his descendants and/or the nation of Israel. Does the Covenant still have effect or in some way has it been put aside or re-assigned? Paul says the very opposite of this. Then this is divided into 4 parts:

1. Great Mourning of Paul 9.1-5

Paul is with extreme sorrow over the situation of his fellow countrymen, his brethren in terms of ethnicity, his fellow Israelites—because they have rejected the Messiah and as a result he reviews the great privileges, and he doesn't say any of those privileges are revoked, in fact they are still in effect. Well, what about them?

2. Word of God Vindicated 9.6-13

Beginning in verse 6 he is going to essentially vindicate God's word and notice what he says, *But it is not as though the word of God has failed*. Even though the Jewish people have rejected the Messiah and even though all the promises center in on the Messiah, the word of God has not failed in their rejection.

And then he tries to distinguish between true believing Jewish people—and you have examples throughout the Bible of genuine believers in the nation with regard to God's promises—and the nation as a whole and other Jews that have rejected what God has spoken.

For they are not all Israel who are descended from Israel; ie, it's possible there be a Jew in *ethnicity* who is an unbeliever in the promises and Covenants of God. And he says, *7 nor are they all children*, ie, they are not all in the family of God just because they are Abraham's descendants, ie, physical descent alone is not a guarantee of God's favor or His salvation even. But, he says, "*THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED*". And now he expounds upon some of the OT history concerning God's choice of not only Isaac, but later on Jacob whose name would be changed to Israel.

3. Justice of God Vindicated 9.14-18

And, he is going to deal with justice: God is perfectly just in doing what He does, in verses 14-18. *14 What shall we say then? There is no injustice with God, is there?* Then he uses his characteristic phrase, *May it never be!* Then he defends the justice of God from the

history of Moses: *15 For He says to Moses, "I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION."* And in this context *that* is perfectly just. God can do that because all of humanity is in fact separated and depraved.

4. Sovereignty Vindicated 9.19-29

The last portion of this first subdivision: God is sovereign over all His works, all of His dealings, whether with the nation of Israel or others. So Paul vindicates the Sovereignty of God.

I. Introduction	1.1-17
II. Provision of God's Righteousness	1.18-8.39
III. Vindication of God's Righteousness	9-11
A. Past Sovereign Election of Israel	9.1-29
B. Present Rejection of Israel	9.30-10.21

Then beginning in 9.30 we have the second subdivision which deals with the Present Rejection of Israel. He speaks in terms of the 1st Century, but it goes on. He deals with two major issues in that portion, giving the reasons why God set Israel aside—not totally abandoning them—in fact Israel is under God judgment. He makes that point not only in this portion but in chapter 11.

1. False Righteousness 9.30-10.11

And the reasons for that is because Israel has attempted to establish itself under a False Righteousness, one based on *works* rather than what Paul has been saying in the the first 8 chapters, one based on faith and faith alone. That produces salvation/justification, but a false righteousness produces discipline from God.

2. Unbelief in Gospel 10.12-21

A second reason that Israel is under discipline and set aside temporarily is because they have rejected the Gospel and they are in unbelief of it as presented in the first 8 chapters.

I. Introduction	1.1-17
II. Provision of God's Righteousness	1.18-8.39
III. Vindication of God's Righteousness	9-11
A. Past Sovereign Election of Israel	9.1-29
B. Present Rejection of Israel	9.30-10.21
C. Future Restoration of Israel	11

That leads us to the third subdivision, and this is not only future from the time of Paul but historically is future even from our day, a Future Restoration of Israel, when God

will, in fact, fulfill all of the promises that He has made and all the Covenants He has entered into with the nation of Israel. But that is a future period of time. We have gone through 2000 years of history and none of this has been fulfilled yet.

So if we take the OT literally and the additional revelation we have in the NT also in a historical-grammatical-contextual approach we come to the conclusion that God will eventually, in the future, fulfill all of the Covenants and promises that He has made to the nation of Israel. There are *no* promises in the OT that pertain to the Church; they pertain to the nation of Israel. There are 3 parts to this chapter:

1. Rejection is not Total 11.1-10

He is going to emphasize the point that Israel's Rejection is not Total. He starts, in 11.1 *God has not rejected His people, has He? May it never be!* And he uses his own life as an example, *For I too am an Israelite*, he is Jewish and he is a convert, a believer in the Messiah. He emphasizes: *a descendant of Abraham, of the tribe of Benjamin. 2 God has not rejected His people whom He foreknew.* Paul is an example. He is also going to make the point, in 11.1-10, that God has always maintained and preserved a Remnant of Jewish people that have been true believers, true sons of Abraham.

2. Rejection is not Permanent 11.12-32

Then he shows that the Rejection of God is *not Permanent*. They have a future; there will be a Restoration, and in fact, notice verse 11 *I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous.* That's where the gentiles come in—in this timeframe of the gentiles—but there will be a future day when, in verse 25 *For I do not want you, brethren, to be uninformed of this mystery--so that you will not be wise in your own estimation--that a partial hardening has happened to Israel until the fullness of the Gentiles has come in;* This period is going to end; there will be a new timeframe.

And then the key verse here: 26 *and so all Israel will be saved;* God is going to restore Israel. And perhaps what we are seeing today in the land of Israel is the beginning of that restoration in that they are in the land as a national entity, back in that land and awaiting this spiritual awakening when all of Israel will be saved.

The NT expands upon this and gives a lot of detail concerning that future *total* restoration. In fact Ezekiel 37 tells us of this restoration. Then verse 26 continues, *just as it is written*, This is a quotation from the Old Testament: *“THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB.” 27 “THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS.”* That's the New Covenant we have in Jeremiah 31. So Israel has a future restoration; the church has not replaced Israel.

3. Worship of God 11.33-36

He concludes the chapter with worship of God for this great plan. And *we* can conclude by praising our Lord for this wise plan as well.

And, we have, then, the rest of the book. Starting in chapter 12 Paul is *applying* the principles that he has developed in the first 11 chapters. So in Romans 1-11 we have 2 divisions of *doctrine* and then beginning in chapter 12 we have the *application* of that doctrine. That completes an overview of the entire book of Romans.

[Romans 9.1-3 Paul's Sorrow 127]



The first topic in chapter 9 is the Sovereign Election of Israel.

- I. Introduction 1.1-17
- II. Provision of God's Righteousness 1.18-8.39
- III. Vindication of God's Righteousness 9-11
 - A. Past Sovereign Election of Israel 9.1-29
 - 1. Sorrow of Paul Vindicated 9.1-5
 - a. Sorrow described 9.1-3
 - 1) Sincere Evaluation 9.1

Paul makes a sincere evaluation of himself .

9.1 I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit,

The first word of this verse in Greek is *truth*, then the verb *telling* it. This is how emphasis is made in Greek, showing that *truth* is the most important word, actually in this sentence that runs through verse 3.

So he is going to tell the truth, but before we study the content of that truth, we look at the sentence itself and this new section.

New Section

1. Abrupt change - 9.1 This verse abruptly changes from what was in chapter 8. Suddenly, he switches from all these issues of sanctification and says ‘*Truth* I tell you’, almost as though he has to depart from what he was talking about and emphasize the content of his concern for his fellow Jewish people. And it is a deep or extreme concern.
2. Emphasis on God - Creator, Sovereign, Righteous
The emphasis now is on God and His characteristics. His choosing, His righteousness, and he talks about God as creator, sovereign, righteous, etc. 26 times. Again, a total change from the first 8 chapters.
3. More OT quotes - Also something of an abrupt change, quoting passages from the OT about Isaac, Jacob, Moses, etc.
4. Philosophy of history - He actually is going to give us God’s philosophy of history—a Biblical perspective or view of history. And, one of the things I have noticed is that no world history text says anything about the future. They only talk about events that have taken place in the past. Biblical history looks at the most significant events of the past but it also tells you what God is *going* to do. What He is *going* to do is just as certain as what God has already done.
5. Focus on Israel - election, relation to God’s plan
We will talk about the doctrine of election in more detail, and Israel’s relationship to God’s plan. He still has a plan for them and after 2000 years this generation has been privileged to see a miraculous gathering together of the nation of Israel. There has *never* been a group of people, a nation, an ethnic group, in history, who—after they have been displaced from their land and somewhat destroyed and defeated by an enemy power—last more than 100 years or so. And then they were

assimilated into the culture wherever they were scattered or with the people who conquered them, and they lost their identity.

Can anyone identify a Babylonian today, or an Egyptian descendant of ancient Egypt, Assyrian, even a Roman? Some have remained in the land, but there has been a nation that after 2000 years of scattering all over the world have maintained their identity and have returned back into their land. That in itself is a miraculous event. They have maintained their language, their culture, their ethnic identity. Most people intermarry and assimilate losing their blood line. Jewish people have maintained their blood line, with little mixing. And they have maintained their religion, even though it is a corrupted one with respect to the Scriptures.

No people have done that except the nation of Israel because God predicted that it would happen hundreds of years before Messiah came. In fact Israel’s history had been predicted even before they became a nation. In fact there is a summary of Israel’s history in Leviticus 26. Moses received the revelation of the Law and Leviticus at Mt. Sinai before they were a nation. It is repeated to the next generation in Deuteronomy 28.

We have an outline of all of Israel’s history and it speaks of the Restoration that Paul talks about in the 1st Century. This is in Deuteronomy—written to the 2nd generation that left Egypt as slaves. They were only an accumulation of 12 tribes. They were not a nation yet—until the book of Joshua when they become a nation, when they have their own land, a common people and at Sinai God gave them a common constitution to regulate them as a nation. And then, under Joshua, they become a nation where they have their own land with boundaries. So before they were a nation, God outlined their history. And here Paul gives another outline, a least the later stages.

9.1 I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit,

Emphasizing his concern, is saying this because of what he is going to say in verse 2 concerning that great sorrow. And he has three witnesses; you need two in a court of law in Israel.

Witnesses

1. Truth in Christ so he is testifying as a witness himself,

9.1 I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit,

‘my conscience testifies’. As we said, there is a lot of legal, courtroom terms in Romans.

Witnesses

1. Truth in Christ
2. Conscience and his *conscience* is also giving testimony
The conscience is a guide. But you can *sear* it so that it distorts everything and you do not have a perspective on what is right and wrong. Lots of unbelievers have a seared and distorted conscience, but when it is functioning in the power of the Holy Spirit in the believer, the indwelling presence of the HS can sort out a lot of those distortions. And *only* then can it do that. So we have a witness of a conscience; it validates or supports Paul that he is telling the truth, not lying; his conscience is clear and gives testimony.
And if that is not enough,

9.1 I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit,

His conscience is testifying with him in the HS, ie, what the HS is directing inwardly also is part of the testimony and witness here.

Witnesses

1. Truth in Christ in fellowship with Christ
2. Conscience validating that he is telling the truth
3. HS bearing witness together with the Holy Spirit in Paul
συμμαρτυρούσης (soo-mahr-too-róo-sayees)

I. Introduction	1.1-17
II. Provision of God’s Righteousness	1.18-8.39
III. Vindication of God’s Righteousness	9-11
A. Past Sovereign Election of Israel	9.1-29
1. Sorrow of Paul Vindicated	9.1-5
a. Sorrow described	9.1-3
1) Sincere Evaluation	9.1
2) Sorrow Detailed	9.2

So he is not faking it, it is ‘*great* sorrow’:

9.1 I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, 2 that I have great sorrow and unceasing grief in my heart.

This sorrow is such that he describes it as ‘unceasing grief’. And it is deep internally, in his heart. That’s why I call it ‘extreme’ sorrow because of the emphasis Paul gives to it.

9.1 I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, 2 that I have great sorrow and unceasing grief in my heart.

We have already noted that emotions in and of themselves are part of who we are; God has built them in us. In fact it appears that it is part of the image of God. Now He has given an extra dose to half of us—God has built into women an extra dose, and I was not in that line when He was passing out emotions, so I am a little more machine-like.

But emotions are from God. This is the way He has built us. But because we are sinners and that sin nature takes those emotions and twists them, distorts them, uses them for sinful aspects. But in and of themselves they are not sin. So it is not sinful to be sorrowful, in fact there are very good reasons to be sorrowful. Grief is a natural emotion that God has given; when you lose a loved one, it is OK to grieve.

Emotions

<u>Not sin</u>	<u>Sin</u>
> Sorrow	Self-pity
> Grief	Neglect responsibilities
> Anger	Sinful expression
> Hate	People

Even *anger*. What passage commands us, even exhorts us to be angry? Ephesians 4: ‘Be angry.’ There are occasions when it is necessary and appropriate. Jesus got very angry. The Bible speaks of the wrath of God where anger will come from God Himself. And there is no sin in God or Jesus; the Bible is clear on that. Jesus expressed anger, and grief—when Lazarus died; the text tells us, ‘great grief’. He cried. Some ought to learn how to do that. He had Sorrow as well; there were occasions when He had sorrow over the hardness of peoples’ heart.

And even *hate*. Hate is not a sin. We will see in chapter 9; God expresses hate. And there are appropriate situations when we can express hate as well. What is the main area where we should hate? Sin, starting with ourselves.

We could make a longer list and add more negative ones, but I thought these were appropriate; the sorrow and grief are in this text. Any negative emotions, in and of themselves, are not sin. What makes them sin is how we express them; there are right ways and wrong ways to express all of the emotions. Sorrow, if it leads to self-pity—that’s sin.

If you continually dwell on it and try to use it to manipulate others, that is sin. Similarly grief: if you are neglecting your responsibilities because you are still grieving, and using it as an excuse, blaming God for building you that way, it is sin.

Anger: ‘Be angry, but do not sin’ because these negative emotions have the tendency to make it very easy to fall into the sin aspect. So anger being one that easily leads to sinful expression of it—even murder, per Christ in the Sermon on the Mount—is mentioned with a command to not sin. In fact a parent that does not discipline a child appropriately and express anger at certain bad behavior is a bad parent. So that is an appropriate place to even express anger. Not excessive, but proportional and should teach a lesson, training the child.

A guide line is to avoid hating people rather than the sin of the people. You can hate the sin and still love the person—only in the power of the Holy Spirit. These things are not easy. This is one of the reasons we do need that indwelling presence of the HS and power of the Lord and time in the Word to keep our minds with the right perspective. But when we have the emotion it is hard to sort that all out. There is a ‘righteous anger’ and not to express that anger in the right circumstance is sin.

Emotions are God given and not sinful. How we express them is what we need to be concerned about.

I. Introduction	1.1-17
II. Provision of God’s Righteousness	1.18-8.39
III. Vindication of God’s Righteousness	9-11
A. Past Sovereign Election of Israel	9.1-29
1. Sorrow of Paul Vindicated	9.1-5
a. Sorrow described	9.1-3
1) Sincere Evaluation	9.1
2) Sorrow Detailed	9.2
3) Substitution Desire	9.3

So we have seen the extent of Paul’s sorrow. Now a very very interesting passage for he has a desire to substitute maybe even his own destiny or his own relationship with God, if it would be possible that some of his fellow Jewish people would come to Christ.

9.3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh,

Pretty strong language: ‘I could wish that I myself were accursed...’ and if that is not clear: ‘separated from Christ’. He was willing to sacrifice himself for the sake of ‘my kinsmen according to the

flesh’, ie, my brothers in terms of ethnicity, my fellow Jews. That is sacrificial love.

Accursed

1. Wish - imperfect tense ‘I could’...the imperfect tense leaves some ambiguity. It is a past tense, but in some cases the timing of what is being described is indefinite, and in this case, the whole situation is indefinite.
2. Not actual prayer - Is Paul actually *praying* this? It’s more of an idiomatic idea, as it says in Acts 25.22 *Then Agrippa said to Festus, “I also would like to hear the man myself.”*
3. Impossible wish - idiomatic This is sort of an indefinite wish. It’s kind of idiomatic, an impossible wish, but you make the wish because it expresses your deep and strong desire. ‘I am so sorrowful and in grief, that, if it were possible I would lay down my life for my fellow Jewish people.’ Paul has just talked about security in Christ—nothing can separate us, so it is an ‘impossible’ wish.
It is a little like what Jesus said in Gethsemane: if there were any possible way for salvation apart from His death... Jesus didn’t want to go to the cross—would you?
4. Condemned - ἀνάθεμα (ah-náh-the-mah) has the idea that it would be possible to be accursed or condemned. He’s not talking about salvation but experiencing wrath or judgment or condemnation.

9.3 For I could wish that I myself were accursed, separated from [ἀπό, ἀπό] Christ for [ὑπέρ (hyu-pér)] the sake of my brethren, my kinsmen according to the flesh,

‘Separated from’ is only one word in Greek: ἀπό, ἀπό that has the idea of separation. The word ‘for’ ὑπέρ (hyu-pér) we studied in the context of Christ dying ‘in the place of’ us. He died in our place, is our substitute.

Accursed

1. Wish - imperfect tense
2. Not actual prayer - Acts 25.22
3. Impossible wish - idiomatic
4. Condemned - ἀνάθεμα (ah-náh-the-mah)
5. Separation & substitution - If there were any way he could stand in the place of others, but Paul knew he couldn’t because he was a sinner as well. He could not die in their place; only Christ could do that.

9.3 For I could wish that I myself were accursed, separated from [ἀπό, ah-pó] Christ for [ὑπέρ (hyu-pér)] the sake of my brethren, my kinsmen according to the flesh,

For the sake of ‘my brethren’: most of the time when Paul refers to the brethren ἀδελφός (ah-del-fós), he is speaking of *spiritual* brothers but here is an exception, and he makes it clear so we don’t misunderstand. He is talking about his Jewish brothers, brothers by ethnicity; then he adds ‘kinsmen’, ie, by relationship, and if that’s not clear: ‘according to the flesh’, ie, in our physical, material, genealogy and genetics he is a fellow Jew. And if he could substitute himself, if it would be possible, that is his desire to express how deeply he is concerned.

In the next verse, we see how Israel, with their great relationship in the past, are losing all that God has granted them. They are outside of God’s plan at the time and are losing out on all of the privileges that God had given them.

There are some examples where, eg, Moses, does something similar for the nation of Israel.

Accursed

1. Wish - imperfect tense
2. Not actual prayer - Acts 25.22
3. Impossible wish - idiomatic
4. Condemned - ἀναθέμα (ah-náh-the-mah)
5. Separation & substitution
6. Like Jeremiah - Jeremiah 4.19 *My soul, my soul! I am in anguish! Oh, my heart! My heart is pounding in me; I cannot be silent, Because you have heard, O my soul, The sound of the trumpet, The alarm of war.*
Jeremiah, also in sorrow. He writes when the nation is on the verge of being destroyed by the Babylonians in 586 BC.
7. Like Moses - Exodus 32.30 *On the next day Moses said to the people, “You yourselves have committed a great sin; and now I am going up to the LORD, perhaps I can make atonement for your sin.” 31 Then Moses returned to the LORD, and said, “Alas, this people has committed a great sin, and they have made a god of gold for themselves. 32 “But now, if You will, forgive their sin--and if not, please blot me out from Your book which You have written!”*

When Moses returned from the mountain with the commandments, they were dancing around, and had their false idol. There is a statue in the Cairo Museum of a bull with the

Pharaoh under it. Pharaoh was a god and was worshipped but the bull was greater.

God says some strong things—he would start over. But Moses said, ‘No, No, take me instead.’

[Romans 9.3-4; Exodus 32 Pauls’ Sorrow & Israel’s Privileges 128]

1) Covenant Broken - Exodus 32-33

2) Moses’ Pleading - Exodus 32.7-14, 30-32

So the covenant was broken by the people. And Moses says, Exodus 32.7 *Then the LORD spoke to Moses, “Go down at once, for your people, whom you brought up from the land of Egypt, have corrupted themselves. God is saying, ‘I’m going to wipe my hands of these guys; they have quickly turned aside and made for themselves a molten calf and sacrificed to it, disassociating themselves from God! ‘This golden calf is our god’.*

Moses continues ‘reminding’ God of His bringing the people out of Egypt. Obviously God doesn’t need to be reminded as we do; this is an example of anthropomorphism, giving God our characteristics and thusly making things easier for us to understand. God did not forget His Covenant, etc.

Moses states, essentially, that ‘Your glory is threatened if you follow through on what you are saying.’ 32.12 *“Why should the Egyptians speak, saying, ‘With evil intent He brought them out to kill them...13 “Remember Abraham, Isaac, and Israel, Your servants to whom You swore by Yourself, and said to them, ‘I will multiply your descendants as the stars...14 So the LORD changed His mind about the harm which He said He would do to His people.*

Another anthropomorphism, but God is immutable, He doesn’t change His mind.

32.32 *“But now, if You will, forgive their sin--and if not, please blot me out from Your book which You have written!”*

Moses is ready to be blotted out of God’s book as a substitute for his people. This was a powerful example for Paul.

When Paul writes it will only be a few years when all the Jews will be expelled essentially out of Jerusalem and basically out of all Israel as well. So there was a lot of anti-Semitism in that timeframe. There were both Jews and gentiles that made up the multiple churches in Rome in the 1st Century, to whom this letter is written.

- | | |
|--------------------------------------|-----------|
| I. Introduction | 1.1-17 |
| II. Provision of God’s Righteousness | 1.18-8.39 |

III. Vindication of God's Righteousness	9-11
A. Past Sovereign Election of Israel	9.1-29
1. Sorrow of Paul Vindicated	9.1-5
a. Sorrow described	9.1-3
b. Sorrow Vindicated	9.4-5
1) Special Privileges	9.4

Paul is vindicating his sorrow, ie, he is going to explain the great privileges that Israel has, that God has given and chosen Israel for a great purpose. But, as we mentioned in the Exodus experience, Paul had a sense that his generation would lose privileges. God was not going to take away these privileges, because I think these are things established by covenant, but like the children of Israel of the 1st generation that left Egypt that died in the wilderness, they did not enter into the land even though it was theirs by possession, but they lost it, because of their grumbling, etc.

Paul sees the generation of the 1st Century in a similar situation where yes, Israel is privileged, they have all the privileges of verse 4 and into verse 5 as well, but because they have rejected the Messiah, that generation will in fact miss out on the blessings of the Messiah, and miss out on all that these privileges entail. This vindicates his sorrow because he does not want them to lose out on the blessings that are available in Jesus Christ whom they rejected.

9.3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, 4 who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises,

Verses 3 and 4 are one sentence with a comma at the end of verse 3. Then verse 4 'who are Israelites' following his calling them his brethren, kinsmen according to the flesh, now identifying them more clearly as *Israelites*. I think Paul, by choosing the term *Israelites* here is to be very precise. In the rest of Romans he uses a word that is translated 'Jews', related to 'Judah'. In fact 12 times in this context of chapters 9-11, he uses 'Israel'. He will further define what he means in the next passage.

Who is Paul identifying as an 'Israelite'? And what is the difference between a Jew and an Israelite? I think we have to go back to Genesis 32.28 where God changes the name of Jacob to Israel which I think is very important, especially in this context. So, Is an Israelite a descendant of Abraham? Yes. Is Ishmael an Israelite? No. Not every descendant of Abraham is an Israelite—after Sarah died, Abraham

married Keturah and they had children who are not identified as Israelites.

So an Israelite is through the line of Isaac, but even then, is an Israelite a descendant of Abraham and Isaac? Well, we will see in the next passage that there will be a distinction between Jacob and Esau, so there is a distinction we have to keep in mind. Another question: Is Esau an Israelite? He becomes Edom and they are not Israelites, they are Edomites. An *Israelite* is a descendant of Abraham but more specifically also a descendant of Isaac and also of Jacob—whose name is changed to Israel.

Now he is going to spell out all these privileges that God has granted to Israelites that have this special relationship, who normally and commonly are referred to Jews, but I think more specifically in this context they are called Israelites.

9.3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, 4 who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises,

The first item: to whom belongs the adoption as sons. We saw this phrase in chapter 8 in reference to Jew and gentile who have trusted in Jesus Christ. They have received an adoption.

But even before that, before Messiah, I think, in the Exodus experience, those descendants of Abraham, Isaac and Jacob were, in fact, *adopted* and were part of the family of God. In fact they were the original family of God, they were God's people. And part of the Exodus experience was the beginning for them as a people, and the exodus from Egypt can be viewed as a salvation experience from the bondage in Egypt. So the emphasis is with this 'adoption'; these people, the Israelites, are a part of the family of God, and there is no other nation that has that privilege. No other peoples have the identification of 'adopted as sons'.

Privileges

1. Adoption - family

9.3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, 4 who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises,

The next, in this series of several privileges that God has granted, is the *glory*. What is in view with ‘the glory’? What is referenced here? Well, in the exodus experience in the wilderness, first of all, as early as the events surrounding the exodus, God began to manifest His glory in a visible, experiential way: brightness which is summarized as *glory*. In these verses you will see a description of a pillar of cloud and then at night a pillar of fire to guide them.

Glory

1. Wilderness - Exodus 13.21 *The LORD was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by night. 22 He did not take away the pillar of cloud by day, nor the pillar of fire by night, from before the people.*
2. Sinai - Exodus 24.15 *Then Moses went up to the mountain, and the cloud covered the mountain. 16 The glory of the LORD rested on Mount Sinai, and the cloud covered it for six days; and on the seventh day He called to Moses from the midst of the cloud. 17 And to the eyes of the sons of Israel the appearance of the glory of the LORD was like a consuming fire on the mountain top. 18 Moses entered the midst of the cloud as he went up to the mountain; and Moses was on the mountain forty days and forty nights.*
Then on Sinai there was a display of the visible presence or the manifestation of God Himself in visible and physical form with an earthquake shaking and fire where God displayed His glory.
3. Tabernacle - Exodus 40.34 *Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. 35 Moses was not able to enter the tent of meeting because the cloud had settled on it, and the glory of the LORD filled the tabernacle.*
After the law is given at Sinai, part of the law was instructions for building a tabernacle which, when it was built, at the end of Exodus we have the display of a visible Presence in the Tabernacle as well.
4. Temple - 1Kings 8.10 *It happened that when the priests came from the holy place, the cloud filled the house of the LORD,*

Later on in Israel’s history, after they are a full-blown nation, in the reign of Solomon (who had first built the temple) no longer will the manifestation of God’s presence be in the Tabernacle but in a more permanent structure, called the Temple. And God manifested His presence in a similar way.

5. Departure - Ezekiel 10.4 *Then the glory of the LORD went up from the cherub to the threshold of the temple, and the temple was filled with the cloud and the court was filled with the brightness of the glory of the LORD....19 When the cherubim departed, they lifted their wings and rose up from the earth in my sight with the wheels beside them; and they stood still at the entrance of the east gate of the LORD’S house, and the glory of the God of Israel hovered over them.*

And, if you remember, in the history of Israel there is decline in the nation. The Northern Kingdom is destroyed by the Assyrians, some were taken captive, and a few hundred years later, the Southern Kingdom is captured by the Babylonians.

And what happens to the Glory? Before the Temple is destroyed, the Glory departs. In Ezekiel 10.4, 19 that is described. Did the Glory return when the Temple was rebuilt? No. There is no glory in the Herodian Temple or the Nehemiah Temple. In fact, the Glory never returned. It did come in the form of Jesus Christ, but it was veiled except on one small occasion when He transfigured Himself and only 3 disciples were witnesses of it.

6. 2nd Coming - Matthew 24.30 *“And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory.*
But we also know, eg, Matthew 24.30, that Jesus Christ when He returns will be manifested in Glory that every eye shall see. And it will be *more* glorious than anything that the children of Israel have experienced. Jesus Christ comes from Israel, so He is going to manifest His Glory in His coming to Israel once again at the 2nd Coming.
7. Millennium - Isaiah 4.5 *then the LORD will create over the whole area of Mount Zion and over her assemblies a cloud by day, even smoke, and the brightness of a flaming fire by night; for over all the glory will be a canopy.*
This passage in Isaiah 4, is in the context of the Millennial Kingdom and I believe the Glory will be displayed there again. This passage sounds very similar to the experience of the Israelites in the wilderness.

Privileges

1. Adoption - family
2. Glory - presence

So I think the essence of this great privilege that is granted to *only* Israel is the visible presence of God Himself. No other nation experienced that Glory.

9.3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, 4 who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises,

‘Covenants’ is in plural in the Greek text, so probably includes more than the Mosaic and/or more than probably just the Abrahamic Covenant.

Privileges

- 1. Adoption - family
- 2. Glory - presence
- 3. Covenants - contracts

9.3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, 4 who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises,

There is also another great privilege—and keep in mind that these privileges are for Israel and Israel alone—the giving of the Law at Sinai.

9.3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, 4 who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises,

Then also, the temple service which is the ritual, the sacrifices that God set up in the Law that Israel was to abide by; and it was carried through imperfectly throughout their history. Today we can visit the site—not only where Solomon’s Temple was but archeologists believe that the Herodian Temple also existed there—where the temple service took place. Of course the Temple was destroyed in 70 AD and the Israelites lost the benefits of the great privileges that God had extended to them as a nation.

We can apply this to ourselves because there is a principle here that is applicable not only to Israel, but I think a principle in general of Scripture: To the extent one receives privileges, to that extent responsibilities also follow! Because the nation rejected their Messiah,

that 1st Century generation lost out on experiencing the blessings and benefits of those privileges. But there will come a future day when they will experience them in full.

The principle we can apply: God has given us tremendous blessings and privileges as well, and He desires us to experience them to the fullest. But we need to walk faithfully with Him because we have responsibilities as well. We have tremendous privileges but responsibilities follow.

[Romans 9.4-5 Israel’s Privileges and Messiah 129]

For further understanding of the ‘Covenants’ mentioned in 9.4: There is no other nation with whom God has made covenants. And the church is not listed as a party in any of them, even the New Covenant. The question is: How much did the church benefit from Israel’s covenants? There are spiritual benefits.

Privileges

- 1. Adoption - family Israel is part of the family of God; He does not throw any of them out. At the moment they are under discipline. Ps 94.14
- 2. Glory - presence His immediate presence.
- 3. Covenants - contracts Those clearly identified are:



Noahic: the parties are all of the descendants of Noah. Also it is a covenant with the earth; it has a tie to the natural realm as well. And, scientifically, I think we are under the Noahic Covenant today in terms of the natural realm—it was radically changed as a result of the Genesis Flood and God set up a natural realm with the laws and constants that

we can experience today that are different from the laws and constants that existed before the Flood.

For example, the whole geologic column was not there, in the pre-Cambrian layer. So all geology was different after the flood from before.

Also the longevity of man changed. According to the Biblical text, Adam lived 930 years. Something radically different in nature existed before the Genesis flood. When God instituted the Noahic Covenant, He set up different natural realm and we can't go back and investigate to see what it was like before, other than what we have in the Scriptures. You can't evaluate it. So uniformitarianism is not a Biblical doctrine; it is a false doctrine. The uniformity or stability of nature is based on the Noahic Covenant.

There are passages in Jeremiah, much later, at the end of Israel's history, where there are references to the Noahic Covenant. And God gives assurance, even though the nation of Israel is about to be destroyed as a nation, because of their idolatry and they will go into exile. Jeremiah 33.25-26. Just as you are assured that the sun rises in the morning and sets in the evening, just as there is a winter and summer, just as orbits of moon, planets and stars and galaxies, just as those were *fixed*, My assurance that I will keep Israel is as sure as all of these natural events.

And there is a future restoration, not only after the Babylonian Captivity, but now that history has worked itself out and Messiah came, after 70 AC as well. The Noahic Covenant sets those parameters. So all of the natural realm is part of the Noahic Covenant or the principles that govern the natural realm. That's an unconditional covenant that includes all of mankind and even the natural realm.

Now the essence of it is that God says He is not going to bring another flood. But in order to prevent a flood He has to control all of the astrophysical bodies and all of the geophysical elements as well. Just one example of that: If the moon were only a small percentage closer to the earth, (remember the tides are controlled by the moon), the tides would overtake all of the continents and there would be a flood, obviously. So God is controlling every electron in the universe, based on the Noahic Covenant.

Then the very important **Abrahamic Covenant**, which I have made like an umbrella on the slide because there are other covenants that follow that are just the outworking of the Abrahamic Covenant. In fact it sets the parameters for all of world history. In the rest of world history God is going to regulate all of the nations in relationship to how they deal with the nation of Israel. Those that bless Israel will be blessed; those that curse Israel will last only a short time and they will be cursed. They may prosper for a short time, but they will eventually be destroyed.

So this is another unconditional covenant, one that does not depend on what Abraham does—or any of his descendants. God is going to carry out every aspect of it. Now Abraham and his descendants can miss out on blessings that are available, like being in the land. It is a matter of God eventually and ultimately fulfilling every aspect of the Abrahamic Covenant which is unconditional and only dependent on God. Replacement Theology: false doctrine.

Now there are three major stipulations to the Abrahamic Covenant. God promises Abram a 'seed' with the idea that he would have descendants that would become a nation, descendants that eventually would be God's people. God had rejected the world system, the nations, the Tower of Babel, and He is bring about His own nation which would be a counter-culture to all the other nations.

There is also literal land. In Genesis 15 we have the extent of it: from the River of Egypt to the Euphrates River, so it includes today lots of Iraq, all of Lebanon, Syria and Jordan and parts of Egypt. Israel has never occupied the full extent of the land, but the land is there; that's a privilege that no other nation has.

And it includes a blessing which has different aspects. First of all, God is going to bless Abraham and his descendants and they will be a blessing to the world. That's why I say that the Abrahamic Covenant is the parameter for all of world history in that there are major blessings, for even the church, that come from Israel.

Here are two of the most outstanding of those blessings. One is the *Scriptures*—all written by the Jews, Israel's descendants. The case could be made for Luke being the only exception but he probably had Jewish blood. So all of revelation comes through the nation of Israel and the whole world is blessed by God's Word.

And the ultimate blessing is Messiah who came through the nation of Israel. Jesus was a Jew. Messiah, salvation; God's blessing comes through Israel. It is through Abraham—the Gospel of Matthew starts with 'Jesus the son of Abraham'. Abraham is of the seed of the woman who will ultimately crush the head of the serpent.

These three aspects of the Abrahamic Covenant are so important that we also have a Mosaic Covenant which is primarily in the book of Exodus, but also Deuteronomy, which is a re-statement of the Law, and within Deuteronomy we have what you might say is a **Land Covenant**, some call it a Palestinian Covenant. I lean more toward calling it a Land Covenant just because of the problems we have with the word 'Palestine' nowadays. But the Land Covenant, in Deuteronomy 28 and 30, specifies more specifically the land and the conditions for staying in the land, so there are some conditions for experiencing the blessings of the land.

In fact Deuteronomy predicts that Israel will depart from the Lord and God will discipline them and exile them. All of this is predicted

ahead of time in Deuteronomy—and also in Leviticus 26. Deuteronomy was written before they were a nation. There in the wilderness; they are simply a *people*. They will become a nation when they have a common constitution, the Mosaic Law. It is conditional and the relationship to the land is conditional as well. It doesn't mean that they don't have the land or the ownership, but they don't have the blessings of the land when they are disobedient and idolatrous.

There is also a **Davidic Covenant**. It specifies the descendants or the seed. There would be a line of kings, godly kings or kings in the line that would ultimately be the King of Kings and Lord of Lords. It is unconditional as well. All these covenants are with Israel.

And we have another covenant. It has to be associated with the blessings—the **New Covenant**. If you read it Jeremiah and in Hebrews, it is to the house of Israel *and the house of Judah*. Those are the parties to the New Covenant, not the church. Does the church benefit? There are different views on that.

The point is that these are the covenants in the Bible and they belong to *Israel*. One of the privileges: all of these covenants not only *deal* with the nation of Israel, but specify future things that have not been fulfilled yet with the nation of Israel, eg, the land—they have never fully occupied the land; they have not experienced the New Covenant—they have experienced the Davidic Covenant and it resulted in the Messiah, but the work and ministry of Messiah, some of it predicted in the Davidic Covenant, has not been fulfilled yet. Messiah has not ruled, that's future. So there are aspects to all these covenants that are yet future and will not be fulfilled until the Lord returns. During the Millennial Kingdom these covenants will be ultimately and totally fulfilled.

So Israelites who belong by adoption as sons, the glory, the covenants. There is no other nation that has any of these privileges, and I would take it one step further, these belong to Israel *today*, right now. They are not enjoying them because they rejected their Messiah but this passage, chapter 11, says that they will be restored and they will be reunited with their Messiah and enjoy the benefits of His covenants.

9.3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, 4 who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises,

We also have the giving of the law; now this is more in terms of their constitution. There are at least 3 things that make up a nation: you have to have a common people—that happened at the Exodus; common

constitution—at Sinai the Law was given and it regulates every their whole social, political, physical, marriage, all the aspects of their life... and of course, the land.

There is a different word here. νόμος (nó-mos) is part of the word:

Stipulations of Law - νομοθεσία (no-mo-thay-sée-ah) I think mainly it deals with the stipulations of the details of the Law. Israel has the details. A lot of them were fulfilled by Christ in terms of the church. We are not under the details. They belong to Israel, eg, we do not observe the sabbath and you can eat pork and shrimp. This belongs to Israel just like all the other privileges—the privilege is that it gives a lot of guidance as to how to live life.

Privileges

1. Adoption - family
2. Glory - presence
3. Covenants - contracts
4. Legislation - guidance

Then we have the temple service; this is access or fellowship with God. God provided a means by which the nation of Israel would have access. So ultimate and true access belongs to Israel; we participate in that because we have accepted Israel's Messiah, but the Messiah belongs to Israel. So when we speak of temple service it includes all of the ritual, the sacrificial system that Christ fulfilled, but it also includes all of those aspects where access to God was involved.

Where the Dome of the Rock is, it is believed that was where the Herodian and Solomonic Temples existed. And in front of it would be the altar where all the sacrifices were offered, the burnt offerings, all of the offerings, the whole temple service access. Only the priest entered once a year into the Holy of Holies and the presence of God, but one had access. It was like 1John 1.9: you confess your sins and they are forgiven and you have fellowship, but you had to do it continually as you sinned. The Jews offered sacrifice to restore fellowship with God, and this took place in the 1st Century.

Privileges

1. Adoption - family
2. Glory - presence
3. Covenants - contracts
4. Legislation - guidance
5. Temple service - fellowship

There is a model of Herod's Temple in Jerusalem. Jesus would have spent time at Temple Mount; in fact the early church met there on the

day of Pentecost—it was the site where Peter explained what was happening on the day of Pentecost in Acts 2.

9.3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, 4 who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises,

And there are lots of promises besides those contained in the covenants. The covenants are legal documents, legal promises that had the force of law, the law of God. But there are all kinds of other promises as well. A lot of them would include prophecy, ie, prophetic word concerning details of the outworking of history, including stipulations of covenants as well. These belong to Israel. They are the privileges.

9.3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, 4 who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises,

The promises are ultimate security for Israel: they include Israel's restoration. The New Covenant basically spells out their restoration—after the Tribulation when they will practically be annihilated. It is because of these great privileges that they have that Paul aches inside and mourns that his fellow Jewish brothers are really missing out. And we know that historically in only a few years they would be wiped out as a generation even.

Privileges

- | | |
|---------------------|------------|
| 1. Adoption - | family |
| 2. Glory - | presence |
| 3. Covenants - | contracts |
| 4. Legislation - | guidance |
| 5. Temple service - | fellowship |
| 6. Promises - | security |

- | | |
|---|-----------|
| I. Introduction | 1.1-17 |
| II. Provision of God's Righteousness | 1.18-8.39 |
| III. Vindication of God's Righteousness | 9-11 |
| A. Past Sovereign Election of Israel | 9.1-29 |
| 1. Sorrow of Paul Vindicated | 9.1-5 |
| a. Sorrow described | 9.1-3 |

- | | |
|------------------------------|-------|
| b. Sorrow Vindicated | 9.4-5 |
| 1) Special Privileges | 9.4 |
| 2) Significant Relationships | 9.5 |

Then, in 9.5 we have Significant Relationships. These also belong to Israel where it speaks of the Fathers...

9.3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, 4 who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises, 5 whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.

Who are the 'fathers'? It could include Abraham:

Fathers - in Romans

1. Abraham - 4.1 *What then shall we say that Abraham, our forefather according to the flesh, has found? ...11 and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them, ... 15 for the Law brings about wrath, but where there is no law, there also is no violation. 16 For this reason it is by faith, in order that it may be in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all,*
9.6 *But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel; 7 nor are they all children because they are Abraham's descendants, but: "THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED."*
He quotes a lot from Romans itself.
2. Isaac - 9.6...8 *That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants. 9 For this is the word of promise: "AT THIS TIME I WILL COME, AND SARAH SHALL HAVE A SON."*
And Isaac...
3. Jacob - 9.4 *who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises, ...11 for though the twins were not yet born and had not done*

anything good or bad, so that God's purpose according to His choice would stand, not because of works but because of Him who calls, 12 it was said to her, "THE OLDER WILL SERVE THE YOUNGER." 13 Just as it is written, "JACOB I LOVED, BUT ESAU I HATED."

And probably includes Isaac and Jacob.

4. Moses - 9.15 For He says to Moses, "I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION." 16 So then it does not depend on the man who wills or the man who runs, but on God who has mercy.

Also could include Moses; he is referenced in chapter 9.

5. David - 4.6 just as David also speaks of the blessing on the man to whom God credits righteousness apart from works: 7 "BLESSED ARE THOSE WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED. 8 "BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT."

David is considered a father, at least of the Kingdom.

He just reminds his fellow Jews of their heritage and background and of how God dealt with all of these individuals, brought them into a relationship with Himself.

9.3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, 4 who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises, 5 whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.

'Christ' comes from the Hebrew word 'Mashiakh' which is the 'anointed one' who is the Messiah. We say it almost flippantly and don't realize the implications, but in this context I think Paul is emphasizing 'Messiah belongs to you!' It is Messiah that you have overlooked, and yet Messiah comes from Israel, 'from whom is the Christ'. He calls the Messiah 'χρίστος' (khrées-tos) 3 veces: verse 1, 3 and now in verse 5.

Messiah

1. Christ χρίστος (khrées-tos) = Messiah
2. 3 times - 9.1, 3, 5

9.3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, 4 who

are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises, 5 whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.

And notice: this is a very important passage, one of the clearest passages in all of the NT, on the *humanity* and *deity* of Christ together. Messiah 'according to the flesh'. This should remind the Jews: virgin birth, life of Christ, temptation, struggle, ultimately death, death on the cross. But notice the next part there as well...

Messiah

1. Christ χρίστος (khrées-tos) = Messiah
2. 3 times - 9.1, 3, 5
3. Humanity - Jewish

9.3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, 4 who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises, 5 whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.

'Who is over all,' I think this comma is very important. I think the Revised Standard Version, and those that follow, put a period there. I have already mentioned that in the original manuscripts there is no punctuation. The UBS (Greek) text that most of us use, they insert punctuation and there is a little bit of debate. They put a period there to kind of separate Christ from God. And I think a little theology probably went into the decision to do that.

'Who' refers to Christ; He is over all. But not only that, He is God. This is one of the clearest passages on the deity of Christ. It is not stated that clearly in very many passages anywhere in the New Testament. He is sovereign, ie, He controls all of world history. And He is 'above all' because of resurrection and ascension and seated at the right hand. He is over all and, Paul concludes, 'blessed forever'. Amen. Like a doxology. The point being: the God blessed forever is Jesus Christ.

Messiah

1. Christ χρίστος (khrées-tos) = Messiah
2. 3 times - 9.1, 3, 5
3. Humanity - Jewish
4. Deity = θεός (theh-ós) Sovereign 'over all'.
Worship.
5. Israel's rejection of deity

This is not only a very clear statement of Jesus Christ who came, not only in the flesh as a human being, with Jewish lineage, in the lines of the fathers, but He is also Deity, God Himself, sovereign over all.

And not only that, we have *worship*. It concludes with ‘Jesus is blessed forever. Amen.’ I think Paul closes this little introduction with worship. When the nation of Israel rejected Jesus, they rejected their Messiah who is not only fully human, but fully God. We can worship the Lord Jesus Christ because He is God, not an angelic creature, not only only human, but God as well.

To the extent one receives privileges, like Israel, to that extent responsibilities follow—the responsibility to accept Jesus Christ. We also have responsibility; we have the gospel that the nation of Israel needs today.

[Romans 9.6-9, Genesis 12-21 True Israel vs national Israel 130]

Paul continues to address issues with Israel and questions that they have about the gospel which was given to the gentiles; they want to know how this applies to them. And now, although they are currently set aside, being disciplined for rejecting their Messiah, Paul reassures them that there will be a restoration and ultimately a kingdom run by Christ Himself. So he begins here defining who is a true Israelite.

I. Introduction	1.1-17
II. Provision of God’s Righteousness	1.18-8.39
III. Vindication of God’s Righteousness	9-11
A. Past Sovereign Election of Israel	9.1-29
1. Sorrow of Paul Vindicated	9.1-5
2. Word of God Vindicated	9.6-13
a. Choice of Isaac over Ishmael	9.6-9
1) True Israelites Identified	9.6-7

Context

1. Paul’s extreme sorrow that they have rejected their Messiah and are therefore now set aside, disciplined (as prophesied in Leviticus and Deuteronomy)
2. Israel’s unique privileges which have not been abandoned totally and the covenants still stand. The promises are still there. Nothing has changed in God’s attitude toward Israel. The post-exilic prophets explain all this

9.6 But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel;

Those covenants, those promises, those privileges still stand. The word of God has not failed; He has not abandoned His people. And I think when he speaks of ‘the word’, he is not necessarily speaking about the whole Bible. I think it refers primarily to the *promises* that he is going to expand upon in the following passages, 7-9.

It pertains to Abraham and his descendants, and more specifically in verse 8 *That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.* 9 *For this is the word of promise: followed by a quote, “AT THIS TIME I WILL COME, AND SARAH SHALL HAVE A SON.”* He is focusing primarily on the family of Abraham and the account that we have in Genesis, and more specifically the *promises* involving Abraham. So he is dealing with the Abrahamic Covenant. He is using that as his prime example, or line of argument, to explain how the word of God has not failed because this is what follows immediately.

Meaning

1. Word not failed - promises (7-9)

9.6 But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel;

What does he mean that ‘they are not all Israel’? I think he is making a distinction between *national* Israel and *spiritual* Israel. This is very, very important; in fact this is what many don’t understand in the church age. Actually, at this point, some people use this passage as evidence that there is a true Israel, and some of them spiritualize this passage and say that the *spiritual* Israel is really the church. If you read it in the context of the entire division, he is making the distinction between *national* Israel and *spiritual* Israel—but he is talking about *Israel*, not the church. In fact the church is not in view in chapters 9-11. That is extremely important to keep in mind.

Meaning

1. Word not failed - promises (7-9)
2. Distinction between national & spiritual Israel

9.6 But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel;

Not all Israelites are the same.

Contrasts

1. Not all Israel & descendants of Israel



This slide shows the descendants of Jacob/Israel which we call 'all Israel'. Then a subset 'True Israel' who are those that have entered into a relationship with Messiah. And they would include the early disciples, the early church that was predominately Jewish, and then later, every Jew that would trust in Messiah—that would be the true Israel.

But that is not the church. It is only the true believers within the nation of Israel. Remember in Genesis 25.19-26 is a record of the birth of Jacob whose name means Supplanter or Deceiver. The stealing of the birthright from Esau is recorded later, even though from God's perspective it was part of His plan, if not by this means with a lot of deception. In 32.28 Jacob name is changed to 'Israel' meaning God fights. So Israel is the descendants of Jacob. This is explained again in 9.10.

ISRAEL

➤ **Jacob (Gen 25:19-26) - יעקב**
Supplanter, Deceiver

➤ **Israel (Gen 32:28) - ישראל**
God fights

Meaning

1. Word not failed - promises (7-9)
2. Distinction between national & spiritual (or true) Israel
3. Promises to nation corporately not individual unbelievers—not necessarily pertaining to *unbelieving* descendants.

9.6 But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel; 7 nor are they all children because they are Abraham's descendants, but: "THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED."

He explains more in verse 7—what he means by 'not *all* Israel' in verse 6. The distinction: they are not all *children*. They don't have a relationship. They are 'descendants' of Abraham, but they are not 'children'. Nor are they all children because they are Abraham's descendants.

9.6 But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel; 7 nor are they all children because they are Abraham's descendants, but: "THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED."

Notice he uses a word for 'children' that could include infants all the way to beyond children in a physical sense. In this context he is using it in a more spiritual, relational sense in terms of being part of a family of God. So not every descendant of Abraham would be considered part of the *family* of God.

Remember we talked about la 'adoption as sons' in that earlier passage as the first of the privileges, verse 4, *who are Israelites, to whom belongs the adoption as sons*. He uses the same word in chapter 8 to speak of *believers* in the church age, who have trusted in the Messiah, both Jew and gentile. It has this *family* idea. But he is saying in verse 7 that not every descendant of Abraham has that distinction. The next contrast is:

Contrasts

1. Not all Israel & descendants of Israel
2. Descendants σπέρμα (spéhr-mah) and children τέκνα (téhk-nah) (Spéhr-mah) is related to 'seed', or more literally 'sperm'. Not every descendent of Abraham is necessarily a τέκνα (téhk-nah), the Greek word for 'children' which can include in a physical sense any age child, even a teenager or older.

9.6 But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel; 7 nor are they all children because they are Abraham's descendants, but: "THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED."

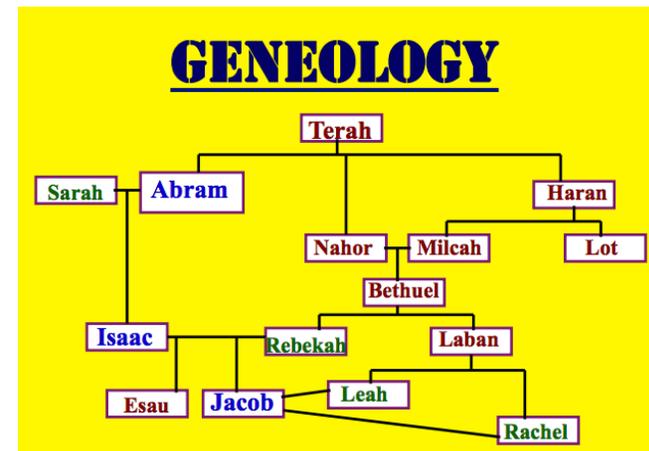
Now he quotes from Genesis 21.12 where he makes clear that it is through *Isaac* your descendants will be named. The word καλέω, kaléo is the word 'name' there which means, as in Romans 8, and is oftentimes translated, 'to be called' or 'called' by name or 'named' as it is used here. God is speaking, and it has the idea of 'calling' as well, ie, it is through this line that God has chosen to create a family and eventually a nation—it's through Isaac.

Abraham

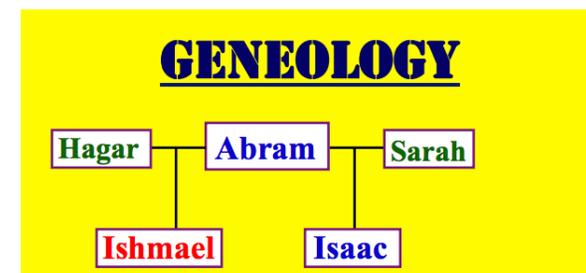
1. Promise of nation - 12.2 *And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing;*
The promise concerning descendants.
2. Descendants by Covenant - 15.4 *Then behold, the word of the LORD came to him, saying, "This man will not be your heir; but one who will come forth from your own body, he shall be your heir." 5 And He took him outside and said, "Now look toward the heavens, and count the stars, if you are able to count them." And He said to him, "So shall your descendants be."*
God binds Himself legally to produce descendants.
3. Compromise with Hagar - 16.1-12 *...11 The angel of the LORD said to her further, "Behold, you are with child, And you will bear a son; And you shall call his name Ishmael, Because the LORD has given heed to your affliction. 12 "He will be a wild donkey of a man, His hand will be against everyone, And everyone's hand will be against him; And he will live to the east of all his brothers."*
The compromise: not God's intention.
4. Reiteration of Covenant - 17. 1-8...4 *"As for Me, behold, My covenant is with you, And you will be the father of a multitude of nations. 5 "No longer shall your name be called Abram, But your name shall be Abraham;*
5. Promise to Sarah (9.9) - 18.10 *He said, "I will surely return to you at this time next year; and behold, Sarah your wife will have a son." And Sarah was listening at the tent door, which was behind him. 14 "Is anything too difficult for the LORD? At the appointed time I will return to you, at this time next year; and Sarah will have a son."*
Two promises: reiterated that it will be through Sarah and it is to Sarah also.

6. Birth of Isaac - 21.1 *Then the LORD took note of Sarah as He had said, and the LORD did for Sarah as He had promised. 2 So Sarah conceived and bore a son to Abraham in his old age, at the appointed time of which God had spoken to him.3 Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac.*
Isaac born.
7. Choice of Isaac - 21.12 *But God said to Abraham, "Do not be distressed because of the lad and your maid; whatever Sarah tells you, listen to her, for through Isaac your descendants shall be named.*
And the choice of the line is through Isaac.

And just for reference here is the genealogy, beginning with Terah who had three sons. As we go through the line we see that Isaac marries essentially a cousin. And then Jacob later on marries a more distant cousin. So it is an important line that God is using.



Then the more specific, we see Hagar and Ishmael and the line is through Isaac. We will add to this genealogy as we get into the next passage.



So that's verses 6 and 7. He is identifying the *true* Israelites and he will expand on that, particularly the true *children* of God. He doesn't state it, but it is those that have made a commitment or trusted in Jesus Christ, verse 8-9.

I. Introduction	1.1-17
II. Provision of God's Righteousness	1.18-8.39
III. Vindication of God's Righteousness	9-11
A. Past Sovereign Election of Israel	9.1-29
1. Sorrow of Paul Vindicated	9.1-5
2. Word of God Vindicated	9.6-13
a. Choice of Isaac over Ishmael	9.6-9
1) True Israelites Identified	9.6-7
2) True Children of God	9.8-9

9.8 That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.

'That is,' ie, he expands, referring back to what he has just stated concerning those descendants within the national group and those that he refers to as children already. That is, 'it is not the children of the flesh...' I think he is alluding to the incident with Hagar in Genesis 16.

This is the Biblical commentary of the divine perspective on Ishmael. It's not a child of *faith*; this child comes later when God reiterates, re-promises and re-institutes a covenant.

Contrasts

1. Not all Israel & descendants of Israel
2. Descendants σπέρμα (spér-ma) and children τέκνα (téhk-na)
3. Children of flesh and children of God

This is a third contrast: the children of the flesh and those of God. The children of the flesh would be those of Ishmael; they don't have the promise, nor the covenants. They are not the children of God. But there is 'the children of God' that he will expand and continue with.

9.8 That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.

The children of the promise are regarded as 'spérma' = descendants. I am identifying them as the true or spiritual descendants, because in contrast with the children of the flesh, these are the spiritual descendants. The children of promise are regarded as true descendants. So now we add to the contrast:

Contrasts

1. Not all Israel & descendants of Israel
2. Descendants σπέρμα (spér-ma) and children τέκνα (téhk-na)
3. Children of flesh and children of God = children of promise
Children of God are the children of *promise*. I think he includes there with the idea of 'promise' not only Genesis 12, but after God institutes the Abrahamic Covenant, the promise contained in those that would be more than the stars of heaven, will come through Isaac, not Ishmael.

9.9 For this is the word of promise: "AT THIS TIME I WILL COME, AND SARAH SHALL HAVE A SON."

Then he quotes and expands the word 'promise'. That's why I see in verse 6 that 'the word did not fail', he is speaking specifically of what was given to Abraham, the 'word of promise' that is part of the covenant.

9.9 For this is the word of promise: "AT THIS TIME I WILL COME, AND SARAH SHALL HAVE A SON."

The promise includes Sarah.

Contrasts

1. Not all Israel & descendants of Israel
2. Descendants σπέρμα (spér-ma) and children τέκνα (téhk-na)
3. Children of flesh and children of God = children of promise
4. Promise twice - Genesis 18.10 *He said, "I will surely return to you at this time next year; and behold, Sarah your wife will have a son." And Sarah was listening at the tent door, which was behind him.... 14 "Is anything too difficult for the LORD? At the appointed time I will return to you, at this time next year, and Sarah will have a son."*

The promise is given twice. We have reiteration of promises, we have the Abrahamic covenant, and within the promise we have specific promises to Sarah, given in two forms, to reiterate what God intends to do. The line will go through Sarah.

What we can say about God's choosing or the election is that God's election broadly speaking and more specifically in terms of the nation is not based on physical descent. I think that is specific to Israel.

I am going to develop some of the principles we can draw from this passage concerning God's election. Some of them may apply to the

election that the NT describes concerning those that are part of the body of Christ, those that are a part of the church, eg, Ephesian 1.4, but some of these will apply to the nation of Israel. There are many, many passages in the OT that speak of God *choosing* the nation of Israel, and even choosing Abraham. And I think these all are a part of this broader doctrine that I will develop in some detail that we can describe as this doctrine of election. And there are different categories that I will lay out for you. So we have in some way kind of a sub theme—not only Israel and God’s dealing with them, but a sub theme of God’s election and God’s choice because I think that is at the heart of the passage.

The vindication of God’s righteousness includes the choices that God made, not only in eternity past but those that work themselves out regarding Israel beginning with Abraham Himself. Some of these are applicable, I think, to the specific election and doctrine of election as it pertains to *individuals* in the church age. This one probably does not; it is probably more national, in terms of the nation, and it’s not God’s election in terms of the individual specifically. Yet Israel’s election is not solely based on natural, physical descent.

As I explained earlier, I believe that ‘election’ precedes ‘calling’. The election that pertains to the body of Christ and the church, I think that election precedes ‘calling’. Paul is using words that we have already looked at. He is applying those now specifically to the nation of Israel and one of the things we have to remember is that he is speaking *corporately* throughout this. He is not talking specifically about the church. He is not necessarily talking about *us*, unless you have Jewish blood that goes through Isaac and Jacob.

So the first principle I am bring out from this passage in terms of God’s election is that it is not based on physical descent.

God’s Election - 9

1. Not based on natural physical descent

So we conclude this portion of the study with: God’s Sovereign choice illustrates His grace. The reason I bring that out is because there is nothing in Isaac that God saw in foreknowledge that caused Him to choose Isaac. I think it is a *sovereign* choice. Isaac is a sinner like everyone else—we will see this more when we talk about Jacob who will also be God’s sovereign choice.

In fact it will be very specific in the next passage that it is not based on anything in *man*. This concept of sovereign choice, or you might say sovereign election, is part of the broader perfection of God that we can describe as His *grace* and He can bestow it on whom He pleases and *no one* has a claim on God’s grace. We simply praise Him and when we speak of the doctrine of election I want us to be reminded that it is by grace that God chose even *one*.

Because of sin, all of mankind, beginning with Adam and Eve, in terms of *justice* all deserve condemnation, all deserve death, all deserve no grace from God. But because God is gracious, He has chosen to *choose* certain individuals. And we have examples of that going back, even before Abraham, but in this passage it is Abraham.