

ROMANS

9:1-5 Paul's Sorrow for Israel

9:6-13 Vindication of God – NOT God's fault

Justification by Faith and the Hope of Israel

- Romans 8 shone the sunlight onto the reader
 - It was a chapter of assurance – final victory that a Christian has in Christ Jesus
 - **NOTHING** will be able to separate us from the love of God that is in Christ Jesus our Lord
- But what about those who are **NOT** in Christ Jesus, who are **NOT** “baptized in Christ Jesus” (6:3) **but reject the Christ?**

Justification by Faith and the Hope of Israel

- In particular, what about those who had been “entrusted with the actual words of God” (3:2) and the promises of the Messiah, but then rejected that Christ when He appeared and found themselves outside the kingdom?
- Romans 9 will remind us of this tragedy and then enforce the truth that God is NOT to blame.

Justification by Faith and the Hope of Israel

- Why would Israel reject their long awaited Messiah?
 - Paul starts by denying the word of God had failed(9:6-13)
 - Clears God of any suspicion of unrighteousness (9:14-29)
 - Puts the fault of Israel where it belongs (9:30-10:21)
 - And demonstrates salvation is still possible for Israel (11:1-32)

Paul's sorrow for Israel

- Why does Paul so strongly insist upon the truth of his claim here?
 - Maybe it was because his relations with the Israelites had crumbled in city after city ending regularly with Paul's persecution
 - Acts 13:44-52, 14:1-7, 17:1-9, 18:12-17, 19:8-10
 - On top of this, the Jews accused him of being a renegade, a turncoat, a traitor to his people and his heritage. (Acts 21:17-29, 22:22, 24:1-9)

Paul's sorrow for Israel

- Again and again, Paul had turned his back on the Jews and embraced the gentiles
 - This turning was always painful for him
 - Paul did this out of love for Christ and the gospel not out of disloyalty or hatred of the Jews
 - Paul did not want to be misunderstood (11:13-15) – he was wholly committed to bringing the saving grace of the gospel to ALL mankind, especially his kin, but would not shirk his duty to evangelize.

The depth of Paul's feeling for Israel

- Paul would have given up his own salvation if, by doing so, he could have saved his Jewish brothers
 - Compare this statement to Moses' plea for the Israelites in the wilderness (Exodus 32:31-33)
 - Paul would have this mindset as an example of his deep feeling of pain and loss from his kinfolk being rejected by God

The tragedy of Israel magnified by high privilege

- Paul lists 9 descriptions of Israel's privileged status
 - “***who are Israelites***, to whom belongs the adoption as sons *and daughters*, the glory, the covenants, the giving of the Law the temple service, and the promises; whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.”
 - 1) The honored name born by the descendants of Israel (Jacob) through whom the messianic blessings for all the world were to come (Gen 28:13-14, 32:38, 35:10f)

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 - 2) The relationship with God, according to which He called Israel His son (Exodus 4:22-23, Hos 11:1, Deut 14:1)

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 - 3) The way God's presence was manifested among them (Exodus 40:34-38, 1 Kings 8:10f, 2 Chron 7:1-3)

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 - 4) referring to the often-repeated covenants of promise first made with Abraham (Eph 2:12, Gal 3:15-18, Gen 12:1-3) then repeated to Isaac (Gen 26:2-5) and Jacob (Gen 28:13-15)

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 - 5) the laws given from the mount Sinai (Deut 4:1-8)

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 - 6) The service or worship of God according to the requirements of the Levitical law (Exodus 12:25-28, Hebrews 9:1-7)

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 - 7) This would include the promises above, but as these are set apart, this would also include all the messianic promises of the Old Testament (Romans 1:1-2)

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 - 8) The fathers of the nation who have been mentioned over and over in the previous points – Abraham, Isaac, and Jacob

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 - 9) The Messiah, Jesus Christ the pinnacle of all divine honors heaped upon Israel – the greatest man and the **only** man of divine nature, whose Spirit was eternally with God, and “who is over all; God blessed forever”.

Vindication of God – God is NOT at fault

- Israel's lost state was not a failure of God's word to Israel
 - The exclusion (by their own choice) of so many Jews from the blessings God promised (see above) does not mean God made promises to Israel which He failed to fulfill.
 - “But it is not as though the word of God has failed”
 - Gr – ekpipto – fallen to the ground as opposed to standing or remaining

Vindication of God – God is NOT at fault

- Israel's lost state was not a failure of God's word to Israel
 - “For they are not all Israel who are descended from Israel”
 - Not everyone who is genetically related to Abraham belongs to the “true Israel” to whom the promises were given. God's promises never included ONLY the physical nation of Israel.

Vindication of God – God is NOT at fault

- Israel's lost state was not a failure of God's word to Israel
 - “nor are they all children because they are Abraham's descendants”
 - The promise of messianic blessings was not just to the Jews. (Genesis 21:12)
 - God made it perfectly clear that in Isaac, not just any seed of Abraham, the seed of God's purpose would be realized. Those children born through the power of the divine promise (see above) would be “children of God”

Next week

- Romans 9:14-29 Further vindication of God's Dealings