

Epistle to the Romans 9:1-18

¹ I am speaking the truth in Christ—I am not lying; my conscience confirms it by the Holy Spirit—

² I have great sorrow and unceasing anguish in my heart.

- In Christ: As a Christian.
- Conscience: Personal integrity.
- Confirms: 'Co-witnessing'.
- In Holy Spirit: Apostolic insight.

³ For I could wish that I myself were accursed and cut off from Christ for the sake of my own brothers and sisters, my own flesh and blood.

- Wish: Imperfect middle. Unreal.
- Accursed: *Anathema*.
- For: Would do them no good.
- Israelites: People, not the nation.

⁴ They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; ⁵ to them belong the patriarchs, and from them, according to the flesh, comes the Christ, who is over all, God blessed forever. Amen.

- Belong: Lit., 'of them (are) ...'
- God: Alt., 'God be blessed...!'

9:5. "The Christ, who is over all, God blessed forever."

ὁ Χριστὸς ... ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας.

the Christ ... the being over all God blessed unto the ages.

Grammar: The Christ (=subject) ... being ... [no article] God (=predicate nominative).

Three Greek grammatical affirmations of deity of the Christ

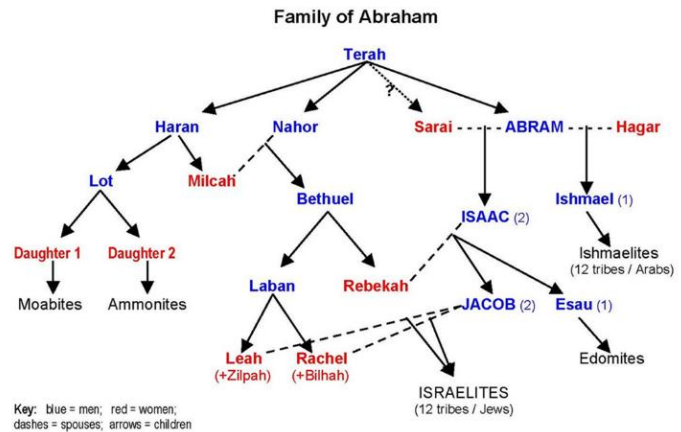
- "the Christ, who is over all, God blessed forever." Rom. 9:5.
- "the manifestation of the glory of our great God and Savior, Jesus Christ. Titus 2:13.
- "the righteousness of our God and Savior Jesus Christ." 2 Pet. 1:1.

'Israel' gave to the world...

- 1 Adoption (including 'all nations')
- 2 God's glory (past and coming).
- 3 Covenants (2 times and epochs).
- 4 Law (=commands, Torah, Tanakh).
- 5 Worship (via atoning sacrifices).
- 6 Promises (material, spiritual, everlasting).
- 7 Patriarchs (ethnic continuity).
- 8 The Messiah (atonement & kingdom).

Meaning of 'Israel'

- Nominal: Jacob's second name.
- Historical: Jacob's descendants.
- Ethnic: 12 federated tribes.
- National: Land, king and population.
- Religious: God, Law, temple, traditions.
- Spiritual: Jewish & Gentile Christians.
- Zionist: Political-military state.



⁶ It is not as though the word of God has failed. For not all those descended from Israel are Israelites, ⁷ and not all of Abraham's children are his descendants, but "it is through Isaac that descendants shall be named for you."

- Israel: Jacob's second name.
- Not all: Ishmael and Esau disinherited.
- Named: Lit., 'called'.

⁸ This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as descendants. ⁹ For the word of the promise is this: "About this time I will return, and Sarah shall have a son."

- Flesh: Natural birth.
- Promise: Designated by God!
- Sarah: Genesis 18:14.

¹⁰ Nor is that all; something similar happened to Rebecca when she had conceived children by one husband, our ancestor Isaac: ¹¹ even before they had been born or had done anything good or bad (so that God's purpose of election might continue, ¹² not by works but by his call) she was told, "The elder shall serve the younger."

Election

- This was not for personal salvation.
- This was God choosing a descendant.
- God elected Jacob as Isaac's heir.
- Election is not based on performance.
- God 'elected' Israel, yet many Israelites disbelieved, disobeyed and were lost.
- So, election does not ensure personal salvation.

¹³ As it is written,
"I have loved Jacob,
but I have hated Esau."

¹⁴ What then are we to say? Is there injustice on God's part? By no means! 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."

- Loved: Sovereign choice.
- Hated: Sovereign rejection.
- Injustice: Was Jacob better than Esau?

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 it depends not on human will or exertion but on God who shows mercy.

- I will: Sovereign choice.
- Mercy: Not a reward. Exodus 33:19b

¹⁷ For the scripture says to Pharaoh, “I have raised you up for this very purpose, that I may show my power in you and that my name may be proclaimed in all the earth.” ¹⁸ So then he has mercy on whomever he chooses, and he hardens the heart of whomever he chooses.

- Choose 4. Not human effort or legalism.

The Biblical ‘Dispensations’

A. Old creation

God: creates humans
Humans: rule over earth
Spirits: present in Eden,
Fall: Deceit, disobedience and death
Failure: watchers father Nephilim
Judgement: flood

B. Old rulers

God: places nations under Sons of God
Humans: honor spirits as gods
Spirits: misrule humans
Failure: Injustice
Judgement: threatened with human-like death

C. Old covenant

God: speaks to Abraham and to Moses, and through prophets
Humans: Believe God and obey his commandments
Spirits: Active in pagan religions
Failure: Disbelief and disobedience.
Judgement: Captivity and great tribulation

D. Messiah

God: Incarnate
Humans: Healed
Spirits: Cast out
Failure: Crucifixion & resurrection
Judgement: Satan thrown down

C' New covenant

God: Incarnate Word in Messiah
Humans: Repent, believe, missions
Spirits: Defeated, Holy Spirit comes
Failure: Antichrist
Judgement: Resurrection, rewards for service

B' New rulers

God: Christ reigns in hearts
Humans: Intercede and evangelize
Spirits: Oppose gospel and persecute Christians.
Failure: Christ returns and binds spirits
Judgement: The lake of fire

A' New Creation

God: Dwells among the saints.
Humans: New bodies, reign forever
Spirits: Bound forever
Failure: None.
Judgement: None