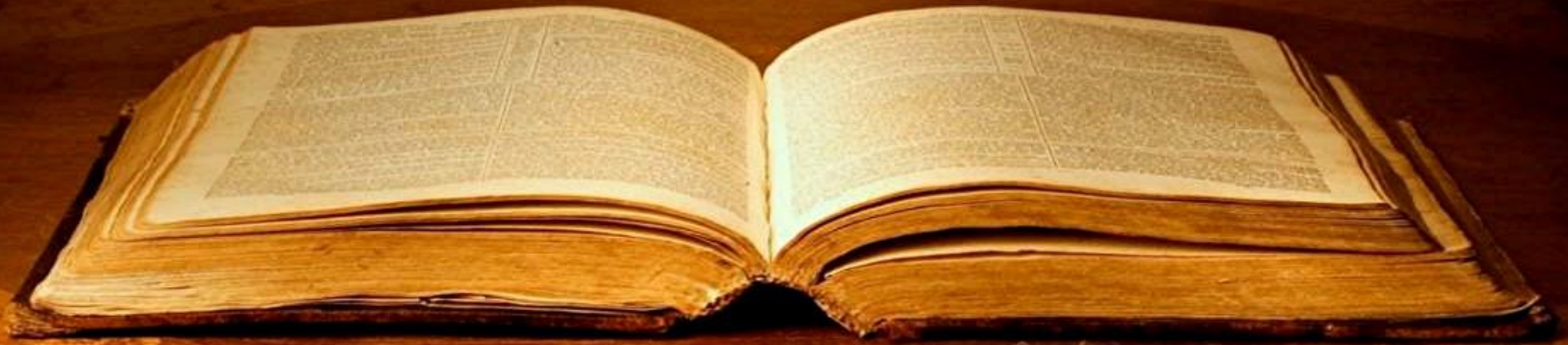


ROMANS CHAPTER 9: CHOSEN



- Paul did not think or write in terms of “chapters”
- Chapter 9 is a continuation of Paul’s thoughts of chapter 8 and earlier
- Romans 3:1 – 4 The advantages God gives to Israel
- God election of Israel as His chosen people underlies the Book of Romans

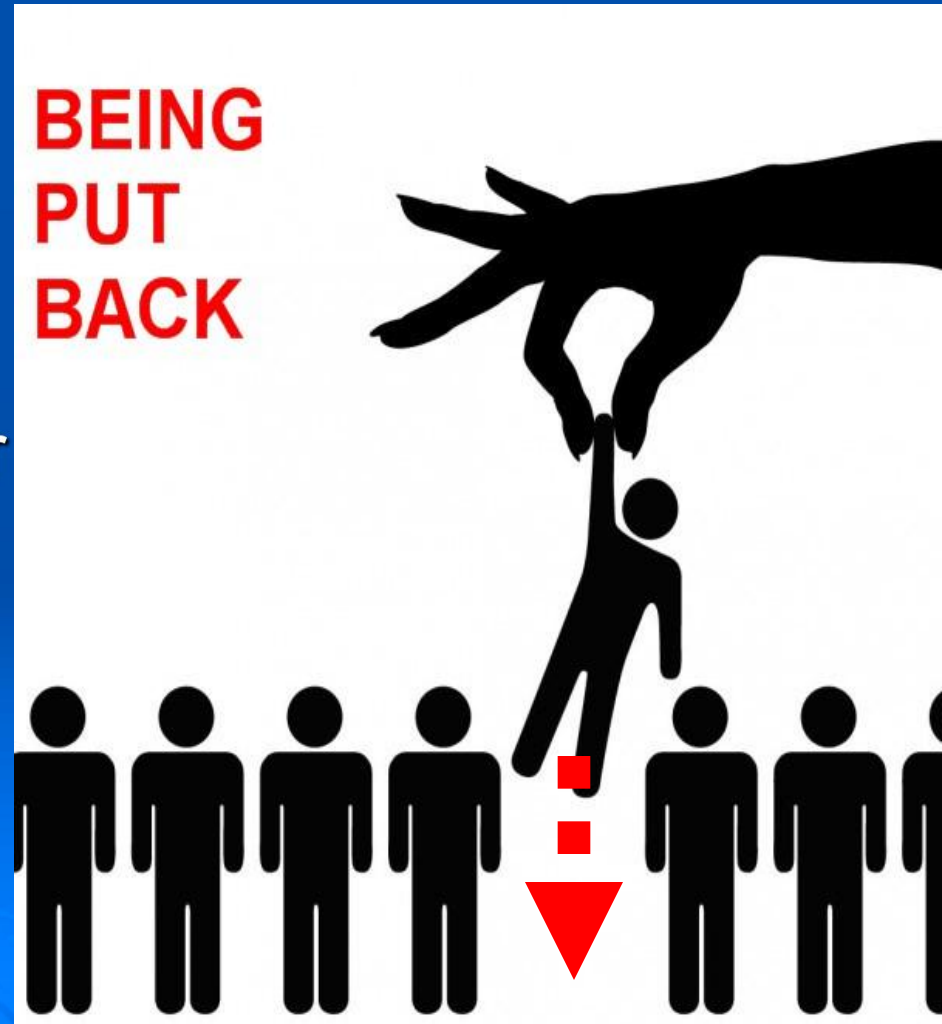
Has The Church Replaced Israel?



- Major issue: Where does Jews' lack of faithfulness to God leave them?
- Opening of Romans 3 is the needed background for the opening of Romans 9
- Much of the Church says "Yes"; God has abandoned Israel in favor of the Church
- Paul says "Heaven Forbid!"

BACK INTO THE POOL?

- “Speaking the truth” is an expression of special emphasis (like “Behold!”)
- Paul pauses to interject a statement to be certain nothing he says is misconstrued
- If God gave Jews a forever covenant, what happens when they are unfaithful?
- Does God throw them back into the pool of common humanity?

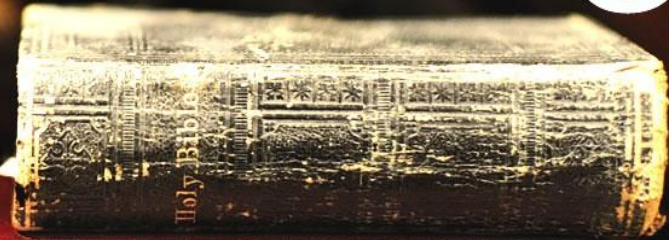


FOREVER? OR NOT?

God's
Word
is

Not failing *Webster's*
or liable to fail;
constant, unflagging,
everlasting, inexhaustible,
infallible, sure.

Unfailing



- If God would revoke His covenant promises to the Jews, why wouldn't He do that with gentile Christians?
- We should HOPE that God did NOT cancel His covenants and revoke His promises to the Jews (He didn't!)
- Romans 9:2 – 5 is a powerful testimony against Christian anti-Semitism

**“...blot me out of
your book....”**



- Paul & Moses both offered up their own redemption if it would save their people
- Exodus 32:31 – 33
- Paul was the Apostle to the Gentiles, but he still constantly dealt with Jews
- Romans 9:4 -5 is a list of “advantages” that God gives to Israel
- Paul begins by again declaring God’s election of Israel
- “Made children of God” refers to Israel’s adoption

SH'KHINAH

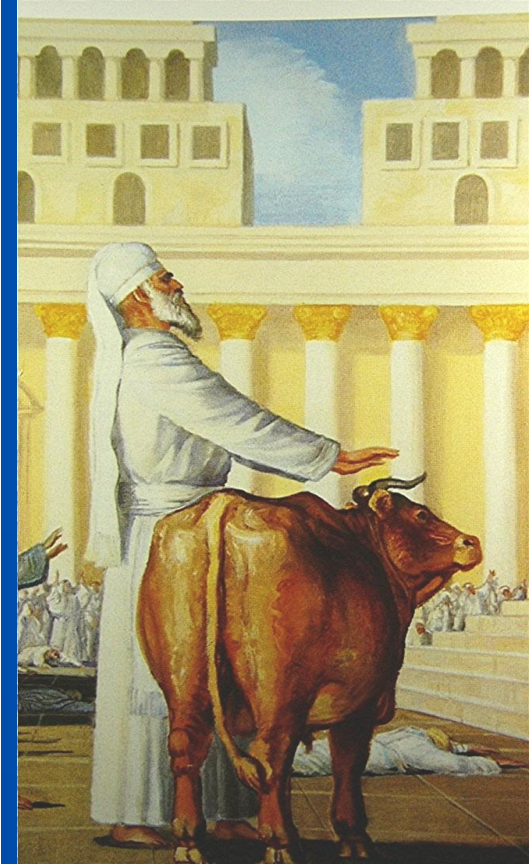
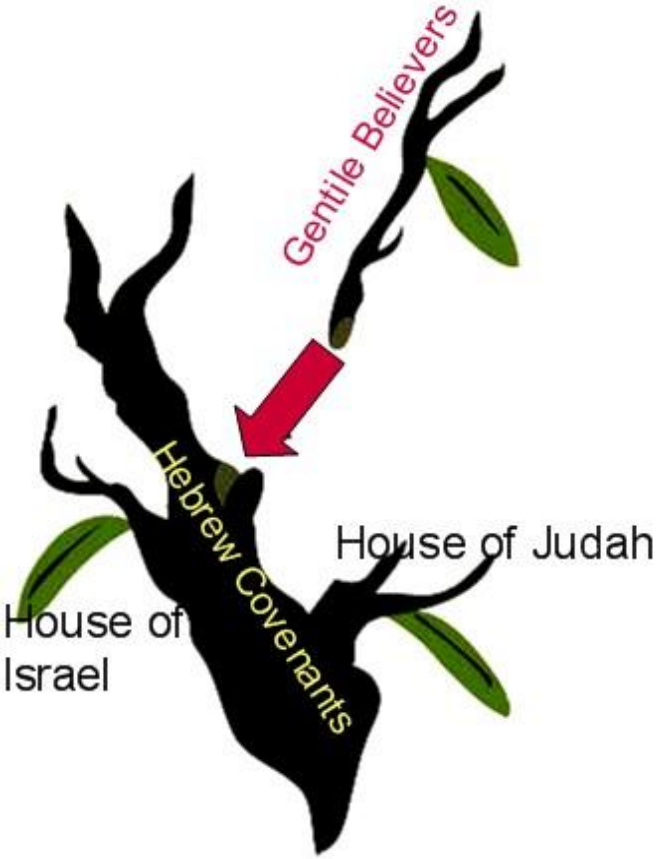
- *Sh'khinah* is part of God's substance
- *Sh'khinah* bears God's authority, as does the Angel of the Lord
- *Sh'khinah* filled the Temple upon its consecration into service and was also the Fire-Cloud
- No biblical record of ANY people but the Hebrews having God's *Sh'khinah* with them



ALL THE COVENANTS ARE HEBREW COVENANTS

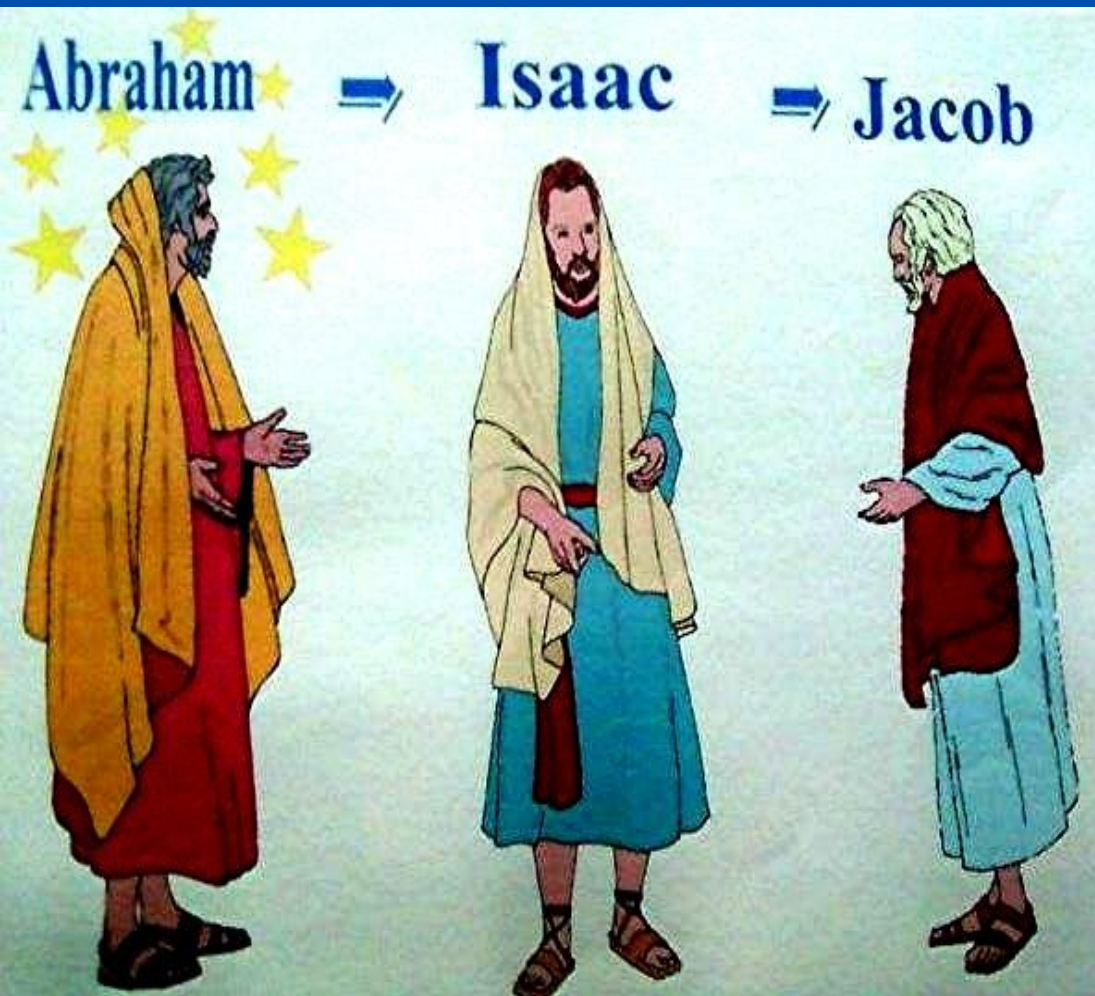
- No mention of “Church” or of gentiles in the new covenant of Jeremiah 31.....only Israel
- Seed of Abraham to be the heirs of God’s Kingdom
- If the promises were given ONLY to Hebrews, how did gentiles become seed of Abraham?
- Answer: Grafted-in Romans 11
- Trust in Messiah Yeshua makes anyone seed of Abraham





- Next advantage: The Law of Moses
- Gentiles MUST be grafted-into Israel's covenants
- Temple services: the true worship of God
- Altar sacrifices to atone for sin
- Yeshua's sacrifice patterned after Temple sacrifices

THE PATRIARCHS



- Patriarchs belong to Israel
- Messiah came from the Patriarchs
- Paul insists that Israel continues as God's elect
- Rom. 9:6 *"....For not everyone from Israel is truly part of Israel"*
- Paul again referring back to Rom.3:3, 4
- Has God's Word failed?
- How is it NOT failure that ALL Israel is not redeemed (through Messiah Yeshua)?

- Judaism saw (sees) redemption as a national matter
- Christianity sees redemption as a personal matter
- Paul is making a play on words
- The first “Israel” means the person of Jacob
- The second “Israel” means the nation of Israel
- ***“For not everyone from Jacob is truly part of Israel”***

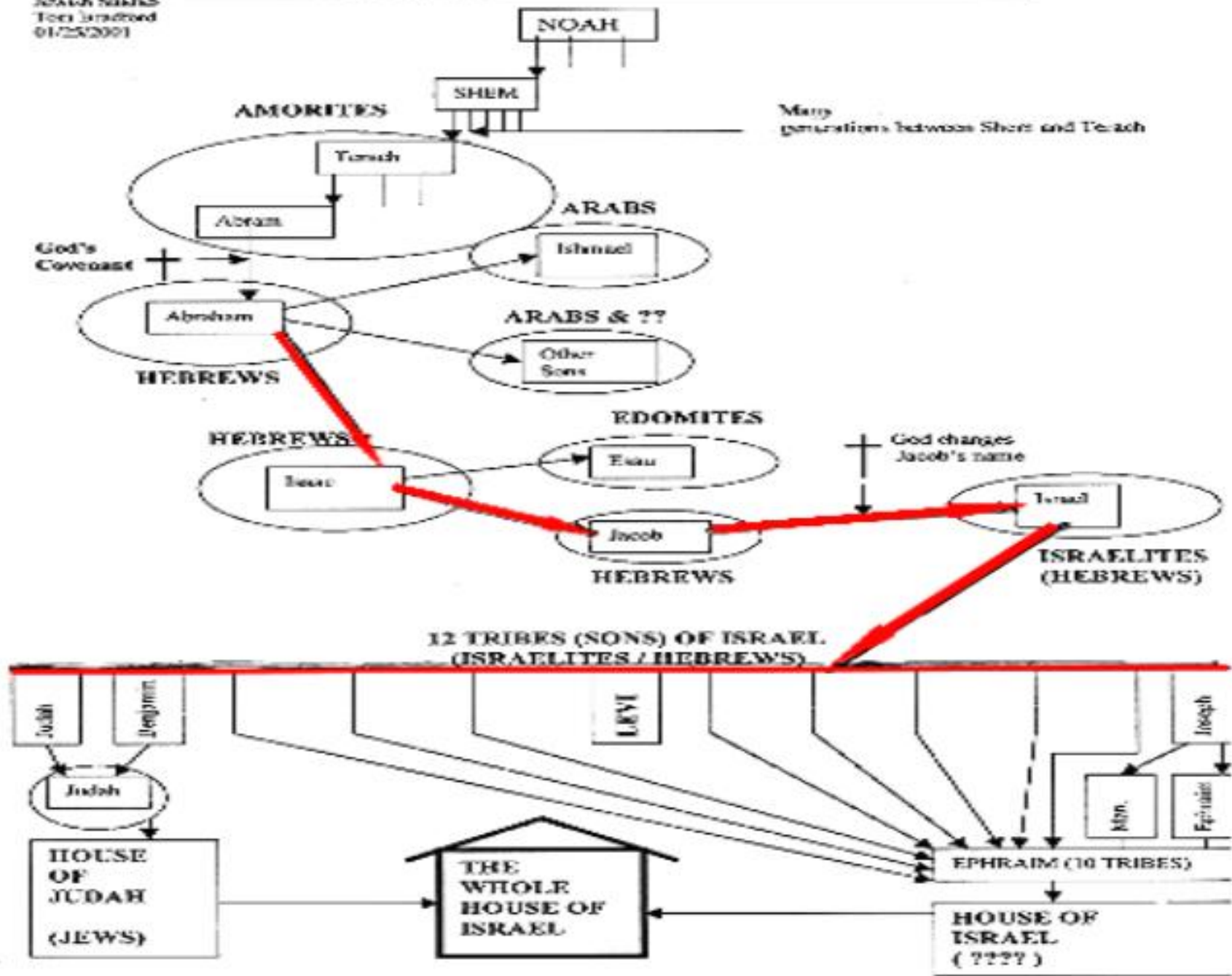
JACOB
Then he said, “Your name shall no longer be called
JACOB,
but
ISRAEL,
for you have striven with God and with men, and have prevailed.
Genesis 32:28

THE NATION OF ISRAEL



THE CHANGING IDENTIFICATION OF GOD'S PEOPLE

Joseph Sheehy
Tara J. Sheehy
01/25/2001



- Paul next uses the illustration of Isaac and Rivka, who produced a set of twin boys: Jacob & Esau
- Same father and mother, even the same pregnancy
- Yet, God would divide, elect, and separate the boys
- One would be considered a Hebrew (Jacob)
- The other would be considered an “outsider” and NOT a Hebrew (Esau)
- Paul’s point: God is sovereign and doesn’t concern Himself with human customs, traditions, laws, philosophies, and view of fairness

