

Romans 9:1~13

Paul begins this chapter by declaring his love for the nation Israel...his fellow countryman. This comes as a response to what he has just declared in the previous chapters, especially chapter eight. Paul has been preaching Christ and Christ crucified. Justification by Christ blood and his blood alone. How through Christ, we are no longer condemned. How that in Christ, we have become the “*children of God.*” We are joint-heirs with Jesus to the kingdom. How that “in Christ,” we can walk in the assurance of God’s promises and protection. We know that “*all things work together for good...*” We have the assurance that “NOTHING” will ever separate us from the love of God...absolutely nothing!

Chapter 8 holds some of the greatest promises for the children of God in the bible. If you understand what you have been given in Christ, it ought to result in “*continual praise*” of God.

But in the same breath, Paul turns his focus on the nation *Israel*... The truth he has just shared is bitter-sweet. What on one hand brings about praise and thanksgiving, on the other hand brings concern and sorrow. The same truth that brings a “*joyful heart,*” also brings a “*sorrowful heart.*” The truths he’s been sharing are a blessing for those “*In Christ,*” but for those who are not, they are a “*curse.*” What we see as words that bring “*life,*” for others are words of “*death.*” Israel had “*rejected*” this “*Christ*” that Paul preaches. In doing so, Israel had just sealed their fate. Having rejected Christ, they rejected the only means of salvation of mankind. This knowledge crushed Paul’s spirit, and broke his heart.

Add to that, not only did they reject Christ, but now they were rejecting Paul, and anyone else who had anything to do with him. Not only did they reject Paul, but they sought to take his life for preaching the message of Christ. Everywhere Paul went, he suffered tremendous persecution by the hands of the Jews. To the point, they sought diligently to take his life. Even though they had “*rejected*” the Christ that he so dearly loves, though they were persecuting him for his message of him, Paul loved them the more. Rather than have feelings of hostility and revenge against them for seeking to kill him, Paul grew the more compassionate for them, it only “*heightened*” his love for them. So much so, he declares he would gladly “*give up*” his salvation, if it would provide salvation for Israel.

³*For I could wish that myself were **accursed** from Christ for my brethren, my kinsmen according to the flesh:*

Paul uses the word “*anathema,*” which carries the meaning of “*being set apart for destruction.*” In other words, Paul was willing to go to Hell and to the Lake of Fire if it would bring about Israel’s salvation. If Israel would be saved, Paul would gladly lay down his life. That speaks of the “*love of Christ.*” It speaks to the maturity of Paul’s walk in the Lord, to what a “*godly man*” he was, he was “*just like*” God.

(Exodus 32) Paul’s declaration is very similar to that of Moses...

³⁰*And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin. ³¹And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. ³²Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. ³³And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.*

Both Paul and Moses deeply loved the nation Israel...so much so, they were willing to die for them. But both times, God rejects it, for the fact that only “one” can die for the sins of the people...Jesus.

(Vs 4~5) Israel is “*God’s Chosen People...*” They were the ones whom God chose to bring about the promise through. That’s what “*adoption*” means. God chose them to be his children, his people. In Exodus, God calls Israel “*My son, my Firstborn.*” In Hosea, “*Out of Egypt have I called my son.*” It had nothing to do with Israel, but solely on God’s choosing.

Israel was the people God blessed with “*His Glory*,” the “*Shechinah*.” They were blessed to have the “presence of God” dwelling among them.

Israel was the people who God had made the **Covenants** with... They were the people to whom the promises of God were made. Promises that would never fail to come to pass.

Israel was the people whom God gave the “*law*” too... With all its privileges and protection, and order.

Israel was the people privileged with having the **Temple of God**, the service of the Living God.

Israel were the children of their **great ancestors**, the forefathers, Abraham, Isaac and Jacob... Which brought about the great blessings of God.

Israel... was the people whom God would send forth the **Messiah**, the Lord Jesus Christ...

Whom Israel rejected... A devastating thought in the mind of Paul. They had rejected God himself, and along with that, the blessings.

(Matthew 23) On the days leading up to his death, Jesus cried, ³⁷*O Jerusalem, Jerusalem, thou that kill the prophets, and stone them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, and ye would not!* ³⁸*Behold, your house is left unto you desolate.* (The Glory of God was leaving Israel) ³⁹*For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.* (The next time they would see it, would be upon the return of Christ).

Understanding that, what does that mean? What comes of the nation Israel? What about the covenant God made with Israel, is it void? Does Israel’s rejection of Messiah render God’s covenant with them no longer valid?

Verse six seems to be the key to this entire section.

⁶*Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:*

⁶*Not as though the word of God **hath taken none effect**... means to “fall out” or “fall from.”*

It is used in James and 1Peter to speak of *withering flowers* and *withering grass*. It is used in Acts 27 of *falling away from a straight course*, (Speaking of a Ship getting off course). The point is, the Word of God has not fallen off course, speaking of the plan and purpose of God. God’s plan has not been redirected by Israel’s rejection of Jesus.

T: In fact, Israel’s rejection of the Messiah ship of Christ was very much part of God’s divine plan.

Paul explains here in chapter 9 that just because Israel “*rejected Jesus*”, in no way does that mean that Jesus is not the Messiah! Rather than proving that Jesus is not of God, it declares that unbelieving Israel is not of God.

^{6b} *...For they are not all Israel, which are of Israel...*

Paul says that there are “*Two Israel’s*.” First, there is Israel “*the whole,*” which includes all the physical descendants of Abraham, Isaac and Jacob. And then, within the nation of Israel, there is the “*Israel of God.*” The “*Believing Israel*” the “*True Israel.*” The contrast is between Jews who believe and Jews who do not believe. There is one Israel that constitutes the “*entire nation,*” and within the whole of “*physical Israel,*” there is a “*spiritual Israel.*” **Within the nation of Israel, there is the Israel of God.**

Having declared that there were two Israel’s, Paul points to the scripture, and declares that scriptures attest to what he is saying is true.

(Vs 7~13) The Two Illustrations, both of which speak to the “*Two Israel’s.*”

(Vs 7~9) The first speaks to Abraham’s two children, Ishmael and Isaac.

(Vs 10~13) The second speaks to God’s Elect, God’s chosen people.

(Vs 7~9) The first speaks to Abraham’s two children, Ishmael and Isaac.

The covenant God made with Abraham would be established through a son that would be born unto him through his wife Sarah. The “*promise*” was made to Sarah, not Hagar. Even though both Ishmael and Isaac were children of Abraham physically, Isaac was the “*son of promise,*” the “*spiritual seed.*” While Ishmael was of the “*Seed of the flesh.*” It pictures “*Two Bloodlines*” in the same family.

Paul declares that these “*Two Sons*” represent the “*Two Israel’s.*”

Those who believe in Christ, and follow him, manifest they are the “*True Israel, the children of Isaac.*” Those who reject Christ, manifest they are “*Not of Israel, and are the children of Ishmael.*” The point is, even though all are Abraham’s descendants, Abraham’s physical seed, they are not all “*his spiritual children.*” One child was of the promise, one was not. One came through the will of God, one did not. Here Paul points to that and declares that that Nation Israel as a whole rejected Christ! But in no way does that mean that he is not the Christ. All that does is clarify who are the *children of Isaac* and who are the *children of Ishmael.*

Paul points to Isaac and Ishmael as illustrations of a “*Physical Israel*” and “*Spiritual Israel.*”

Some of Israel would be born of “*Hagar.*” Though they were of the seed of Abraham, they were not children of the promise. The other Israel would be born of Sarah, which represents the children of promise. Some would be born by the “*Will of Man*” while the others born by the “*Will of God.*”

In verses 10~13, Paul goes on to say that God manifested this truth of “*Two Israel’s*” again through the children of Isaac and Rebecca. Emphasis seems to be on “*one.*” Unlike the previous illustration, of Abraham with two different women, portraying two different peoples, this illustration deals with only one man and one woman, Isaac and Rebecca. Rebecca was pregnant with *twins*. Though there is much more to this story, here it’s important to see the aspect that Paul is pointing too in illustrating his point, of “*Two people*” inside one body. They were brothers, they were of “*one family,*” but as time went on they would be enemies. One would be the “*child of promise*” and the other the “*child of flesh.*”

“*Both*” of these children were of proper descent. According to “*Hebrew custom,*” Esau had rights to the birthright. The firstborn male child inherited special privileges. By all rights, Esau should have inherited the blessings of his father Isaac. But that appears to be the whole point, to show that “*the blessing*” is not “*earned*” or “*deserved*” or received by “*Right!*” But rather comes by God’s choosing, God’s election.

Paul makes this point clear in verse 11...¹¹ (*For the children being not yet born, neither having done any good or evil, **that the purpose of God according to election might stand,** not of works, but of him that calls;*)¹² *It was said unto her, The elder shall serve the younger.*

The “*Blessing*” would be “*Unconditional*” and completely apart from any consideration of human merit. Justification, Salvation, would never come as a result of man’s doings, but rather the work of God. It would not be by mans deeds or man’s rights. It could not be earned or attained by human means.

Paul declares that God was sending a clear message through the story of Esau and Jacob.

...*that the purpose of God according to election might stand*...

T: Paul declares that God was prophesying to the truth that “*Those Who had the Privileges*” had them taken away and given to the other!

The nation Israel (as a whole) would loose their claim to the covenant promises, they would be taken from them and given to the “smaller” believing Israel, the remnant. Some suggest what is known as “*Church Replacement Theology*.” Suggesting that the church replaced Israel. But I disagree. The covenant was made with Israel, and it remains with Israel. Paul’s point here is just not with all of Israel, only believing Israel. In one sense, the “Church” might be considered to replace Israel, only in that the “*original church*” started with “*Believing Israel*,” believing Jews.

Jacob here represents “*believing Israel, believing Jews*” while Esau represents “*Unbelieving Israel, unbelieving Jews*.” Jacob represents “*God’s Chosen People*” while Esau represents “*God’s Rejected People*.”

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In fact, Israel’s rejection of the Messiah ship of Christ was very much part of God’s divine plan.

Just because Israel “*rejected Jesus*”, in no way does that mean that Jesus is not the Messiah! But rather than proving that Jesus is not the Messiah, it declares that Israel is not Israel. It is all part of God’s divine plan. The promises of God would be given to a small remnant of Israel, believing Israel. Israel’s rejection of Jesus ushered in the next phase of God’s plan, the time of the Gentiles!