

The background of the slide is a photograph of the interior of the Colosseum in Rome, Italy, taken at night. The structure is illuminated from within, highlighting the multiple tiers of arches and the intricate stonework. The perspective is from a low angle, looking up at the massive scale of the ancient amphitheater.

The Epistle to the

# Romans

Israel: Past

Chapter 9: 6-33

# Design in the Structure

- **1 - 8**    **FAITH**    ***DOCTRINAL***

- 1-3 Sin: (the most complete diagnosis)
- 4-5 Salvation
- 6-8 Sanctification

- **9-11**    **HOPE**    ***DISPENSATIONAL***

- 9 Israel - Past
- 10 Israel - Present
- 11 Israel – Future

“one of the most important  
trilogies in the Scripture”

Dr Chuck Missler

- **12-16**    **LOVE**    ***PRACTICAL***

- Encouragement and closing remarks

I say the truth in Christ, I lie not, my  
conscience also bearing me witness in the  
Holy Ghost,  
That I have great heaviness and continual  
sorrow in my heart.

**Romans 9:1-2**

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

Who are Israelites; to whom *pertaineth* the  
adoption, and the glory, and the covenants,  
and the giving of the law, and the service of  
God, and the promises;

Whose are the fathers, and of whom as  
concerning the flesh Christ came, who is over  
all, God blessed for ever. Amen. **Romans 9:3-5**



# 10 Advantages of the Jews

1. Received the Words of God

Rom 3:1-2

2. Called “Israelites” = “Princes of  
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Gen 32:28

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Deut 7:6-9

4. “Glory”: *Shekinah*:

Ex 24:16-17; 29:43; 40:34-38; Num 7:89

# 10 Advantages of the Jews

5. **“Covenants”**: “to whom belongs” -  
present tense, continually
- Four unconditional covenants:
  - *essential* to understanding both OT and NT.
  - **Abrahamic**
  - **Land**
  - **Davidic**
  - **Everlasting**



Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

**Galatians 3:16-18**

# 10 Advantages of the Jews

6. **“Giving the Law”:** Rom 7; Gal 3:17-18
7. **“Service of God:”** Temple Services and Priesthood

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Abraham, Isaac, and Jacob.
10. **The Messiah** would come from their  
physical race Rom 9:5  
Jesus calls Israel ‘My brethren’ Matt 25:40

# The Apple of God's Eye

- 8 When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.
- 9 For the LORD's portion is his people; Jacob is the lot of his inheritance.

**Deuteronomy 32:8-9**



# The Apple of God's Eye

<sup>10</sup> He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as **the apple of his eye.**

<sup>11</sup> As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

<sup>12</sup> So the LORD alone did lead him, and there was no strange god with him.

**Deuteronomy 32:10-12**



# Predestination vs Free Will

- Paul now brings to the table one of the most challenging doctrinal issues:
- God's pre-determined plan vs Man's ability to choose his own way.
- Has God pre-decided our course?
  - This has been a thorny subject through the history of the Christian church
  - The problem is one of perspective
  - We exist in time. God does not!



# GATE OF HEAVEN

Whosoever will may come  
REVELATION 22:17

Chosen from the Foundation of the World  
EPHESIANS 1:4



EARTH'S VIEWPOINT

HEAVEN'S VIEWPOINT



# Romans Chapter 9

- v1-3 Paul wants Israel to be saved
- v4-5 Israel have been uniquely chosen by God
- So, how do we reconcile their 'casting away'

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

**Romans 9:6**

- Some twist this to imply the Jews are no longer the 'spiritual Israel'

# Galatians 6

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

**Galatians 6:15**

- This is the 'rule'
- Two groups are implied:
  - Those who have been circumcised
  - Those who have not!
  - Regardless, both are under the same rule!

And as many as walk according to this rule, peace  
*be* on them, and mercy, and upon the  
Israel of God.

**Galatians 6:16**

- This reference has been the source of much misunderstanding.
  - This passage is used by some to support “Covenant” theology / Replacement theology the
  - view that the Church is “spiritual Israel,” or that Gentile believers become spiritual Jews.
  - It subscribes to ‘Amillennial eschatology’ (we will build the kingdom) and denies the literal return of Christ to establish His throne in Jerusalem.

# “Israel of God”

- Some believe that this reference to the “Israel of God” means the church,
- Scripture does not support this
  - 1) The repetition of the preposition (*epi* “upon” or “to”) indicates two groups are in view.
  - 2) This blessing is pronounced on believing Galatians *and* on believing Jews.
    - All the 74 other occurrences of the term “Israel” in the New Testament refer to Jews and national Israel. It is absurd to therefore suggest that in this one instance “Israel” means ‘Gentile Christians’ – and if so, who are the other group referred to!



# “Israel of God”

- The first group is “*them*”—the *uncircumcision*, the Gentile Christians to, and of whom, he has devoted most of this epistle.
- The second group is the “*Israel of God*”—the *circumcision*—the Jewish believers who, in contrast with the Judaizers, followed the rule of salvation *by grace through faith alone*.

# “Israel of God”

- The ‘two Israel’s’ in **Romans 9-11** are not physical Israel and the Church, but believing Israel and blinded Israel.
- The nation as a whole had been blinded ‘until the fullness of the gentiles have come in’ **Rom 11:25**.
- But Paul speaks of a “Remnant,” who had believed and accepted Christ as their Messiah - the “Israel of God” in **Galatians 6:16**.

3) Paul in Romans 9, 11 and elsewhere referred to two kinds of Israelites—believing Jews and unbelieving Jews:

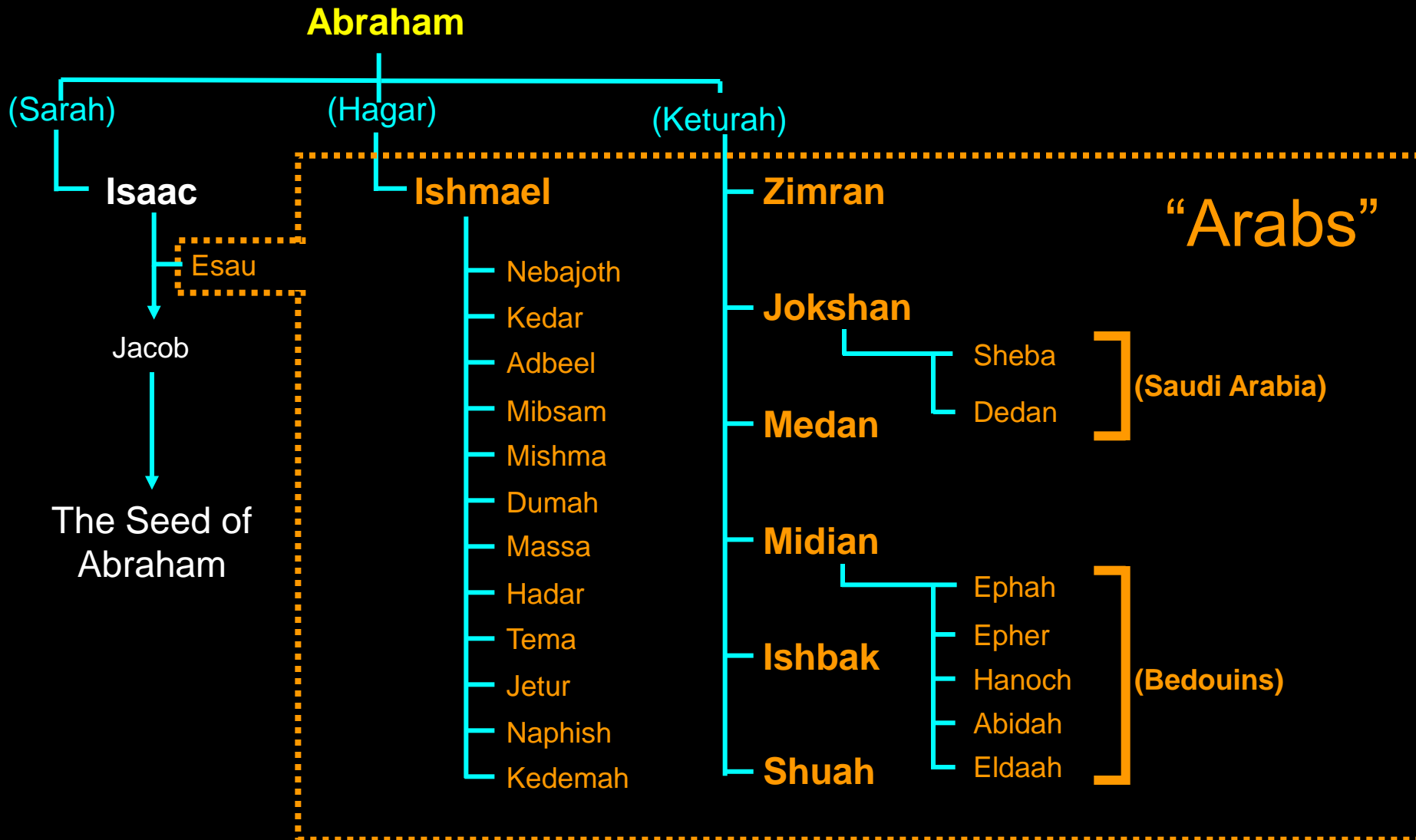
6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: **Romans 9:6**

- *“Well then, has God failed to fulfill his promises to the Jews? No! For these promises are only to those who are truly Jews. And not everyone born into a Jewish family is truly a Jew!” - The Living Bible*
- A ‘true Jew’ is a biological descendant of Abraham living by faith

- 6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:
- 7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.
- 8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

**Romans 9:6-8**

# The Descendants of Abraham



9 For this is the word of promise, At this time will I come, and Sara shall have a son.

Romans 9:9

- God *cannot* and *will not* bless the work of our hands!
  - Ref. Cain & Abel – Genesis 4
  - Our righteousness is as filthy rags – Isaiah 64:6
  - ‘No flesh will glory in His presence’ – 1 Cor 1:29
- Abraham had two\* sons
- Isaac was the ‘child of promise’ (God’s work)
- Ishmael was ‘of the flesh’ (man’s work)

# Genesis 17

- <sup>1</sup> And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.
- <sup>2</sup> And I will make my covenant between me and thee, and will multiply thee exceedingly.
- <sup>3</sup> And Abram fell on his face: and God talked with him, saying,

**Genesis 17:1-3**



# Genesis 17

<sup>4</sup> As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

<sup>5</sup> Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

<sup>6</sup> And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

**Genesis 17:4-6**

# Genesis 17

<sup>7</sup> And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

<sup>8</sup> And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

**Genesis 17:7-8**

# Genesis 17

<sup>9</sup> And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

**Genesis 17:9**

# Genesis 17

<sup>15</sup> And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

<sup>16</sup> And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

**Genesis 17:15-16**

# Genesis 17

<sup>17</sup> Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

<sup>18</sup> And Abraham said unto God, O that Ishmael might live before thee!

**Genesis 17:17-18**

# Genesis 17

<sup>19</sup> And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

<sup>20</sup> And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

**Genesis 17:19-20**

# Genesis 17

<sup>21</sup> But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

<sup>22</sup> And he left off talking with him, and God went up from Abraham.

**Genesis 17:21-22**

- So, God sovereignly chose Isaac over Ishmael



10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

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 calleth;)

**Romans 9:10-11**

- God then sovereignly chose Jacob over Easu

- 12 It was said unto her, The elder shall serve the younger.
- 13 As it is written, Jacob have I loved, but Esau have I hated.
- 14 What shall we say then? Is there unrighteousness with God? God forbid.

**Romans 9:12-14**

- 15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.
- 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

**Romans 9:15-16**

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

**Romans 9:17**

# Divine Prerogative

**25** But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land;

**26** But unto none of them was Elijah sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

**Luke 4:25-26**

# Divine Prerogative

27 And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian

**Luke 4:27**



# Divine Prerogative

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

**Luke 4:28-29**



# Mt. Precipice





# Mt. Precipice





- Why were the those in the synagogue so upset at Jesus' sermon?
- Because He showed that two of Israel's greatest prophets (Elijah & Elisha) went and showed mercy to Gentiles!
- It was God's sovereign choice!



18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

**Romans 9:18**

- God's choice is His, free of any obligation
- If God did not elect, none would be saved.
  - There are none that seeks after God
    - Rom 3:11
- Men are not lost because they are hardened;
- They are hardened because they are lost

# Is God Unrighteous?

- Of course not!
- Election has nothing to do with justice, but rather free grace
- Some may argue: “God is unjust if He chooses one and leaves another”
- But the purpose of God goes beyond justice; for if God did only what was just, He would have to condemn all of us!

*“Why do bad things happen to good people?”*

*“That only happened one, and He chose it”*



19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

**Romans 9:19**



20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

**Romans 9:20-21**

22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

**Romans 9:22-23**

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Hosea, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

**Romans 9:24-26**

27 Isaiah also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. **Romans 9:27-28**

- The Hebrew is, “The Lord God of hosts shall make a consumption, even determined, in the midst of all the land.” Or, as it may be rendered, “Destruction is decreed which shall make justice overflow; yea, destruction is verily determined on; the Lord Yahweh will execute it in the midst of all the land.” (Stuart.)

**Isaiah 10:22-23**



29 And as Isaiah said before, Except the Lord of Sabaoth **had left us a seed,** we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

**Romans 9:29-31**

**Isaiah 1:9**

- 32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;
- 33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and **whosoever believeth on him** shall not be ashamed.

**Romans 9:32-33**

**Isaiah 8:14; Isaiah 28:16**



The background of the slide is a photograph of the interior of the Colosseum in Rome, taken at night. The structure is illuminated from within, highlighting the multiple tiers of arches and the central arena area. The lighting creates a dramatic contrast between the dark interior and the glowing stone walls.

The Epistle to the

# Romans

To be continued...





# Calvary Chapel Portsmouth



*Simply teaching the Bible, simply*