

PAUL'S PASSION FOR THE JEWS | ROMANS 9:1-3

- Verse 1 –
 - Rather than starting a new subject, Paul is continuing the subject he started in Romans 8:28. The clear topic beginning in 9:1 is this, "Since election is secure (as seen in the previous verses), how does the elect nation testify to this truth?"
 - Paul says in every way that what he is about to say is a truthful statement: Paul is **in Christ** as he says **the truth, he professes, I lie not, he testifies that his conscience is bearing me witness in the Holy Ghost.**
 - It would be simply unimaginable to take these words as anything other than inspired.
- Verse 2 – These words explain so much of Paul's writing. Though he is the apostle to the nations, his **great heaviness and continual sorrow** is for his own nation. We would expect, then, that he is going to focus on the Jew first wherever his travels may take him.
- Verse 3 –
 - **I could wish that myself were accursed** - The Greek word is ἀνάθεμα [anathema]. The word means is literally, "to once again offer up" and was only used for the purposes of judgment. Paul uses the word four additional times:
 - 1 Corinthians 12:3 - A person speaking in the Spirit will not call Jesus *anathema*. (Jesus is once sacrificed and cannot be offered up for judgment again. This speaks directly against the Catholic doctrine of the *perpetual sacrifice*.)
 - 1 Corinthians 16:22 - Paul says that if a person does not love Jesus, he is to be *anathema*.
 - Galatians 1:8, 9 - the term is used two times of a person who would teach **any other gospel**.
 - Summary: *anathema is the condition of one who has never received the redemption that comes by grace through faith.*
 - **My brethren** - To avoid any possibility of misinterpretation, Paul defines **my brethren** as **according to the flesh**, that is, the Jewish people. He firmly clarifies this in v. 4, **Who are Israelites**.

PAUL'S THEOLOGY OF THE JEWISH IDENTITY | ROMANS 9:4-5

- Verse 4
 - **the adoption** –
 - There is not a single passage in the Bible that gives **the adoption** to all believers. Rather, this is a matter that is related to Israel, as this passage unequivocally declares.
 - The believers of Israel currently have the **Spirit of adoption** (Rom. 8:15) but are **waiting for the adoption** itself (Rom. 8:23).
 - Galatians 4:5 also restricts the **adoption of sons** to those who **were under the law**.
 - Ephesians 1:5 also concerns the believers of Israel, and declares them **predestinated** (as Rom. 8:29) unto the **adoption of children by Jesus Christ**.
 - While most Christian theologians consider adoption to be part of general Christian doctrine in the church-age, such a theology doesn't align with this verse, nor the others about adoption.
 - By surmising that adoption is *being brought into a new family*, they then proceed with eisegesis to prove their assumption. However, adoption as sons is not *being brought into a new family* but is about a son who was *born into the family* receiving the legal right to manage the affairs of the household. In the church age, we are not born into the family and later receive full rights. Rather, we are gifted eternal life by grace through faith, and receive the full rights of the relationship immediately.
 - **the glory** –
 - Many people who have come out of typical evangelical Christianity into consistent dispensationalism have a hard time with the fact that **the glory** belongs to Israel and not to the church. Evangelicalism and Protestantism have so consistently taught a clear or subtle replacement theology that they have transferred the glory from Israel to the church. However, the church is not the glory of God, has not received the glory of God, and has never even visibly seen the glory of God.
 - Israel, on the other hand -

- was sanctified by **my glory** (Exod. 39:43)
 - saw **my glory** in the Exodus and wilderness experiences (Num. 14:22)
 - God gave His glory to Israel and said **my glory will I not give to another** (Is. 42:6-8)
 - was created for **my glory** (Is. 43:7)
 - Salvation comes out of Zion **for Israel my glory** (Is. 46:13).
- The church has a very esteemed position as the body of Christ, but Israel is **my glory** according to repeated testimony of Scripture.
- **the covenants** -
 - There is not a single covenant that pertains to the church, and the church is not under a covenant today.
 - The Noahic covenant is with the earth.
 - The Abrahamic Covenant is with Abraham and his descendents.
 - The Mosaic Covenant is with the Hebrew nation.
 - The Davidic Covenant is with David and his Kingdom.
 - The promised New Covenant is with **the house of Israel, and with the house of Judah** (Jer. 31:31).
 - Note:
 - The church is under *a mediator* not a covenant (Heb. 8:6).
 - The so-called *Covenant Theology* is not built on any of the above Biblical covenants, but on supposed covenants that took place among the Trinity prior to creation, these covenants not being mentioned in Scripture are man-made suppositions as a basis of a man-made system of theological and soteriological understanding.
- **the giving of the Law** - While some teach (explicitly or implicitly) that the Law was given to all humanity, Scripture is clear that this was God's instruction for the Jewish nation.
 - The Law is given with geographic constraints.
 - See Psalm 147:19, Ezekiel 20:11-12.
- **the service** –
 - Israel was select among the nations to perform **the service of God**. This service was performed by obedience to the Law, and the **front line** of service was the Levites (Heb. 9:6).
 - While other nations were given opportunity through the law to honor Him, they would come through the service of Israel.
 - In the age of grace, **the service** is to **present your bodies a living sacrifice** (Rom. 12:1).
- **the promises** –
 - Prior to the book of Acts (arguably the book of Romans), what promises in Scripture are given specifically to the church? There are promises to mankind, promises to Abraham and his descendants, national promises through Moses, David, or the prophets, but no promises specifically to the church (which was an unrevealed mystery).
 - But to Israel were **the promises** given in abundance. The promise of the resurrection is foundational even to our Gospel, and was preached in Acts 13:32-33 by Paul. The church could not exist without some of the promises to Israel, but they are/were promises possessed by Israel, not the church.
- Verse 5
 - **The fathers** are the patriarchs of the Jewish faith, upon which Christianity rests.
 - **...Christ came** - Literally, *out of whom the Christ according to the flesh came*. Every Christology should include the Jewishness of Jesus as the One who came to be the Jewish Messiah. We would have no Savior apart from the One that came out of the Jews.
 - **who is over all** - This should not be confused with His future physical reign. The Lordship of Jesus Christ is not the earthly reign of Jesus Christ. The Kingdom begins with the reign, not with His Lordship.
 - **God blessed for ever. Amen.** - Lest anyone build a doctrine that says that Jesus was temporarily **God blessed** but then, having fulfilled His purpose, is no longer necessary, Paul reminds the Romans that Jesus is **God blessed for ever** (literally, *unto the ages*). The **Amen** is originally a Hebrew word, now universal, which means *truly and so be it*.