

## Romans Session 138

### Israel's Unbelief Is Consistent With God's Plan 3

*Romans 9:6-13 (NASB)*

<sup>6</sup> *But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel;*

<sup>7</sup> *nor are they all children because they are Abraham's descendants, but: "THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED."*

<sup>8</sup> *That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.*

<sup>9</sup> *For this is the word of promise: "AT THIS TIME I WILL COME, AND SARAH SHALL HAVE A SON."*

<sup>10</sup> *And not only this, but there was Rebekah also, when she had conceived twins by one man, our father Isaac;*

<sup>11</sup> *for though the twins were not yet born and had not done anything good or bad, so that God's purpose according to His choice would stand, not because of works but because of Him who calls,*

<sup>12</sup> *it was said to her, "THE OLDER WILL SERVE THE YOUNGER."*

<sup>13</sup> *Just as it is written, "JACOB I LOVED, BUT ESAU I HATED."*

We were talking about the Son of Promise, as related to Abraham and Sarah, and Isaac. And that the sons of promise were the descendants of Isaac the son of promise. It was seen that the son of Hagar, and the children of Keturah were not equally the sons of promise.

So, Isaac became the focus in Paul's teaching of the Church at Rome.

Isaac is the excellent illustration of the true child of God because, long before he was even conceived, he was divinely chosen among the descendants of Abraham to be the heir of promise.

As we continue this, we see that his becoming the spiritual child of God was just s sovereignly and supernaturally preordained as his becoming the physical child of Abraham.

The sovereign elections, make effective through faith, is true of every person who has been saved, both before and after Isaac.

Even before Jesus met Nathaniel, He said of him;

*John 1:47 (NASB)*

<sup>47</sup> *Jesus saw Nathanael coming to Him, and \*said of him, "Behold, an Israelite indeed, in whom there is no deceit!"*

Indeed, translates *alethos*, which means genuine. In other words, of the multiplied thousands of Jews in Israel at that time, Jesus identified Nathaniel as a true genuine Israelite declaring by implications that most other Jews were not, no matter how impeccable their genealogy from Abraham.

Nathaniel was spiritually without "guile" without deceit or pretense, a spiritual descendant of Abraham who trusted in God rather than in his human lineage or works.

In stark contrast to Nathaniel, the religious leaders who confronted Jesus while He was teaching in the Temple treasury were incensed by His declaration that they needed to receive His truth in order to be free

*John 8:12-20 (NASB)*

<sup>12</sup> *Then Jesus again spoke to them, saying, "I am the Light of the world; he who follows Me will not walk in the*

*darkness, but will have the Light of life."*

<sup>13</sup> *So the Pharisees said to Him, "You are testifying about Yourself; Your testimony is not true."*

<sup>14</sup> *Jesus answered and said to them, "Even if I testify about Myself, My testimony is true, for I know where I came from and where I am going; but you do not know where I come from or where I am going."*

<sup>15</sup> *"You judge according to the flesh; I am not judging anyone."*

<sup>16</sup> *"But even if I do judge, My judgment is true; for I am not alone in it, but I and the Father who sent Me."*

<sup>17</sup> *"Even in your law it has been written that the testimony of two men is true."*

<sup>18</sup> *"I am He who testifies about Myself, and the Father who sent Me testifies about Me."*

<sup>19</sup> *So they were saying to Him, "Where is Your Father?" Jesus answered, "You know neither Me nor My Father; if you knew Me, you would know My Father also."*

<sup>20</sup> *These words He spoke in the treasury, as He taught in the temple; and no one seized Him, because His hour had not yet come.*

Then they answered Him;

*John 8:32-40 (NASB)*

<sup>32</sup> *and you will know the truth, and the truth will make you free."*

<sup>33</sup> *They answered Him, "We are Abraham's descendants and have never yet been enslaved to anyone; how is it that You say, 'You will become free'?"*

<sup>34</sup> *Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin."*

<sup>35</sup> *"The slave does not remain in the house forever; the son does remain forever."*

<sup>36</sup> *"So if the Son makes you free, you will be free indeed."*

<sup>37</sup> *"I know that you are Abraham's descendants; yet you seek to kill Me, because My word has no place in you."*

<sup>38</sup> *"I speak the things which I have seen with My Father; therefore you also do the things which you heard from your father."*

<sup>39</sup> *They answered and said to Him, "Abraham is our father." Jesus \*said to them, "If you are Abraham's children, do the deeds of Abraham."*

<sup>40</sup> *"But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do."*

A few moments later He called them the sons of the devil;

*John 8:43-47 (NASB)*

<sup>43</sup> *"Why do you not understand what I am saying? It is because you cannot hear My word."*

<sup>44</sup> *"You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies."*

<sup>45</sup> *"But because I speak the truth, you do not believe Me."*

<sup>46</sup> *"Which one of you convicts Me of sin? If I speak truth, why do you not believe Me?"*

<sup>47</sup> *"He who is of God hears the words of God; for this reason you do not hear them, because you are not of God."*

Paul's assertion in Romans 9 echoes what Jesus said to those unbelieving Jews in the Temple and what he himself had emphasized some years earlier in his letter to the Galatian church:

*Galatians 3:6-7 (NASB)*

<sup>6</sup> *Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS.*

<sup>7</sup> *Therefore, be sure that it is those who are of faith who are sons of Abraham.*

Paul's point in Romans 9:5-33 is that Israel's rejections of Jesus as Messiah did not prove Jesus was not of God but, to the contrary that unbelieving Israel and Israelites, were not of God.

Their rejection did not abrogate God's promise but simply gave further evidence that His promise had always been to those who believed as Abraham believed, not to those who were merely his physical progeny.

At the end of the Chapter in Galatians we have already seen, Paul reiterates that;

***Galatians 3:29 (NASB)***

***<sup>29</sup> And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.***

God's just and righteous character does not allow the possibility of His failing in any of His promises. In addition to the primary problems of love of sin and lack of faith, the great obstacle for the Jews of Paul's day, as with the great majority of Jews today, was failure to understand the true meaning of God's promises.

The prophets repeatedly made clear that, just as only Isaac, the elect son of Abraham, would be the physical heir of promise, so only a divinely elected remnant would qualify as the recipients of God's promises to Abraham.

Near the end of Romans 9, Paul wrote that;

***Romans 9:29 (NASB)***

***<sup>29</sup> And just as Isaiah foretold, "UNLESS THE LORD OF SABAOth HAD LEFT TO US A POSTERITY (THE REMENANT), WE WOULD HAVE BECOME LIKE SODOM, AND WOULD HAVE RESEMBLED GOMORRAH."***

Paul's reference to God's **word of promise** was His declaration to Abraham that **at this time I will come, and Sarah shall have a son.**

Earlier in His previous statement of that promise, the Lord even told Abraham that the son's name would be Isaac

***Genesis 17:19-20 (NASB)***

***<sup>19</sup> But God said, "No, but Sarah your wife will bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his descendants after him.***

***<sup>20</sup> "As for Ishmael, I have heard you; behold, I will bless him, and will make him fruitful and will multiply him exceedingly. He shall become the father of twelve princes, and I will make him a great nation.***

God always raises up, at the right time and place, those whom He chooses to use in His divine plan.

The Lord led Ruth to return to Judah with Naomi, her mother-in-law in order that she might become an ancestor Of King David.

Mordechai sensed that Ruth when he told his niece Esther,

***Esther 4:14 (NASB)***

***<sup>14</sup> "For if you remain silent at this time, relief and deliverance will arise for the Jews from another place and you and your father's house will perish. And who knows whether you have not attained royalty for such a time as this?"***

God's supreme raising up of the right person at the right time was the sending of His own Son to bring salvation to Israel and the world;

***Galatians 4:4-5 (NASB)***

***<sup>4</sup> But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law,***

***<sup>5</sup> so that He might redeem those who were under the Law, that we might receive the adoption as sons***

Paul now continues with a second Illustration of this truth,

<sup>10</sup> *And not only this, but there was Rebekah also, when she had conceived twins by one man, our father Isaac;*  
<sup>11</sup> *for though the twins were not yet born and had not done anything good or bad, so that God's purpose according to His choice would stand, not because of works but because of Him who calls,*  
<sup>12</sup> *it was said to her, "THE OLDER WILL SERVE THE YOUNGER."*

Although she lived in the land of Padan-Aram, God specifically chose Rebekah not only to become Isaac's wife but to bear him twin sons.

Yet, instead of allowing those twins to be equal heirs of Isaac, the Lord sovereignly chose Jacob above Esau, even before they were born.

<sup>10</sup> *And not only this, but there was Rebekah also, when she had conceived twins by one man, our father Isaac;*  
<sup>11</sup> *for though the twins were not yet born and had not done anything good or bad, so that God's purpose according to His choice would stand, not because of works but because of Him who calls,*  
<sup>12</sup> *it was said to her, "THE OLDER WILL SERVE THE YOUNGER."*

God did not choose both sons to continue the physical line of promise but sovereignly elected Jacob and passed over Esau before they were ever born.

He chose them without any regard for what they would do in their lives, but purely **that God's purpose might stand** with no regard for any human work, so God has chosen some Jews, not all, for salvation.

Unconditionally, and completely apart from any consideration of human merit, God elects those who will become His heirs of promise.

Jacob and Esau not only had the same father and mother but were born at the same time. Technically Esau was born slightly ahead of Jacob, but God purposely disregarded that fact, telling their mother that contrary to the custom of those days, **the older will serve the younger. (Gen 25:23)**

Esau's own life and the lives of his descendants give clear evidence that they rejected God. And God's statement that Esau would serve his younger brother extended to their progeny as well.

There is no biblical record of Esau's being personally subservient to Jacob, but much evidence that the nation of Edom, which descended from Esau, was often in direct or indirect subservience to and in conflict with the nation Israel, which derived from Jacob, whose name was later changed to Israel.

The Edomites became idolatrous, and centuries later the prophet Amos declared to them;

*Amos 1:11-12 (NASB)*

<sup>11</sup> *Thus says the LORD, "For three transgressions of Edom and for four I will not revoke its punishment, Because he pursued his brother with the sword, While he stifled his compassion; His anger also tore continually, And he maintained his fury forever.*

<sup>12</sup> *"So I will send fire upon Teman And it will consume the citadels of Bozrah."*

Obadiah warned them:

*Obadiah 1:10 (NASB)*

<sup>10</sup> *"Because of violence to your brother Jacob, You will be covered with shame, And you will be cut off forever.*

Because He is a God of truth and justice, the Lord did not condone Jacob' and his other's later deceit of his blind father in order to receive the blessing of the first born. Yet, as He often does, God used Jacob's deception to fulfill His own divine purposes which He would have accomplished perfectly in any case, without sinful human intervention.

Jacob's sin did not abrogate God's promise in the least degree.  
It brought many painful and unnecessary problems to Jacob himself and to many others.

Unlike his twin brother, Jacob sought God and had a heart for God, but he suffered because of his lack of trust in God to accomplish His own purposes in His own holy way and in His own divine time.

Paul's next statement, summarizing what he has just written, is quoted from Malachi;

***Malachi 1:2-3 (NASB)***

***<sup>2</sup> "I have loved you," says the LORD. But you say, "How have You loved us?" "Was not Esau Jacob's brother?" declares the LORD. "Yet I have loved Jacob;***

***<sup>3</sup> but I have hated Esau, and I have made his mountains a desolation and appointed his inheritance for the jackals of the wilderness."***

Now this seems to most people different than their view of God's impartiality:

***<sup>13</sup> Just as it is written, "JACOB I LOVED, BUT ESAU I HATED."***

But just as God's predictions that the elder Esau would serve the younger Jacob did not directly apply to those two individuals but rather to their descendants, so the Lord's declaration here seems to apply in the same way.

Paul has already established the absolute necessity for human faith in salvations', Abraham being the spiritual father of all those who trust in God.

But the power of salvation is entirely from God's grace, and the primary purpose of salvation is to give Him glory.

So, we can only acknowledge with Paul, with full belief but with far from full understanding, that;

***1 Corinthians 1:9 (NASB)***

***<sup>9</sup> God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.***