

Part 4d: The Eternal Israel
May 19, 2019

Introduction

1 – Romans – God Shows No Partiality

Rom. 1:16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. **17** For in it the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.”

Rom. 2:9 There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, **10** but glory and honor and peace for everyone who does good, the Jew first and also the Greek. **11** For God shows no partiality.

Acts 10:34 So Peter opened his mouth and said: “Truly I understand that God shows no partiality, **35** but in every nation anyone who fears him and does what is right is acceptable to him.

Acts 10:44 While Peter was still saying these things, the Holy Spirit fell on all who heard the word. **45** And the believers from among the circumcised who had come with Peter were amazed, because the gift of the Holy Spirit was poured out even on the Gentiles.

Rom. 2:25 For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. **26** So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision?

Rom 2:27 Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law. **28** For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. **29** But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

Rom. 3:1 Then what advantage has the Jew? Or what is the value of circumcision? **2** Much in every way. To begin with, the Jews were entrusted with the oracles of God. **3** What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? **4** By no means! Let God be true though every one were a liar, as it is written, “That you may be justified in your words, and prevail when you are judged.”

Rom. 3:9 What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, **10** as it is written: “None is righteous, no, not one;

Rom. 3:29 Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, **30** since God is one—who will justify the circumcised by faith and the uncircumcised through faith.

Rom. 4:1 What then shall we say was gained by Abraham, our forefather according to the flesh? **2** For if Abraham was justified by works, he has something to boast about, but not before God. **3** For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness.” **4** Now to the one who works, his wages are not counted as a gift but as his due. **5** And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, **6** just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: **7** “Blessed are those whose lawless deeds are forgiven, and whose sins are covered; **8** blessed is the man against whom the Lord will not count his sin.” **9** Is this blessing then only for the circumcised, or also for the uncircumcised? For we say that faith was counted to Abraham as righteousness. **10** How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. **11** He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, **12** and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised. **13** For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. **14** For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. **15** For the law brings wrath, but where there is no law there is no transgression. **16** That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all, **17** as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. **18** In hope he believed against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.”

2 – Romans – Children of the Flesh vs Children of the Promise

Rom. 8:14 For all who are led by the Spirit of God are sons of God.

Rom. 8:15 For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!” **16** The Spirit himself bears witness with our spirit that we are children of God, **17** and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

Israel

Rom. 9:1 I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit— **2** that I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh.

Rom. 9:4 They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. **5** To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

Rom. 9:6 But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, **7** and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” **8** This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring.

1st – not all who descended from Israel belong to Israel

2nd – “not all are children of Abe’s because they are his offspring”

3rd – This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring.

Rom. 9:9 For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.” **10** And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, **11** though they were not yet born and had done nothing either good or bad—in order that God’s purpose of election might continue, not because of works but because of him who calls— **12** she was told, “The older will serve the younger.” **13** As it is written, “Jacob I loved, but Esau I hated.”

Rom. 9:27 And Isaiah cries out concerning Israel: “Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved,

3 – Romans - In This Way All Israel Will be Saved

Rom. 10:1 Brothers, my heart’s desire and prayer to God for them is that they may be saved.

Rom. 10:11 For the Scripture says, “Everyone who believes in him will not be put to shame.” **12** For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. **13** For “everyone who calls on the name of the Lord will be saved.”

Rom. 10:18 But I ask, have they not heard? Indeed they have, for “Their voice has gone out to all the earth, and their words to the ends of the world.” **19** But I ask, did Israel not understand? First Moses says, “I will make you jealous of those who are not a nation; with a foolish nation I will make you angry.” **20** Then Isaiah is so bold as to say, “I have been found by those who did not seek me; I have shown myself to those who did not ask for me.” **21** But of Israel he says, “All day long I have held out my hands to a disobedient and contrary people.”

Rom. 11:1 I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin.

2 God has not rejected his people whom he foreknew. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel? **3** “Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life.” **4** But what is God’s reply to him? “I have kept for myself seven thousand men who have not bowed the knee to Baal.”

5 So too at the present time there is a remnant, chosen by grace. (=Elect) **6** But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace. **7** What then? Israel failed to obtain what it was seeking. (what Israel? =nation) The elect obtained it, (remnant/elect/true people) but the rest were hardened, **8** as it is written, “God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day.”

“Gentiles Grafted In”

Rom. 11:11 So I ask, did they stumble in order that they might fall? By no means! Rather, through their trespass salvation has come to the Gentiles, so as to make Israel jealous. **12** Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean? **13** Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry **14** in order somehow to make my fellow Jews jealous, and thus save some of them. **15** For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? **16** If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches. **17** But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree, **18** do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you. **19** Then you will say, “Branches were broken off so that I might be grafted in.” **20** That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear. **21** For if God did not spare the natural branches, neither will he spare you. **22** Note then the kindness and the severity of God: severity toward those who have fallen, but God’s kindness to you, provided you continue in his kindness. Otherwise you too will be cut off. **23** And even they, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again. **24** For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree.

Olive tree & grafting

1st – what is the olive tree?

2nd – So, the Jews, who were NOT truly devoted were cut off

Rom. 11:20 That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear.

Israel

3rd – When Christ comes, there is an olive tree which is God’s truly devoted Jews, the remnant

4th – Paul is saying that those unbelieving Jews who come to faith and believe in Jesus Christ will be grafted back into the Olive Tree because of their faith.

24 For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree.

Rom 11:25 Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. 26 And in this way all Israel will be saved, as it is written, “The Deliverer will come from Zion, he will banish ungodliness from Jacob”; **27** “and this will be my covenant with them when I take away their sins.”

Ch 9 – God hardened Pharaoh’s heart

Rom. 9:18 So then he has mercy on whomever he wills, and he hardens whomever he wills.

Ch 11 – In the same way as Pharaoh, he has hardened some of the Jews:

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Earlier Verses

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