

Paul's Sorrow for Unbelieving Israel Romans 9:1-5

Romans 9:1–5 (NKJV)

9 I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, ² that I have great sorrow and continual grief in my heart. ³ For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, ⁴ who are Israelites, to whom *pertain* the adoption, the glory, the covenants, the giving of the law, the service of *God*, and the promises; ⁵ of whom *are* the fathers and from whom, according to the flesh, Christ *came*, who is over all, *the* eternally blessed God. Amen.

Introduction

Tonight we begin our journey through 3 of the most amazing chapters in all of the Bible...Romans 9-11.

It has been said that these chapters are some of the most difficult to understand and in fact, some commentaries will stop at chapter 8.

While some say these are hard to understand, others, especially preachers will avoid the chapters all together.

And it should be noted, that some who have come to this portion of the Bible have abandoned all the hermeneutics that they used in the first 8 chapters in an attempt to make 9-11 say something completely the opposite of what it really says.

Some have suggested that this portion has no real flow in the argument of Paul and that after the climax of Romans 8 it should naturally go right into Romans 12 and that 9-11 is a parenthetical thought of Paul.

Romans 8:39 (NKJV)

³⁹ nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Romans 12:1 (NKJV)

12 I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is your* reasonable service.

Although some question the placement of these 3 chapters, it is clear it is intentional for the anticipation of arguments of the placement of the Jews in the plan of God.

As Paul has often done, as a good teacher, he anticipates the opposition to his position or the argument against his teaching.

The church at Rome at its earliest stages would have been most likely a dominate Jewish population and with all the teaching of the gospel going to the nations the Gentiles being saved, there would have been natural questions arise as to the future of the nation Israel, or the future of the Jews.

After all, every Jew would have been very familiar with OT text like these....

Deuteronomy 7:6–9 (NKJV)

⁶ “For you *are* a holy people to the Lord your God; the Lord your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth. ⁷ The Lord did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples; ⁸ but because the Lord loves you, and because He would keep the oath which He swore to your fathers, the Lord has brought you out

with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt.

⁹ “Therefore know that the Lord your God, He *is* God, the faithful God who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments;

Deuteronomy 26:18–19 (NKJV)

¹⁸ Also today the Lord has proclaimed you to be His special people, just as He promised you, that *you* should keep all His commandments, ¹⁹ and that He will set you high above all nations which He has made, in praise, in name, and in honor, and that you may be a holy people to the Lord your God, just as He has spoken.”

Deuteronomy 28:8–10 (NKJV)

⁸ “The Lord will command the blessing on you in your storehouses and in all to which you set your hand, and He will bless you in the land which the Lord your God is giving you.

⁹ “The Lord will establish you as a holy people to Himself, just as He has sworn to you, if you keep the commandments of the Lord your God and walk in His ways. ¹⁰ Then all peoples of the earth shall see

that you are called by the name of the Lord, and they shall be afraid of you.

Deuteronomy 10:14–15 (NKJV)

¹⁴ Indeed heaven and the highest heavens belong to the Lord your God, *also* the earth with all that *is* in it.

¹⁵ The Lord delighted only in your fathers, to love them; and He chose their descendants after them, you above all peoples, as *it is* this day.

1 Samuel 12:22 (NKJV)

²² For the Lord will not forsake His people, for His great name's sake, because it has pleased the Lord to make you His people.

Amos 3:2 (NKJV)

² “You only have I known of all the families of the earth;

....

Jeremiah 31:3–6 (NKJV)

³ The Lord has appeared of old to me, *saying*:
“Yes, I have loved you with an everlasting love;
Therefore with lovingkindness I have drawn you.

⁴ Again I will build you, and you shall be rebuilt,

O virgin of Israel!

You shall again be adorned with your tambourines,
And shall go forth in the dances of those who
rejoice.

- 5 You shall yet plant vines on the mountains of
Samaria;
The planters shall plant and eat *them* as ordinary
food.
- 6 For there shall be a day
When the watchmen will cry on Mount Ephraim,
'Arise, and let us go up *to* Zion,
To the Lord our God.' ”

With the evident growth of the saved from the
Gentile nations, the Jews would naturally wonder
and be concerned.

Do they have a future

What about the promises

What about the Covenants

What about the Choice of God for Israel.

This problem was clearly seen in the Book of Acts

In Acts 2 the primary converts were Jews. 3000 in
one day in response to Peter's sermon. In chapter 4
5000 men are counted as having believed.

But that is not how it would remain. Eventually more and more Gentiles would be saved.

Acts 14:27 (NKJV)

²⁷ Now when they had come and gathered the church together, they reported all that God had done with them, and that He had opened the door of faith to the Gentiles.

But the Jews were not eager to accept it and amazed that it was happening

Acts 10:44–47 (NKJV)

⁴⁴ While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word.

⁴⁵ And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. ⁴⁶ For they heard them speak with tongues and magnify God.

Then Peter answered, ⁴⁷ “Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we *have*?”

Acts 15:7–9 (NKJV)

⁷ And when there had been much dispute, Peter rose up and said to them: “Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe. ⁸ So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as *He did* to us, ⁹ and made no distinction between us and them, purifying their hearts by faith.

Acts 15:19 (NKJV)

¹⁹ Therefore I judge that we should not trouble those from among the Gentiles who are turning to God,

In Paul's teaching and writing to the church at Rome, there are statements that would have been red flags for the Jew.

Romans 1:5–7 (NKJV)

⁵ Through Him we have received grace and apostleship for obedience to the faith among all nations for His name, ⁶ among whom you also are the called of Jesus Christ;

⁷ To all who are in Rome, beloved of God, called to be saints:

Romans 1:13–14 (NKJV)

¹³ Now I do not want you to be unaware, brethren, that I often planned to come to you (but was hindered until now), that I might have some fruit among you also, just as among the other Gentiles.

¹⁴ I am a debtor both to Greeks and to barbarians, both to wise and to unwise.

Romans 1:16 (NKJV)

¹⁶ For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.

Romans 2:10–11 (NKJV)

¹⁰ but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. ¹¹ For there is no partiality with God.

Romans 2:17–18 (NKJV)

¹⁷ Indeed you are called a Jew, and rest on the law, and make your boast in God, ¹⁸ and know *His* will, and approve the things that are excellent, being instructed out of the law,

Romans 2:24–25 (NKJV)

²⁴ For “*the name of God is blasphemed among the Gentiles because of you,*” as it is written.

²⁵ For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision.

Romans 2:28–29 (NKJV)

²⁸ For he is not a Jew who *is one* outwardly, nor *is* circumcision that which *is* outward in the flesh; ²⁹ but *he is* a Jew who *is one* inwardly; and circumcision *is that* of the heart, in the Spirit, not in the letter; whose praise *is* not from men but from God.

Romans 3:1 (NKJV)

3 What advantage then has the Jew, or what *is* the profit of circumcision?

Romans 3:21 (NKJV)

²¹ But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,

Romans 3:29–30 (NKJV)

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

Romans 4:9 (NKJV)

⁹ Does this blessedness then *come* upon the circumcised *only*, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness.

Romans 4:13 (NKJV)

¹³ For the promise that he would be the heir of the world *was* not to Abraham or to his seed through the law, but through the righteousness of faith.

Romans 4:17 (NKJV)

¹⁷ (as it is written, "*I have made you a father of many nations*")

All of these verses and more could lead the Jew to believe that who he was and what He was and the nation he came from had not significance at all and that it would just become one of many nations.

Some may even concluded that it must be over for the nation Israel, since now it is all about the gospel to all the Gentiles and Pagans.

So one of the reasons for Paul bringing up the Jews in Romans 9-11 is to answer the questions like
Is God thru with the Jews
Is there any hope for the Nation Israel, or is it over forever.
Will the promises of the prophets be fulfilled

The other reason why Paul will address this is potential argument that there is no security in God as Romans 8 teaches if God will forget His Promises and Covenant with Israel

If God can promise one thing to Israel and make a covenant with Israel and then break it, there can be no security for the Gentiles.

That is why Paul says

Romans 11:1–2 (NKJV)

I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin. ² God has not cast away His people whom He foreknew...

So this is the reason for Romans 9-11. Its not a parenthesis in the thinking of Paul, it is crucial to His argument on the security of the believer and the plan of God for the ages.

I. The Commitment of Paul to the truth for the Jews

II. The Compassion of Paul for the tragedy facing the Jews

III. The Confession of Paul for the trade for the Jews

I. The Commitment of Paul to the truth for the Jews

1. I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit,

Paul begins by expressing his genuine and continual grief for the lost state of Israel. The words that he chooses to express this are intense and express the deepest kind of sorrow.

Paul, who is deeply squinted with the gospel and the consequences of rejection is overwhelmed with sorrow for his people.

This is intensified by his knowledge that with more knowledge comes more severity of Judgment. An his people, Israel had the most, of any people on the planet.

As he clearly identifies in,

⁴ who are Israelites, to whom *pertain* the adoption, the glory, the covenants, the giving of the law, the service *of God*, and the promises; ⁵ of whom *are* the fathers and from whom, according to the flesh, Christ *came*

To whom more is given, more is required. The more truth you have, the more accountable you are. The more privilege you have and opportunity you get, the more severe the judgement. This is taught throughout the Bible.

James 3:1 (NKJV)

3 My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment.

Ezekiel 3:17–19 (NKJV)

¹⁷ “Son of man, I have made you a watchman for the house of Israel; therefore hear a word from My mouth, and give them warning from Me: ¹⁸ When I say to the wicked, ‘You shall surely die,’ and you give him no warning, nor speak to warn the wicked from his wicked way, to save his life, that same wicked *man* shall die in his iniquity; but his blood I will require at your hand. ¹⁹ Yet, if you warn the wicked, and he does not turn from his wickedness, nor from his wicked way, he shall die in his iniquity; but you have delivered your soul.

Luke 12:47–48 (NKJV)

⁴⁷ And that servant who knew his master’s will, and did not prepare *himself* or do according to his will, shall be beaten with many *stripes*. ⁴⁸ But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.

So Paul begins with triple oath to affirm that what he is about to say is absolute truth. He does not normally do this, but the statement that is to follow is so unbelievable, that he wants to give weight and sobriety to it by his undeniable commitment to integrity and truth.

Even for the Apostle Paul, who is blameless before the church at Rome, who has not misled them or told them any lies, senses the need to reaffirm his commitment to truth regarding his love and devotion to the Jews.

It might seem as first glance that Paul has abandoned all hope for his people, having turned from Israel to the Gentiles and becoming the Apostles to the Gentile nations... So he doubles down, yea, he triples down on his love for the Jews.

Lets look at his commitment to truth first

1. I tell the truth in Christ, I am not lying,
my conscience also bearing me witness
in the Holy Spirit,

Αληθειαν λεγω εν Χριστω

The word “truth” is mentioned first in the Greek text. Perhaps a emphasis here.

He calls to bear witness to his commitment to truth 3 witnesses

1. Christ
2. Conscience
3. Holy Spirit.

First, he mentions Christ.

1. IN Christ,

Christ is the one that appeared to him on the Damascus Road, when he was on the way to secure more Christians too imprison and murder. Yet Christ, appears, and dramatically converts Saul, to make him Paul to the Gentiles. So the ones that Paul would normally consider his enemies and the pagans, the idolators, who are alien to the common wealth of Israels and outside the Covenant, the uncircumcised and despised of God, Paul becomes the missionary to save.

It is this same Christ that He appeals to for confirmation of his love and devotion and sorrow for the lost of Israel.

The genuine, heart felt emotion and love that Paul had for the Jews is evident and he appeals to Christ who knows his every thought and motive.

Nothing is stated that isn't known by Christ. No motive or emotion is hidden from the one who saved Paul.

“Paul’s union with Christ was the orbit within which his emotions moved and the fountain from which they flowed. In other words, Christ, who was the apostle’s very life and breath, would attest to the truth of what he was about to teach. His omniscient, righteous, sovereign, and gracious Lord, who perfectly knew Paul’s heart and motives, would affirm the truthfulness of the apostle’s limitless love for his fellow Jews. In the words of the nineteenth century Swiss commentator and theologian Frederic Godet, “In the eyes of Paul there is something so holy in Christ, that in the pure and luminous atmosphere of His felt presence no lie, and not even any exaggeration, is possible” (*Commentary on St. Paul’s Epistle to the Romans* [New York: Funk & Wagnalls, 1883], p. 338). MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, pp. 8–9). Chicago: Moody Press.

Paul frequently called God as his witness. In the opening of this letter he assured the Roman church that

“God, whom I serve in my spirit in the preaching of the gospel of His Son, is my witness as to how unceasingly I make mention of you, always in my prayers” (1:9–10).

For Paul, a promise made was a promise kept. In his second letter to Corinth, he wrote, “I call God as witness to my soul, that to spare you I came no more to Corinth” (2 Cor. 1:23).

Later in that same letter he again assured his readers of his truthfulness by declaring,

“The God and Father of the Lord Jesus, He who is blessed forever, knows that I am not lying” (11:31).

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 2, p. 9). Chicago: Moody Press.

1. Christ. first witness

2. Conscience second witness

v 1 I tell the truth in Christ, I am not
lying, my conscience also bearing me
witness in the Holy Spirit,

what he is about to say is not hyperbole, or flattery, or exaggeration in any way. He is not trying to appeal to the Jew by manipulation of emotion.

He is NOT lying.

His words are a true reflection of his real heart attitude and mindset toward Israel.

Acts 23:1 (NKJV)

Then Paul, looking earnestly at the council, said, “Men *and* brethren, I have lived in all good conscience before God until this day.”

2 Corinthians 1:12 (NKJV)

¹² For our boasting is this: the testimony of our conscience that we conducted ourselves in the world in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, and more abundantly toward you.

Romans 2:14–15 (NKJV)

¹⁴ for when Gentiles,... show the work of the law written in their hearts, their conscience also bearing witness, and between themselves *their* thoughts accusing or else excusing *them*)

It was not Paul’s conscience in itself that was reliable. His conscience was consistently clear and uncondemning because he lived in consistent obedience to the Lord

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, p. 9). Chicago: Moody Press.

1. Christ. first witness
2. Conscience second witness
3. Holy Spirit....third witness

Contrary to the common advice, “Let your conscience be your guide,” the natural human conscience is far from being a reliable guide. It can be “seared” (1 Tim. 4:2), covered with insensitive scar tissue. Like every other aspect of man’s fallen nature, it is tainted and corrupted by sin. “To the pure, all things are pure,” Paul explained to Titus; “but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled” (Titus 1:15). Through neglect of fellowship with God and disobedience to His Word, even a believer’s conscience can become insensitive and unreliable. That is why Paul does not allow for believers to violate conscience, even in regard to nonmoral things. To do so is to train yourself to reject conscience (cf. Rom. 14:20–23). All believers should be able to say with Martin Luther, “My conscience is captive to the Word of God.”

A conscience surrendered to God’s Word is a conscience that is subject to **the Holy Spirit**, whom

Paul next invokes as a witness to his truthfulness and to the reliability of his conscience.

The human conscience by itself is neutral. It is activated by and according to the nature of the person to whom it belongs. The conscience of an evil, unregenerate man is no guard against sinful thoughts and actions. The conscience of a faithful believer, on the other hand, is reliable, because it is activated by the truths and standards of God's Word and is energized by the power of God's indwelling **Holy Spirit**. When we live in the Spirit, walk in the Spirit, and obey the Spirit, we can trust our conscience because it is under divine control. The Spirit's perfect prompting will either commend or condemn what we are doing or are planning to do.

MacArthur, J. F., Jr. (1991). [*Romans*](#) (Vol. 2, pp. 9–10). Chicago: Moody Press.

I. The Commitment of Paul to the truth for the Jews

II. The Compassion of Paul for the tragedy facing the Jews

2 that I have great sorrow and continual grief in my heart.

This verse begins the statement that necessitated the first verse of calling on Christ, Conscience and the Holy Spirit to attest to the validity of his heart.

He says

2 that I have great sorrow and continual grief in my heart.

οτι λυπη μοι εστιν μεγαλη και
αδιαλειπτος οδυνη τη καρδια μου

I have. εστιν

Present A. Ind.. continual

great sorrow

μεγαλη.

λυπη

λυπέ: pain of body or mind, grief, sorrow

Original Word: λύπη, ης, ή

Part of Speech: Noun, Feminine

Transliteration: lypé

Phonetic Spelling: (loo'-pay)

Definition: pain of body or mind, grief, sorrow

Usage: pain, grief, sorrow, affliction.

3077 *lýpē* – properly, distress, vexation; (figuratively) physical or emotional pain; heavy, heart-sorrow (grief) that brings a person down.

continual grief in my heart.

grief

25.235 ὀδύνη, ης f: (a figurative extension of meaning of ὀδύνη ‘physical pain,’ not occurring in the NT) a state of severe emotional anxiety and distress — ‘great distress, intense anxiety.

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 313). New York: United Bible Societies.

odýnē – intense emotional pain (personal anguish); consuming grief, which is emotionally lethal if experienced apart from God's grace which comforts.

Ὀδυνη [*Odunē*] is old word for consuming grief, in N. T. only here and and 1 Tim. 6:10 Robertson, A. T. (1933).

[Word Pictures in the New Testament](#) (Ro 9:2). Nashville, TN: Broadman Press.

“Sorrow” is *odunē* (ὀδυνη), “consuming grief.” Its verbal form, *odunaō* (ὀδυναω) means, “to cause intense pain, to be in anguish, to be tormented

Wuest, K. S. (1997). [Wuest's word studies from the Greek New Testament: for the English reader](#) (Vol. 2, p. 152). Grand Rapids: Eerdmans.

continual

adialeiptos: incessant

Original Word: ἀδιάλειπτος, ον

Part of Speech: Adjective

Transliteration: adialeiptos

Phonetic Spelling: (ad-ee-al'-ipe-tos)

Definition: incessant

Usage: unceasing, unremitting.

Cognate: 88 *adiáleiptos* (an adjective, derived from 1 /A "no" and 1257 /*dialeípō*, "an interval") – properly, no unnecessary gaps in space or time, i.e. "as often as required" (as frequent as is necessary). **See 89** (*adialeiptōs*).

88 /*adiáleiptos* ("without unjustified interval") refers to what happens regularly, without implying "always" or "uninterruptedly."

[88 (*adiáleiptos*) occurs in the papyri meaning "regularly, yet intermittent" – like a persistent cough (see Moulton-Milligan).]

2 Timothy 1:3 (NKJV)

³ I thank God, whom I serve with a pure conscience, as *my* forefathers *did*, as without ceasing I remember you in my prayers night and day,

Jeremiah 9:1 (NKJV)

9 Oh, that my head were waters,
And my eyes a fountain of tears,
That I might weep day and night
For the slain of the daughter of my people!

Jeremiah 13:17 (NKJV)

¹⁷ But if you will not hear it,
My soul will weep in secret for *your* pride;
My eyes will weep bitterly
And run down with tears,
Because the Lord's flock has been taken captive.

Lamentations 3:48–51 (NKJV)

⁴⁸ My eyes overflow with rivers of water
For the destruction of the daughter of my people.

⁴⁹ My eyes flow and do not cease,
Without interruption,

⁵⁰ Till the Lord from heaven
Looks down and sees.

⁵¹ My eyes bring suffering to my soul
Because of all the daughters of my city.

Luke 19:41–44 (NKJV)

⁴¹ Now as He drew near, He saw the city and wept
over it, ⁴² saying, “If you had known, even you,
especially in this your day, the things that make for

your peace! But now they are hidden from your eyes. 43 For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, 44 and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.”

What would be the cause of such intense sorrow and continual grief???

Romans 9:31 (NKJV)

³¹ Israel, pursuing the law of righteousness, has not attained to the law of righteousness.

Romans 9:32–10:3 (NKJV)

³² Why? Because *they did not seek it* by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone.

10 Brethren, my heart’s desire and prayer to God for Israel is that they may be saved. ² For I bear them witness that they have a zeal for God, but not according to knowledge. ³ For they being ignorant of

God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

Romans 11:7 (NKJV)

⁷ What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded.

Romans 11:8 (NKJV)

⁸ Just as it is written:

"God has given them a spirit of stupor,
Eyes that they should not see
And ears that they should not hear,
To this very day."

Paul is consumed with grief, anguish, pain and sorrow over the lost state of Israel.

I. The Commitment of Paul to the truth for the Jews

II. The Compassion of Paul for the tragedy facing the Jews

III. The Confession of Paul for the trade for the Jews

3 For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, ⁴ who are Israelites,.....

This is one of the most profound and amazing statements in all of Scripture.

The Love that Paul has for the lost is astounding and explains why he was so willing to lay his life down for the lost.

And there is no doubt that Paul had a passion to see the lost saved and sinners forgiven and made right with God. And when he was witness to this, he rejoiced immensely.

Some have had a consuming passion for the lost in the past.

John Knox reflected Paul's great love when he prayed, "Give me Scotland or I die," Henry Martyn when he said, "O that I were a flame of fire in the hand of God," and David Brainerd, who prayed that he might burn out for God, which he did before he was thirty years old.

MacArthur, J. F., Jr. (1991). [*Romans*](#) (Vol. 2, p. 12). Chicago: Moody Press.

There are others, but none come to the place of Paul other than Christ Himself.

Pauls passion was such that he would give his life physically, yes, but much more than that....he would give his spiritual life. His eternal life for his brethren.

3 For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, ⁴ who are Israelites,.....

For I could wish-

the reason it is worded like this, is because it is not possible. Paul is secure and safe in the hands of God and can never be removed or separated from the love and salvation in Christ.

Romans 8:38–39 (NKJV)

³⁸ For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, ³⁹ nor height nor depth, nor any other created thing, shall be able to

separate us from the love of God which is in Christ Jesus our Lord.

Romans 8:31–35 (NKJV)

³¹ What then shall we say to these things? If God *is* for us, who *can be* against us? ³² He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? ³³ Who shall bring a charge against God's elect? *It is* God who justifies. ³⁴ Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. ³⁵ Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Romans 8:30 (NKJV)

³⁰ Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

John 10:28–29 (NKJV)

28 And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. 29 My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand.

John 6:37 (NKJV)

37 All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

For I could wish-

euchomai: to pray

Original Word: εὐχομαι

Part of Speech: Verb

Transliteration: euchomai

Phonetic Spelling: (yoo'-khom-ahee)

Definition: to pray

Usage: I pray, wish.

2172 εὐχομαι (a primitive verb) – properly, to wish, offer a request. 2172/εὐχομαι ("pray, wish for") is used of wishes not necessarily God-birthered, unlike the meaning associated with the stronger, prefixed cognate (4336/proseuchomai, "pray").

Although his wish is not possible, the genuine nature of the the wish should not be questioned. It is real and he is willing to offer himself.

3 For I could wish that I myself were accursed from Christ

I myself— his personal involvement. He is not asking or expecting anyone else to do this.

I myself is an emphatic construction in Greek

Newman, B. M., & Nida, E. A. (1973). [A handbook on Paul's letter to the Romans](#) (p. 177). New York: United Bible Societies.

were accursed from Christ

anáthema (from **303** /aná, "up" concluding a process, which intensifies **5087** /títhēmi, "to place") – properly, place up, referring to something pledged (given up) to destruction; a divine curse/ban ("accursed"); an "oath-curse."

from Christ

αυτος εγω αναθεμα ειναι απο του Χριστου

separated from Christ, apart from Christ.

1 Corinthians 16:22 (NKJV)

²² If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come!

Galatians 1:8–9 (NKJV)

⁸ But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. ⁹ As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.

This separation or cursing that Paul is talking about is an eternal punishment and separation from Christ.

It is the equivalent of going to Hell for eternity. To be banished from God.

Denney calls it ‘a spark from the fire of Christ’s substitutionary love’, for he is prepared to die in their place. And Luther comments: ‘It seems incredible that a man would desire to be damned, in order that the damned might be saved

Stott, J. R. W. (2001). *The message of Romans: God’s good news for the world* (p. 264). Leicester, England; Downers Grove, IL: InterVarsity Press.

But who is he willing to go hell for, who is he willing to be separated from Christ for all eternity.

1. The lost in general? no at least not in this text.

2. All of Israel? Some of Israel,

Who is he talking about.

Look at the text.

v 3. for my brethren,my countrymen
according to the flesh, ⁴ who are
Israelites,....

Many who read this often assume that Paul has in mind all Jews in general, or Israel as a whole. But I'm not sure that is what Paul has in mind.

Let me explain.

1. Consider the word "for" in verse 3

v 3. **for** my brethren,my countrymen
according to the flesh, ⁴ who are
Israelites,....

huper: over, beyond, fig. on behalf of, for the sake of, concerning

Original Word: ὑπέρ

Part of Speech: Preposition

Transliteration: huper

Phonetic Spelling: (hoop-er')

Definition: over, beyond, on behalf of, for the sake of, concerning

Usage: gen: in behalf of; acc: above.

This is a preposition often used of the substitutionary death of Christ. Jesus died in our place on our behalf.

He took our place

Paul is not saying that he could atone for the sins of the Israelites. But he is offering to take their place in hell. He is offering a trade. Send him to hell so they can be saved.

Make a trade. Me for them. all of Israel for Paul.

2. He would not be offering this for the Jews that will be saved because they will in fact be saved. They are the elect of God.

The whole point of Romans 9-11 is that God does have a remnant of Jews and they are the elect of God and they will be saved.

as soon as verse 6

Romans 9:6 (NKJV)

⁶ But it is not that the word of God has taken no effect. For they *are* not all Israel who *are* of Israel,

Romans 9:27 (NKJV)

²⁷ Isaiah also cries out concerning Israel:

*“Though the number of the children of Israel be as the sand of the sea,
The remnant will be saved.*

Perhaps since Paul is keenly aware of the plan of God so save some of the Jews. Maybe his sorrow and continual grief is for the ones that will finally reject and that will not be atoned for, He is willing too exchange his life for theirs.

This similar to the offering of Moses

Exodus 32:30–32 (NKJV)

³⁰ Now it came to pass on the next day that Moses said to the people, “You have committed a great sin. So now I will go up to the Lord; perhaps I can make atonement for your sin.” ³¹ Then Moses returned to the Lord and said, “Oh, these people have committed a great sin, and have made for themselves a god of gold! ³² Yet now, if You will

forgive their sin—but if not, I pray, blot me out of Your book which You have written.”

Something should be said for the compassion for the Lost.

There is no greater burden to carry than the weight of a soul.

Compassion for Souls

Charles Haddon Spurgeon

February 4, 1871

It scarce needs that I do more than rehearse in bare outline the reasons why we should tenderly compassionate (towards) the perishing sons of men. For first, observe, the dreadful nature of the calamity which will overwhelm them. Calamities occurring to our fellow men naturally awaken in us a feeling of commiseration; but what calamity under heaven can be equal to the ruin of a soul? What misery can be equal to that of a man cast away from God, and

subject to his wrath world without end! To-day your hearts are moved as you hear the harrowing details of war. They have been dreadful indeed; houses burnt, happy families driven as vagabonds upon the face of the earth, domestic circles and quiet households broken up, men wounded, mangled, massacred by thousands, and starved, ...; but the miseries of war, if they were confined to this world alone, were nothing compared with the enormous catastrophe of tens of thousands of spirits accursed by sin, and driven by justice into the place where their worm dieth not, and their fire is not quenched. The edge of the sword grows blunt at last, the flame of war dies out for want of fuel, but, lo! I see before me a sword which is never quiet, a fire unquenchable. Alas! that the souls of men should fall beneath the infinite ire of justice.

To be without bread for the body is terrible, but to be without the bread of life eternal, none of us can tell the weight of horror which lies there!

Regarding the funeral of a lost soul,

A fellow preacher in Spurgeons day stated.

the sun has veiled it light, and the moon has veiled her brightness; the ocean is covered with mourning

and the heavens with sackcloth, and if the whole fabric of nature could become animated and vocal, it would not be possible for her to utter a groan too deep, or a cry too piercing to express the magnitude and extent of the catastrophe.

<https://www.spurgeon.org/resource-library/sermons/compassion-for-souls/#flipbook/>