

Paul's Unbelievable Sorrow for Unbelieving Israel pt 2 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:

The character of God is the foundational cornerstone of all Theology, and it is the cornerstone of all Scripture.

As in building and construction, the cornerstone is a perfectly square and level and plumb stone. It determines the rest of the building. If the corner stone is out of square, then the building will be out of

square and if the the cornerstone is set unlevelled or out of plumb then the building will be the same.

So our understanding of Theology Proper or the study of the character of God is essential, foundational, fundamental and nonnegotiable. If we get this wrong then we can astray on other doctrines.

It is the the true plumb line by which all things are tested.

We know what is right and wrong because God determines what is right and wrong but not arbitrarily, rather we have right and wrong because God's character determines that. He does not just declare what is right. He is right. He does not just declare what is Holy, He is holy. He does not determine what is just, He is Just. He does not determine what is a lie and then call it a lie, He is truth therefore anything opposite God is a lie.

Our laws of right and wrong, our standards of what is good and bad, all ultimate come from God, not because he says so but because He is so.

This is so critical when it comes to the Word of God.

In regard to the commands of God, the promises of God, the covenants of God and the prophecies by God.

All hinge and depend, not on the mere determination of God but on the unchangeable nature of God. The immutability of His character.

The Bible says of God that He is Truth, not that he just possesses truth, but He is truth. Therefore He is never false, or a lie, or deceptive.

Titus 1:2 (NKJV)

² in hope of eternal life which God, who cannot lie, promised before time began,

Numbers 23:19 (NKJV)

¹⁹ “God *is* not a man, that He should lie,
Nor a son of man, that He should repent.
Has He said, and will He not do?
Or has He spoken, and will He not make it good?”

Hebrews 6:13–19 (NKJV)

¹³ For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, ¹⁴ saying, “*Surely blessing I will bless you, and multiplying I will multiply you.*” ¹⁵ And

so, after he had patiently endured, he obtained the promise. ¹⁶ For men indeed swear by the greater, and an oath for confirmation *is* for them an end of all dispute. ¹⁷ Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed *it* by an oath, ¹⁸ that by two immutable things, in which it *is* impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before *us*.

¹⁹ This *hope* we have as an anchor of the soul, both sure and steadfast....

2 Timothy 2:13 (NKJV)

¹³ If we are faithless,
He remains faithful;
He cannot deny Himself.

As Paul concluded the stupendous, majestic and glorious teaching on the security of the believer in the hands of a Sovereign and faithful God.

Stating that

Romans 8:28–30 (NKJV)

²⁸ And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose.

²⁹ For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.

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

Romans 8:31 (NKJV)

³¹ If God *is* for us, who *can be* against us?

Romans 8:33 (NKJV)

³³ Who shall bring a charge against God's elect? It is God who justifies.

Romans 8:35 (NKJV)

³⁵ Who shall separate us from the love of Christ?

Romans 8:37–39 (NKJV)

³⁷ Yet in all these things we are more than conquerors through Him who loved us. 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.

Sure sounds very secure!!!

Yet in the mind of the Jews and even the Gentiles would be the Question about Israel.

Israel was given promises and covenants and privileges and yet they rejected and are in unbelief and Jesus pronounce Judgement on them.

Matthew 23:38 (NKJV)

³⁸ **See! Your house is left to you desolate;**

John 12:39–40 (NKJV)

³⁹ Therefore they could not believe, because Isaiah said again:

⁴⁰ *“He has blinded their eyes and hardened their hearts,
Lest they should see with their eyes,
Lest they should understand with their hearts and turn,
So that I should heal them.”*

The Jews and Gentiles would be wondering, just how sure is the salvation, the promise of eternal life. Is God trustworthy. From the perspective of Israel, It sure does not look like it.

The Gentiles would really be wondering if the Israelites were given all of these privileges and position how can we be sure as a pagan people who never had any of that, that we would be secure.

This is why Paul would introduce the questions in Roman's

Romans 3:3 (NASB95)

3 What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it?

Romans 9:6 (NASB95)

6 But *it is* not as though the word of God has failed.

Romans 11:1 (NKJV)

11 I say then, has God cast away His people? Certainly not!

This is why we have chapters 9 through 11. It's not a parenthesis, it's not just an additional thought. It flows with the contacts perfectly. Paul knows and anticipates the objection of Israel. How can God be seen as a faithful God to his promises in his covenants if it doesn't look like he's kept his own

promises and covenants with his own people Israel. How can we be sure that if we have been predestined to be conformed to the image of Jesus Christ that that will actually take place. How can we be sure that we will never be separated from the love of Christ when it sure looks like Israel has been separated from the love of God.

How can we be sure that the message of the gospel is true. How can we know that the eternal life that God has given to us in the new covenant will last. Israel and her future is essential to the truthfulness of the gospel. If God can make a covenant with Israel and brake it and we have no assurance of eternal life. If God can give a promise to Israel and did not for fill it then we are a people most miserable.

Therefore it is absolutely essential that the apostle Paul answer the question of apostate Israel. Even more so after the horrific events of 70 A.D. whenever Israel is literally taken out of existence.

Is Israel no longer God's chosen people?

Has God permanently set them aside?

Has God canceled His promises to them?

Is the Gentile Church the new Israel.

How can the very sons of Israel reject their Messiah?

Paul has to stop here and deal with these questions. He can't just go on to chapter 12 and start addressing the practical applications of the profound nature of the salvation.

If he doesn't deal with it now he will leave tremendous questions in the minds of his readers as to whether what he just told them in chapter 1 through eight can really be true.

Also another thing that is playing in the background is that Paul is seen as a defector and a traitor to the nation Israel. He is seen as anti-Semitic one who desires the destruction of Israel. He has went out to the Gentile people and brought them back. He is the enemy of Israel. And as far as the Jew is concern he is the enemy of God. He has been one of the primary instigators and promoters of this new religion called “the way” or Christianity. Therefore he is not seen as someone who loves his Jewish brothers. If anything he has nothing but evil for them.

Which Paul knows that that is not his heart. He knows that he has a very deep love for his people

Israel. He has a deep appreciation for his Jewishness.

Romans 10:1 (NKJV)

10 Brethren, my heart's desire and prayer to God for Israel is that they may be saved.

The reason why Paul confronted the hypocrisy and the religion of Israel was not because he didn't love them. But it was because he loved them because he knew that they would never attain righteousness through the legal system of Judaism. He knew that they had a zeal for God but not according to knowledge.

He knew that they would never attain the righteousness that would save. So wherever he would go, he would always go to the synagogue first, to the Jude first then to the Greek. To his own people first then to the Gentile. His desire above all things was that his people would be saved.

Acts 9:19–23 (NKJV)

¹⁹ So when he had received food, he was strengthened. Then Saul spent some days with the disciples at Damascus.

²⁰ Immediately he preached the Christ in the synagogues, that He is the Son of God.

²¹ Then all who heard were amazed, and said, “Is this not he who destroyed those who called on this name in Jerusalem, and has come here for that purpose, so that he might bring them bound to the chief priests?”

²² But Saul increased all the more in strength, and confounded the Jews who dwelt in Damascus, proving that this *Jesus* is the Christ.

²³ Now after many days were past, the Jews plotted to kill him.

Paul was now seen as one of them that is one of the Christians. He was a traitor and a defector. He now is an enemy of Israel and a lover of Gentiles. As far as they could say we had no love for Israel. Or the Jews.

That is why Paul begins Romans the way he does, reaffirming his deep love and devotion to his own people.

Romans 9:1–3 (NKJV)

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

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

1. Christ
2. Conscience
3. Holy Spirit.

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

I have. έστιν

Present A. Ind.. continual

great sorrow

μεγαλη.

λυπη

lupé: pain of body or mind, grief, sorrow

Original Word: λύπη, ης, ή

Part of Speech: Noun, Feminine

Transliteration: lupé

Phonetic Spelling: (loo'-pay)

Definition: pain of body or mind, grief, sorrow

Usage: pain, grief, sorrow, affliction.

3077 *lŷpē* – 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.

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

'Οδυνη [*Odunē*] is old word for consuming grief, in N. T. only here and and 1 Tim. 6:10 ^{Rob}

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 adialeiptos (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 /adialeiptos ("without unjustified interval") refers to what happens regularly,

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

Paul is stating that if it were possible he would be willing to be separated forever from Christ and eternity in hell so that his brother and that is his kinsman, his relatives is people could be saved.

There is no greater love than this. Not only would he give his physical life but he would be willing to give his spiritual eternal life so that Israel could be saved.

As I told you last time we look at this passage I do not believe he is talking about Israel in general. But rather a specific group within Israel. He is about to give us some of the most detailed doctrine on the sovereign choice of God of Israelites in all of the Bible.

He is going to show us that God has chosen some to be saved, a remnant to be saved out of Israel. He is sure that they will be saved, that is not his concern.

He is willing to change places with those that are not part of the remnant, the ones that are not chosen. His heart breaks for them. They are all his kinsmen, according to the flesh.

But that is not the only thing that grieves him. It is also because of the privileges they have had and with that comes responsibility.

Also Paul wants everyone to know that he recognizes the tremendous problems that the privileges of Israel make. He knows that for someone who has been given so much and was the

chosen nation the question would arise, “How is it that God would not fulfill promises?”

There are 9 amazing privileges that the Jews had been given by God, that was not and has not been given to any other nation on this planet. They are underserved favors of God on a people that He sovereignly chose to be His own.

verse 4

#1 who are Israelites,

They are privileged to be children of Abraham, Isaac and Jacob,

They were first called Israel in

Genesis 32:28 (NKJV)

²⁸ And He said, “Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed.”

Throughout history, Israelites (or Jews, as they came to be called after the Exile in Babylon) have distinguished themselves in virtually every field of human endeavor—in science, the arts, music,

business, education, political leadership, and countless other areas. They have always been a noble people and have produced a disproportionate share of the world's geniuses.

When God prepared His special earthly vineyard, “He planted it with the choicest vine,” namely, Israel (Isa. 5:2).

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, p. 13). Chicago: Moody Press.

#2 to whom *pertain* the adoption,

Exodus 4:22 (NKJV)

²² Then you shall say to Pharaoh, ‘Thus says the Lord: “Israel *is* My son, My firstborn.

Hosea 11:1 (NKJV)

And out of Egypt I called My son.

Exodus 19:6 (NKJV)

⁶ And you shall be to Me a kingdom of priests and a holy nation.’...

It is clear from these verses and many others that God specifically chose a nation.

Deuteronomy 7:6–7 (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;

Isaiah 41:8–9 (NKJV)

- 8 “But you, Israel, *are* My servant,
Jacob whom I have chosen,
The descendants of Abraham My friend.
9 *You* whom I have taken from the ends of the
earth,
And called from its farthest regions,
And said to you,
‘You *are* My servant,
I have chosen you and have not cast you away:

Jeremiah 31:9 (NKJV)

- 9 For I am a Father to Israel,
And Ephraim *is* My firstborn.

God is not the Father of Israel in the same sense as He is the Father of those who are saved in the N.T. He is the Father who has adopted a nation of people.

It is not to be assumed that just because God chose a nation that all the one who are part of that nation are saved.

Romans 9:6 (NKJV)

6.... For they *are* not all Israel who *are* of Israel,

#3 the glory,

God blessed Israel by revealing to her His own presence in the Shekinah glory. In that unique and inexplicable way,

God dwelt in the midst of His people. In the wilderness, “the glory of the Lord appeared [to Israel] in the cloud” (**Ex. 16:10**).

It was in His glory that He appeared to Israel at Sinai (Ex. 24:16–17),

and His glory was present in the tent of meeting, where He spoke “with the sons of Israel” (Ex. 29:42–43; Lev. 9:23).

His glory was supremely present in the Holy of Holies in the Tabernacle and then the Temple, manifested in light between the wings of the cherubim on the ark of the covenant (see Ex. 25:22; 40:34; 1 Kings 8:11).

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, pp. 13–14). Chicago: Moody Press.

#4 the covenants,

1. The Covenant with Abraham

Genesis 12:2–3 (NKJV)

- ² I will make you a great nation;
 I will bless you
 And make your name great;
 And you shall be a blessing.
- ³ I will bless those who bless you,
 And I will curse him who curses you;
 And in you all the families of the earth shall be
 blessed.”

2. The Covenant of Law with Moses

Exodus 19:5–8 (NKJV)

⁵ Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth *is* Mine. ⁶ And you shall be to Me a kingdom of priests and a holy nation.’ These *are* the words which you shall speak to the children of Israel.”

⁷ So Moses came and called for the elders of the people, and laid before them all these words which the Lord commanded him. ⁸ Then all the people answered together and said, “All that the Lord has spoken we will do.” So Moses brought back the words of the people to the Lord.

Deuteronomy 29:12–13 (NKJV)

¹² that you may enter into covenant with the Lord your God, and into His oath, which the Lord your God makes with you today, ¹³ that He may establish you today as a people for Himself, and *that* He may be God to you, just as He has spoken to you, and just as He has sworn to your fathers, to Abraham, Isaac, and Jacob.

3. The Eternal Kingdom Covenant

Given to David

2 Samuel 7:12–13 (NKJV)

¹² “When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. ¹³ He shall build a house for My name, and I will establish the throne of his kingdom forever.

4. The Covenant of Redemption

Jeremiah 31:33 (NKJV)

³³ But this *is* the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.

Ezekiel 37:26–28(NKJV)

²⁶ Moreover I will make a covenant of peace with them, and it shall be an everlasting covenant with

them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore.

²⁷ My tabernacle also shall be with them; indeed I will be their God, and they shall be My people. ²⁸ The nations also will know that I, the Lord, sanctify Israel, when My sanctuary is in their midst forevermore.” ’ ”

No other nation has or ever will be blessed with such covenants. As one commentator has observed, no aspect of Israel’s history pointed out their uniqueness as the recipients of redemptive revelation more than these covenants.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, p. 14). Chicago: Moody Press.

#5 the giving of the law,

In that **Law** Israel not only was taught the Ten Commandments but countless other principles and standards, the obeying of which would honor God and bring blessing on the people. They were shown the way of blessing and prosperity, not only morally and spiritually but also materially. To disobey was to be cursed (cf. Deut. 27–28).

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, p. 14). Chicago: Moody Press.

Deuteronomy 4:5–8 (NKJV)

⁵ “Surely I have taught you statutes and judgments, just as the Lord my God commanded me, that you should act according *to them* in the land which you go to possess. ⁶ Therefore be careful to observe *them*; for this *is* your wisdom and your understanding in the sight of the peoples who will hear all these statutes, and say, ‘Surely this great nation *is* a wise and understanding people.’

⁷ “For what great nation *is there* that has God *so* near to it, as the Lord our God *is* to us, for whatever *reason* we may call upon Him? ⁸ And what great nation *is there* that has *such* statutes and righteous judgments as are in all this law which I set before you this day?

Paul reminded them in Romans 3
Romans 3:1–2 (NKJV)

3 What advantage then has the Jew, ...? ² Much in every way! Chiefly because to them were committed the oracles of God. λόγιον

#6 the service of God,

divine service n. — the act of public worship following prescribed rules; especially understood as the performance of religious duties.

λατρεία, *service/worship (of God)*

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed., p. 587). Chicago: University of Chicago Press.

Israel was uniquely blessed by being entrusted with **the temple service**, through which she worshiped and dealt with sin before the Lord. **The temple service** refers to the entire ceremonial system that God revealed through Moses—the sacrifices, offerings, cleansings, and other means of worship and repentance administered by the priests and Levites. When Israel obediently and sincerely worshiped the Lord, He promised:

MacArthur, J. F., Jr. (1991). *Romans* (Vol. 2, pp. 14–15). Chicago: Moody Press.

Exodus 29:43–46 (NKJV)

⁴³ And there I will meet with the children of Israel, and *the tabernacle* shall be sanctified by My glory.

⁴⁴ So I will consecrate the tabernacle of meeting and the altar. I will also consecrate both Aaron and his sons to minister to Me as priests. ⁴⁵ I will dwell among the children of Israel and will be their God.

⁴⁶ And they shall know that I *am* the Lord their God, who brought them up out of the land of Egypt, that I may dwell among them. I *am* the Lord their God.

#7 and the promises

This, no doubt would definitely include the promise of Messiah. That was the hope of any Jew, the promise of the Messiah.

Acts 2:39 (NKJV)

³⁹ For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”

Acts 13:32–33 (NKJV)

³² And we declare to you glad tidings—that promise which was made to the fathers. ³³ God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm:

*‘You are My Son,
Today I have begotten You.’*

But because the word “promise” is plural, and because he will mention Christ later (who is Messiah) it would include more than that. The list could be long, but would include, blessing, prosperity, land, victory of their enemies. etc.

verse 5

#8 of whom are the fathers

Paul reminds his readers that it was from Israel that God raised up **the fathers**, beginning with the first great patriarchs, Abraham, Isaac, and Jacob/Israel.

It was through those men that the foundations of all the blessings were laid.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, p. 15). Chicago: Moody Press.

#9 and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen

Israel was privileged to provide the lineage of **Christ according to the flesh**. Christ was not incidentally born a Jew but was preordained to be a human descendant of Abraham and of David. It is for that reason that Matthew gives the genealogy of Jesus' adoptive father, Joseph (1:1–17) and that Luke gives the genealogy of His natural mother, Mary (Luke 3:23–38). As noted above, Jesus Himself told the Samaritan woman that “salvation is from the Jews” and that He was the promised Jewish Messiah who would offer salvation to all mankind (John 4:22–26).

In closing this abbreviated but comprehensive account of Israel's special blessings, Paul declares that Jesus Christ—by far their greatest blessing, the blessing in whom all the others find their full meaning—**is over all, God blessed forever. Amen.**

Those words are not so much a benediction as an affirmation of Christ's divine majesty and lordship. Without exception in Scripture, both in the Hebrew

Old Testament and the Greek New Testament, a doxology always places the word “blessed” *before* the name of God. Here, Paul uses the reverse form, **God blessed**, indicating beyond doubt that the apostle intentionally equates **Christ** with **God**.

Romans 9:5 (TR1550MR)

5 ων οι πατερες και εξ ων ο χριστος το κατα σαρκα
ο ων επι παντων θεος ευλογητος εις τους αιωνας
 αμην

Romans 9:5 (YLT)

⁵whose *are* the fathers, and of whom *is* the Christ, according to the flesh, who is over all, God blessed to the ages. Amen.

Romans 9:5 (NASB95)

5 whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.

Romans 9:5 (ESV)

⁵To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

The antecedent of **God** is **who**, and the antecedent of **who** is **Christ**.

He was the supreme blessing, yet they rejected Him! Tragic unbelief that grieved the heart of Paul and grieves the heart of God Himself.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, pp. 15–16). Chicago: Moody Press.

And add to the tragic state of the unbelief of Israel and the rejection of their Messiah...How do we reconcile the all the privileges and covenants and promises of God to Israel when they have rejected the very one who is the fulfillment of it all....Christ.

How do we even go forward believing the promises and covenants of God when it looks like it has all failed. Soon there would be even a stronger proof of their unbelief and God's rejection and judgment on them when He destroys Jerusalem and the Temple and the worship in the Temple in 70AD.

This is why Paul says
Romans 9:6 (NKJV)

⁶ But it is not that the word of God has taken no effect.(failed)