

WHAT ADVANTAGE?

Lesson Eleven; Romans 9

All Things Work Together

²⁸ And we know that for those [*Jews and God-fearing Gentile believers*] who love God all [*the following*] things work together for good, for those who are called [*by God to belong to Yeshua the Messiah and to be Saints (cf. Rom 1:6-7)*] according to his purpose [*of redemption*].

Foreknowledge and Predestination

²⁹ For those whom he foreknew [*in the spiritual state of the pre-existent neshamah*] he also predestined [*i.e., assigned to a mission*] to be conformed to the image of his Son [*i.e. the divine Adam (cf. Rom 5:14) through means of the resurrection*], in order that he might be the firstborn [*son of God*] among many brothers.

Cf. Jeremiah 1:5; Isaiah 49:1

³⁰ And those whom he predestined [*for the mission of being conformed to the image of his Son*] he also called, and those whom he called he also justified [*i.e. exonerated in the final judgment*], and those whom he justified [*in the final judgment*] he also glorified [*in the resurrection of the dead*].

ROMANS 9

Paul's Sorrow

Romans 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.

³ For I could wish that I myself were accursed and cut off from Christ for the sake of my [unbelieving Jewish] brothers, my kinsmen according to the flesh [*i.e. physically*].

What Advantage has the Jew?

[Then what advantage has the Jew? Or what is the value of circumcision? (Rom 3:1 ESV)]

⁴ They are Israelites [sons of Jacob], and to them belong the adoption [as sons of God, (eg. Exodus 4:22)], the glory [of revelation of God], the [Abrahamic, Mosaic, Aaronic, Davidic, and new] covenants, the giving of the law [at Sinai], the [Levitical] worship [in Temple and synagogue], and the [Abrahamic] promises.

⁵ To them belong the patriarchs [Abraham, Isaac, and Jacob], and from their race, according to the flesh [*i.e., physically speaking*], is the Christ ~~who is~~ God over all, blessed forever. Amen.

Statement of Deity or Doxology?

Deity Statement

...from their race, according to the flesh, is the Christ who is God over all, blessed forever. Amen.

Doxology

...from their race, according to the flesh, is the Christ. Blessed be the God over all, forever. Amen.

Cf. Romans 1:25, 11:36; Galatians 1:4-5, Eph 3:21, Phil 4:20, 1 Tim 1:17, 2 Tim 4:18,

Isaac and Ishmael

⁶ But it is not as though the [promise of Israel's redemption in the] word of God has failed. For not all who are descended from [Jacob] Israel belong to [the redeemed remnant of] Israel, ⁷ and not all are children of Abraham [just] because they are his [physically his] offspring, but "Through Isaac shall your offspring be named" (Genesis 21:12).

⁸ This means that it is not the children of the flesh [*i.e. physical descendants or even legal proselytes*] who are [qualified to be] the children of God, but the children of the promise [of the redemption] are counted as offspring.

⁹ For this is what the promise said: "About this time next year I will return, and Sarah shall have a son."

Jacob and Esau

¹⁰ And not only so [in the case of Isaac and Ishmael], 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 [yet]—in order that God's purpose of election [choosing] might continue, not because of works but because of him who calls—

¹² she was told, "The older will serve the younger" (Genesis 25:23).

¹³ As it is written, "Jacob I loved, but Esau I hated" (Malachi 1:2-3).

God's Justice

¹⁴ What shall we say then? [False Premise:] ~~Is there~~ Injustice on God's part. By no means!

¹⁵ For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion" (Exodus 33:19).

¹⁶ So then [justification] depends not on human will or exertion, but on God, who has mercy.

Pharaoh

¹⁷ For the Scripture says to Pharaoh [in Exodus 9:16], "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth."

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

How is that Fair?

¹⁹ You will say to me then, "Why does he still find fault? For who can resist his will?"

²⁰ But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?" (Cf. Isaiah 29:16, 45:9)

²¹ Has the potter no right over the clay, to make out of the same lump [*i.e., the people of Israel*] one vessel for honorable use and another for dishonorable use?