


Day 1

 Please pray for holy guidance and insight before you begin today's study.

Paul's Anguish for the Jews of His Homeland

¹I speak the truth in Christ — I am not lying, my conscience confirms it in the Holy Spirit — ²I have great sorrow and unceasing anguish in my heart.


Q1. If we rely exclusively upon our consciences to know God's will, we can be easily led astray. So, how would you interpret Paul's comment, "my conscience confirms it in the Holy Spirit"?

Q2. For whom does Paul have "great sorrow and unceasing anguish in my heart"?

Q3. How would you describe Paul's emotions, when he states that he has "great sorrow and unceasing anguish in my heart"?

Lesson 14: Romans 9:1-13

Day 2


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³ For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race, ^{4a} the people of Israel.

Q4. What is “agapé love”? (Please refer to <https://trinitybereans.org/2022Mark/LoveGreekDefinitions.pdf>)

Q5. Is Paul describing a depth of “agapé love” toward “the people of Israel” (verse 4^a)?

Q6. Scripture states that the Jewish leadership caused the crucifixion of Jesus. So, why do you think Paul felt such anguish for his countrymen?

 For the remaining verses in this chapter, Paul uses Scripture to emphasize and remind his readers of God's promises to the Israelites. Paul and the scholars in the first century only had God's written Word in the scrolls of what we now refer to as the Old Testament.

^{4b} Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship, and the promises.

Q7. Looking at verse 4^b can you think of any Old Testament history that would describe the adoption, glory, covenants, etc? List two examples (citation and descriptive summary):

 The following are some hints from the Commentator Charles J. Ellicott [©abt 1880, Ellicott's Commentary for English Readers, edited by Charles J. Ellicott. <https://biblehub.com/commentaries/romans/9-4.htm>]:

Lesson 14: Romans 9:1-13

The adoption: “They are the theocratic people, the people whom God had, as it were, adopted to Himself, and taken into the special filial [family, parent/child] relation. ([Compare] Hosea 11:1, “I called my son out of Egypt;” Exodus 4:22, “Israel is my son, even my firstborn;” et al.)”

The glory: “The Shechinah, or visible symbol of God’s presence. ([Compare] Exodus 16:10; Exodus 24:16; Exodus 40:34-35; 1 Samuel 4:22; 1 Kings 8:10-11; Ezekiel 1:28; Hebrews 9:5.)”

The covenants: “Not the two tables of stone, but the several compacts made by God with Abraham and his descendants (Genesis 12:1-3; Genesis 12:7; Genesis 13:14-17; Genesis 15:1-21; Genesis 17:1-22; Genesis 22:15-18; Genesis 26:2-5; Genesis 26:34; Genesis 28:13-15; Genesis 35:9-12; Genesis 46:3-4).”


Temple worship: “The temple service and ritual.”

The promises: “Especially the Messianic promises, a term correlative to the “covenants” above.”

Q8. From God’s perspective, in our time are the Jews still God’s ‘chosen people’?

Yes? } Why?
No? }

Day 3

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⁵ Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen.

Q9. Can you name one patriarch from Jewish history?

Genesis 22:15-18

¹⁵ The angel of the LORD called to Abraham from heaven a second time ¹⁶ and said, "I swear by myself, declares the LORD, that because you have done this and have not withheld your son, your only son, ¹⁷ I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, ¹⁸ and through your offspring all nations on earth will be blessed, because you have obeyed me."

Q10. How do we know that the “ancestry of Christ” is traced back in time to the patriarchs? (See Luke 3; Matthew 1)

Lesson 14: Romans 9:1-13

Q11. Why is important that Scripture (the Gospels) includes Jesus' lineage?

⁶It is not as though God's word had failed. For not all who are descended from Israel are Israel.

Q12. If the covenant is for Israel, how would you explain “not all who are descended from Israel are Israel”? (Is it possible that there are two meanings in this phrase: a physical genealogy? And/or a spiritual?)

Romans 2:29 [NIV-1984]

No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a man's praise is not from men, but from God.

Galatians 3:7 [NIV-1984]


Understand, then, that those who believe are children of Abraham.

Galatians 4:29 [NIV-1984]

At that time the son born in the ordinary way persecuted the son born by the power of the Spirit. It is the same now.


⁷Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned."

Q13. Who is “Isaac”? And what is the story about Isaac and his father? (Hinted at in the passage Genesis 22:15-18 ↑ particularly verse 16)

 “Neither are all the bodily descendants of Abraham also his spiritual descendants. It was expressly stated from the first that the promise was confined to a particular branch of his posterity. The posterity of Abraham, strictly so called, was to be that derived through Isaac. This is very nearly the sense of the original, “In Isaac shall thy seed be called,” i.e., in “Isaac shalt thou have posterity, which shall be called thy posterity” — “true and legitimate descendants,” thus excluding the seed of Hagar.” [©about 1880, *Ellicott's Commentary for English Readers*, edited by Charles J. Ellicott. <https://biblehub.com/commentaries/romans/9-7.htm>]

Lesson 14: Romans 9:1-13


Day 4

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⁸In other words, it is not the natural children who are God's children, but it is the children of the promise who are regarded as Abraham's offspring.

Q14. What is the “promise”? (See Genesis 22:15-18 ↑)

Q15. Are we “children of the promise”?

 Note: In Romans 11, Paul expands more fully upon the concept of “ingrafted branches”.

John 15:1-2, 5-8 [NIV-1984]


¹"I am the true vine, and my Father is the gardener. ²He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful. . . ⁵"I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. ⁶If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire, and burned. ⁷If you remain in me and my words remain in you, ask whatever you wish, and it will be given you. ⁸This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples.

Ephesians 1:4-6 [NIV-1984]


⁴For he chose us in him before the creation of the world to be holy and blameless in his sight. In love ⁵he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will – ⁶to the praise of his glorious grace, which he has freely given us in the One he loves.

Lesson 14: Romans 9:1-13

Day 5

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⁹For this was how the promise was stated: “At the appointed time I will return, and Sarah will have a son.” [Genesis 18:10,14]

 God renamed Abram to Abraham (Genesis 17:5 ↓), and Sarai to Sarah (Genesis 17:15 ↓).

Genesis 17:5 [International Children's Bible (ICB)]

I am changing your name from Abram to Abraham. This is because I am making you a father of many nations.

Genesis 17:15 [International Children's Bible (ICB)]

God said to Abraham, “I will change the name of Sarai, your wife. Her new name will be Sarah.

Q16. Who was Sarah's husband? (Genesis 11:29 ↓)

Genesis 11:29 [[NIV-2011]

Abram and Nahor [Abram's brother] both married. The name of Abram's wife was Sarai . . .

Q17. Who is Hagar? (Genesis 16:1 ↓)

Genesis 16:1 [English Standard Version (ESV)]

Now Sarai, Abram's wife, had borne him no children. She had a female Egyptian servant whose name was Hagar.

Q18. In Genesis 16:3 (↓), Scripture states “Sarai . . . gave [Hagar] to Abram . . . as a wife.” Did God recognize Hagar as Abraham's wife? In other words, was Sarai's gift of Hagar sufficient to elevate Hagar to “wife”?

Yes? } Why?
No? }

Lesson 14: Romans 9:1-13

Genesis 16:3 [NIV-1984]

So, after Abram had been living in Canaan ten years, Sarai his wife took her Egyptian slave Hagar and gave her to her husband to be his wife.

Q19. Who is Ishmael? (Genesis 16:3, 4, & 11 ↓)

Genesis 16:1-4, 11-16 [NIV-2011]

¹ Now Sarai, Abram's wife, had borne him no children. But she had an Egyptian maidservant named Hagar; ² so she said to Abram, "The Lord has kept me from having children. Go, sleep with my maidservant; perhaps I can build a family through her."

Abram agreed to what Sarai said.

³ So after Abram had been living in Canaan ten years, Sarai his wife took her Egyptian maidservant Hagar and gave her to her husband to be his wife. ⁴ He slept with Hagar, and she conceived. When she knew she was pregnant, she began to despise her mistress. . .

[Sarai, in effect, banished the pregnant, insolent Hagar from their encampment; an angel of the LORD rescued her and her unborn baby; and then returned the chastened Hagar to Abram and Sarai. . .]

¹¹ The angel of the Lord also said to her [Hagar]: "You are now pregnant and you will give birth to a son. You shall name him Ishmael [Ishmael means God hears], for the Lord has heard of your misery. ¹² He will be a wild donkey of a man; his hand will be against everyone and everyone's hand against him, and he will live in hostility toward all his brothers."

¹³ She gave this name to the Lord who spoke to her: "You are the God who sees me," for she said, "I have now seen the One who sees me."

¹⁴ That is why the well was called Beer Lahai Roi; it is still there, between Kadesh and Bered. ¹⁵ So Hagar bore Abram a son, and Abram gave the name Ishmael to the son she had borne. ¹⁶ Abram was eighty-six years old when Hagar bore him Ishmael.

Q20. What major religion(s) today claim Abraham as their true Father?

(1)


(2)

Genesis 21:1-5 [NIV-1984]

¹ Now the LORD was gracious to Sarah as he had said, and the LORD did for Sarah what he had promised. ² Sarah became pregnant and bore a son to Abraham in his old age, at the very time God had promised him. ³ Abraham gave the name Isaac to the son Sarah bore him. ⁴ When his son Isaac was eight days old, Abraham circumcised him, as God commanded him. ⁵ Abraham was a hundred years old when his son Isaac was born to him.

Lesson 14: Romans 9:1-13

Day 6

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¹⁰ Not only that, but Rebekah's children had one and the same father, our father Isaac. ¹¹ Yet, before the twins were born or had done anything good or bad — in order that God's purpose in election might stand: ¹² not by works but by him who calls — she was told, "The older will serve the younger."

[Genesis 25:23] ¹³ Just as it is written: "Jacob I loved, but Esau I hated." [Malachi 1:2, 3]

Q21. Verse 11: What does "election" mean?

Psalm 139:16^b [NIV-1984]

All the days ordained for me were written in your book before one of them came to be.

 Election / Predestination (verses 10 & 11): [©about 1880, *Ellicott's Commentary for English Readers*, edited by Charles J. Ellicott. <https://biblehub.com/commentaries/romans/9-10.htm>]

"Nor was the restriction and special selection confined to the case of Abraham alone. It also appeared when Rebecca bore sons to Isaac. It was indeed pure selection. The children themselves had done nothing to make a preference be given to one over the other. There was no merit in the case. The object of the declaration was to ratify the divine electing purpose which had already chosen Jacob to be the inheritor of the Messianic blessings.

"Here we have the doctrine of election and predestination stated in a very unqualified and uncompromising form. And it does indeed necessarily follow from one train of thought. However much we . . . stress . . . freewill, . . . actions . . . result [from] character — the will itself is a part of character; and character is born in us. Of the two elements which go to determine action, outward circumstances, and inward disposition, neither can be said strictly to be made by the man himself. If we follow this train of thought, then it would certainly appear that God, or the chain of natural causes set in motion and directed by God, made him what he is. In other words, he is elected and predetermined to a certain line of conduct. This is the logic of one set of inferences. On the other hand, the logic of the other set of inferences is just as strong — that man is free. There is an opposition irreconcilable to us with our present means of judging. We can only take the one proposition as qualified by the other."

Q22. Verse 11: [Apologetics] Regarding "election": Is God capricious, arbitrary?

Yes? }
No? } Why?

Matthew 12:18 [NIV-1984]

"Here is my servant whom I have chosen, the one I love, in whom I delight; I will put my Spirit on him, and he will proclaim justice to the nations. [Refer to Isaiah 42:1-4]

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Luke 8:10 [(NIV-1984)]

He [Jesus] said, 'The knowledge of the secrets of the kingdom of God has been given to you, but to others I speak in parables, so that, "though seeing, they may not see; though hearing, they may not understand.'

Luke 10:21 [(NIV-1984)]

At that time Jesus, full of joy through the Holy Spirit, said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure.

John 1:12-13 [(NIV-1984)]


¹² Yet to all who received him, to those who believed in his name, he gave the right to become children of God — ¹³ children born not of natural descent, nor of human decision or a husband's will, but born of God.

Q23. Verse 12: Does the phrase “not by works but by him who calls” have any meaning to us today?

Q24. Verse 13: [Apologetics] God is love. How could He “hate” anyone?

1 John 4:8 [English Standard Version (ESV)]

Anyone who does not love does not know God, because God is love.

 **Esau I hated:** “This does not mean any positive hatred; but that he had preferred Jacob, and had withheld from Esau those privileges and blessings which he had conferred on the posterity of Jacob. This is explained in Malachi 1:3, ‘And I hated Esau, and laid his mountains and heritage waste for the dragons of the wilderness;’ compare Jeremiah 49:17-18; Ezekiel 35:6. It was common among the Hebrews to use the terms ‘love’ and ‘hatred’ in this comparative sense, where the former implied strong positive attachment, and the latter, not positive hatred, but merely a less love, or the withholding of the expressions of affection; compare Genesis 29:30-31; Proverbs 13:24, ‘He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes;’ Matthew 6:24, ‘No man can serve two masters, for either he will hate the one and love the other,’ etc.; Luke 14:26, ‘if any man come to me, and hate not his father and mother, etc.’ ” [©1834, *Notes on the Bible* by Albert Barnes. <https://biblehub.com/commentaries/romans/9-13.htm>]

Genesis 25:19-28 [NIV-1984] [The birth of Esau and Jacob.]

¹⁹ This is the account of Abraham's son Isaac.

Abraham became the father of Isaac, ²⁰ and Isaac was forty years old when he married Rebekah, daughter of Bethuel the Aramean from Paddan Aram and sister of Laban the Aramean. ²¹ Isaac prayed to the Lord on behalf of his wife, because she was barren. The Lord answered his prayer, and his wife Rebekah became pregnant.

²² The babies jostled each other within her, and she said, "Why is this happening to me?"

Lesson 14: Romans 9:1-13

So, she went to inquire of the Lord. ²³ The Lord said to her, "Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the older will serve the younger."

²⁴ When the time came for her to give birth, there were twin boys in her womb. ²⁵ The first to come out was red, and his whole body was like a hairy garment; so, they named him Esau [Esau may mean hairy].

²⁶ After this, his brother came out, with his hand grasping Esau's heel; so, he was named Jacob [Jacob means he grasps the heel, a Hebrew idiom for he deceives].

Isaac was sixty years old when Rebekah gave birth to them. ²⁷ The boys grew up, and Esau became a skillful hunter, a man of the open country, while Jacob was a quiet man, staying among the tents.

²⁸ Isaac, who had a taste for wild game, loved Esau, but Rebekah loved Jacob.

¹⁴ What then shall we say? Is God unjust? Not at all!

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