

“It’s About Israel,” part 2

Romans 9-11: It’s YHVH’s Decision

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Refer to the last page: “How to Interpret Scripture”

Rom 3:1-4, Amplified

Your notes:

Entrusted with the words of God

¹Then what is the advantage of the Jew? Or what is the benefit of circumcision? ²Great in every respect. To begin with, the Jews were entrusted with the oracles of God [His very [a]words]. ³What then? If some did not believe or were unfaithful [to God], their lack of belief will not nullify and make invalid the faithfulness of God and His word, will it? ⁴Certainly not! Let God be found true [as He will be], though every person be found a liar, just as it is written [in Scripture],

What is the purpose of Romans 9-11?

Romans 9:1-33, Amplified:

It’s YHVH’s Decision

¹I am telling the truth in Christ [Messiah], I am not lying, my conscience testifies with me [enlightened and prompted] by the Holy Spirit, ²that I have great sorrow and unceasing anguish in my heart. ³**For [if it were possible] I would wish that I myself were accursed, [separated, banished] from Christ [Messiah] for the sake [of the salvation] of my brothers, my natural kinsmen,**

Am Israel (The People of Israel)

⁴who are Israelites, to whom belongs ^athe adoption as sons, ^bthe glory (^{#1}Shekinah), ^cthe [special] covenants [with Abraham, Moses, David, and New Covenant], ^dthe giving of the Law [Torah], ^ethe [system of temple] worship, and ^fthe [original] promises.

HOMEWORK: Write other applicable Scriptures references:

- ^a the adoption as sons:
- ^b the glory:
- ^c the covenants:
- ^d the giving of the Law:
- ^e the worship:
- ^f the promises:

#1 (verse 4) The Hebrew word “Shekinah” (“divine presence”) does not appear in Scripture, but has been used by both Christians and Jews to describe the visible Presence of God (the brilliant light of the divine), in such things as the burning bush, the cloud and the pillar of fire that led the Hebrews in the wilderness, and the Presence of God that rested between the cherubim over the mercy seat of the ark. It is said in the Talmud that the Emperor Hadrian once told a rabbi, “I want to see your God.” The rabbi replied, “You cannot see him.” “Indeed,” said the Emperor, “I will see him.” So the rabbi took the Emperor and positioned him to face the sun during the summer solstice, and said to him, “Look at it.” He replied, “I am not able to.” The rabbi said, “If you are not able to look at the sun, which is merely one of the servants that attend the Holy One--blessed be He--then how can you presume to look at the divine presence!”

⁵To them belong the patriarchs, and from them, according to His natural descent, *came* the Christ [Messiah] (the Messiah, the Anointed), He who is exalted *and* supreme over all, God blessed forever. Amen.

⁶However, it is not as though God's word has failed [coming to nothing]. For not all who are descended from Israel (Jacob) are [the true] Israel; ⁷and they are not all the children of Abraham because they are his descendants [by blood], but [the promise was]: "YOUR DESCENDANTS WILL BE NAMED THROUGH ISAAC" [though Abraham had other sons]. ⁸That is, it is not the children of the body [Abraham's natural descendants] who are God's children, but it is the children of the promise who are counted as [Abraham's true] descendants. ⁹For this is what the promise said: "ABOUT THIS TIME [next year] I WILL COME, AND SARAH SHALL HAVE A SON." ¹⁰And not only that, but this too: Rebekah conceived *twin sons* by one man [under the same circumstances], by our father Isaac; ¹¹and though *the twins* were not yet born and had not done anything *either* good or bad, so that God's purpose [His choice, His election] would stand, not because of works [done by either child], but because of [the plan of] Him who calls them, ¹²it was said to her, "THE ^{#2}OLDER (Esau) WILL SERVE THE ^{#3}YOUNGER (Jacob)." ¹³As it is written *and* forever remains written, " ^{#4}JACOB I LOVED (chose, protected, blessed), BUT ^{#5}ESAU I HATED (held in disregard compared to Jacob)."

¹⁴What shall we say then? Is there injustice with God? Certainly not! ¹⁵For He says to Moses, "I WILL HAVE MERCY ON WHOMEVER I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOMEVER I HAVE COMPASSION." ¹⁶So then God's choice is not dependent on human will, nor on human effort [the totality of human striving], but on God who shows mercy [to whomever He chooses--it is His sovereign gift]. ¹⁷For the Scripture says to Pharaoh, "I RAISED YOU UP FOR THIS VERY PURPOSE, TO DISPLAY MY POWER IN [dealing with] YOU, AND SO THAT MY NAME WOULD BE PROCLAIMED IN ALL THE EARTH." ¹⁸So then, He has mercy on whom He wills (chooses), and He hardens [the heart of] whom He wills.

¹⁹You will say to me then, "Why does He still blame me [for sinning]? For who [including myself] has [ever] resisted His will *and* purpose?" ²⁰On the contrary, who are you, O man, who answers [arrogantly] back to God *and* dares to defy Him? Will

#2 (verse 12) The descendants of Esau, the Edomites.

#3 (verse 12) The descendants of Jacob (Israel), the Israelites.

#4 (verse 13) The Israelites received God's protection and blessing.

#5 (verse 13) The Edomites were left to God's judgment.

the thing which is formed say to him who formed it, “Why have you made me like this?” ²¹Does the potter not have the right over the clay, to make from the same lump [of clay] one object for honorable use [something beautiful or distinctive] and another for common use [something ordinary or menial]? ²²What if God, although willing to show His [terrible] wrath and to make His power known, has tolerated with great patience the objects of His wrath [which are] prepared for destruction? ²³And what if He has done so to make known the riches of His glory to the objects of His mercy, which He has prepared beforehand for glory, ²⁴including us, whom He also called, not only from among the Jews, but also from among the Gentiles? ²⁵Just as He says in [the writings of the prophet] Hosea:

“I WILL CALL THOSE WHO WERE NOT MY PEOPLE,
‘MY PEOPLE,’
AND [I will call] HER WHO WAS NOT BELOVED,
‘BELOVED.’”

²⁶“AND IT SHALL BE THAT IN THE PLACE WHERE IT WAS SAID TO THEM, ‘YOU ARE NOT MY PEOPLE,’ THERE THEY SHALL BE CALLED SONS OF THE LIVING GOD.”

²⁷And Isaiah calls out concerning Israel: “THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA, IT IS ONLY THE REMNANT [a small believing minority] THAT WILL BE SAVED [from God’s judgment]; ²⁸FOR THE LORD [YHVH] WILL EXECUTE HIS WORD UPON THE EARTH [He will conclude His dealings with mankind] COMPLETELY AND WITHOUT DELAY.” ²⁹It is as Isaiah foretold,

“IF THE LORD [YHVH] OF HOSTS HAD NOT LEFT US SEED [future generations from which a believing remnant of Israelites came],

WE WOULD HAVE BECOME LIKE SODOM, AND WOULD HAVE RESEMBLED GOMORRAH [totally rejected and destroyed]!”

³⁰What shall we say then? That Gentiles, who did not pursue righteousness [who did not seek salvation and a right relationship with God, nevertheless] obtained righteousness, that is, the righteousness which is produced by faith; ³¹whereas Israel, [though always] pursuing the law [Torah] of righteousness, did not succeed in fulfilling the law [Torah]. ³²And why not? Because it was not by faith [that they pursued it], but as though it were by works [relying on the merit of their works instead of their faith]. They stumbled over the stumbling Stone [Jesus Christ [Yeshua HaMashiach]]. ³³As it is written *and* forever remains written,

“BEHOLD I AM LAYING IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE;

AND HE WHO BELIEVES IN HIM [whoever adheres to, trusts in, and relies on Him] WILL NOT BE DISAPPOINTED [in his expectations].” [Rom 9:1-33 AMP].

Romans 10:1-21 Amplified:

The Word of Faith Brings Salvation

¹Brothers and sisters, my heart’s desire and my prayer to God for Israel is for their salvation. ²For I testify about them that they have a certain enthusiasm for God, but not in accordance with [correct and vital] knowledge [about Him and His purposes]. ³For not knowing about God’s righteousness [which is based on faith], and seeking to establish their own [righteousness based on works], they did not submit to God’s righteousness. ⁴For Christ [Messiah] is the end of the law [Torah] [it leads to Him and its purpose is fulfilled in Him], for [granting] righteousness to everyone who believes [in Him as Savior].

⁵For Moses writes that the man who practices the righteousness which is based on law [Torah] [with all its intricate demands] shall live by it. ⁶But the righteousness based on faith [which produces a right relationship with Him] says the following: “DO NOT SAY IN YOUR HEART, ‘WHO WILL ASCEND INTO HEAVEN?’ that is, to bring Christ [Messiah] down; ⁷or, ‘WHO WILL DESCEND INTO THE ABYSS?’ that is, to bring Christ [Messiah] up from the dead [as if we had to be saved by our own efforts, doing the impossible].” ⁸But what does it say? “THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART”--that is, the word [the message, the basis] of faith which we preach-- ⁹because if you acknowledge *and* confess with your mouth that Jesus [Yeshua] is Lord [YHVH] [recognizing His power, authority, and majesty as God], and believe in your heart that God raised Him from the dead, you will be saved. ¹⁰For with the heart a person believes [in Christ [Messiah] as Savior] resulting in his justification [that is, being made righteous--being freed of the guilt of sin and made acceptable to God]; and with the mouth he acknowledges *and* confesses [his faith openly], resulting in *and* confirming [his] salvation. ¹¹For the Scripture says, “WHOEVER BELIEVES IN HIM [whoever adheres to, trusts in, and relies on Him] WILL NOT BE DISAPPOINTED [in his expectations].” ¹²For there is no distinction between Jew and Gentile; for the same *Lord* [YHVH] is Lord [YHVH] over all [of us], and [He is] abounding in riches (blessings) for all who call on Him [in faith and prayer]. ¹³For “WHOEVER CALLS ON THE NAME OF THE LORD [YHVH] [in prayer] WILL BE SAVED.”

¹⁴But how will people call on Him in whom they have not believed? And how will they believe in Him of whom they have not heard? And how will they hear without a preacher (messenger)? ¹⁵And how will they preach unless they are commissioned *and* sent [for that purpose]? Just as it is written *and* forever remains written, “HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!”

¹⁶But they did not all pay attention to the good news [of salvation]; for Isaiah says, “LORD [YHVH], WHO HAS BELIEVED OUR REPORT?” ¹⁷So faith *comes* from hearing [what is told], and what is heard *comes* by the [preaching of the] message concerning Christ [Messiah].

¹⁸But I say, did they not hear? Indeed they have;

“THEIR VOICE [that of creation bearing God’s message] HAS GONE OUT TO ALL THE EARTH,

AND THEIR WORDS TO THE [farthest] ENDS OF THE WORLD.” ¹⁹But I say, did Israel fail to understand [that the gospel was to go also to the Gentiles]? First Moses says,

“I WILL MAKE YOU JEALOUS OF THOSE WHO ARE NOT A NATION (Gentiles);

WITH A NATION THAT LACKS UNDERSTANDING I WILL MAKE YOU ANGRY.” ²⁰Then Isaiah is very bold and says,

“I HAVE BEEN FOUND BY THOSE WHO DID NOT SEEK ME;

I HAVE SHOWN MYSELF TO THOSE WHO DID NOT [consciously] ASK FOR ME.” ²¹But of Israel he says, “ALL DAY LONG I HAVE STRETCHED OUT MY HANDS [in compassion] TO A DISOBEDIENT AND OBSTINATE PEOPLE.” [Rom 10:1-21 AMP]

Romans 11:1-36 Amplified:

Israel Is Not Cast Away

¹I say then, has God rejected *and* disowned His people? Certainly not! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. ²God has not rejected His [chosen] people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel? ³“LORD [YHVH], THEY HAVE KILLED YOUR PROPHETS, THEY HAVE TORN DOWN YOUR ALTARS, AND I ALONE AM LEFT [of the prophets], AND THEY ARE SEEKING MY LIFE.” ⁴But what is God’s response to him? “I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL.” ⁵So too then, at the present time there has come to be a remnant [a small

believing minority] according to *God's* gracious choice. ⁶But if it is by grace [God's unmerited favor], it is no longer on the basis of works, otherwise grace is no longer grace [it would not be a gift but a reward for works].

⁷What then? Israel failed to obtain what it was seeking [that is, God's favor by obedience to the Law [Torah]], but the elect [those chosen few] obtained it, while the rest of them became hardened *and* callously indifferent; ⁸just as it is written [in Scripture],

“GOD GAVE THEM A SPIRIT OF STUPOR, EYES THAT DO NOT SEE AND EARS THAT DO NOT HEAR,

[a spiritual apathy that has continued] TO THIS VERY DAY.”⁹And David says,

“LET THEIR TABLE (abundance) BECOME A SNARE AND A TRAP,

A STUMBLING BLOCK AND A RETRIBUTION TO THEM.

¹⁰“LET THEIR EYES BE DARKENED SO THAT THEY DO NOT SEE,

AND MAKE THEIR BACKS BEND [under their burden] FOREVER.”

¹¹So I say, have they stumbled so as to fall [to spiritual ruin]? Certainly not! But by their transgression [their rejection of the Messiah] salvation *has come* to the Gentiles, to make Israel jealous [when they realize what they have forfeited]. ¹²Now if Israel's transgression means riches for the world [at large] and their failure means riches for the Gentiles, how much more will their fulfillment *and* reinstatement be! ¹³But *now* I am speaking to you who are Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry, ¹⁴in the hope of somehow making my fellow countrymen jealous [by stirring them up so that they will seek the truth] and *perhaps* save some of them. ¹⁵For if their [present] rejection [of salvation] is for the reconciliation of the world [to God], what will their acceptance [of salvation] be but [nothing less than] life from the dead? ¹⁶If the first portion [of dough offered as the first fruits] is holy, so is the *whole* batch; and if the root (Abraham, the patriarchs) is holy, so are the branches (the Israelites).

¹⁷But if some of the branches were broken off, and you [Gentiles], being like a wild olive shoot, were grafted in among them to share with them the rich root of the olive tree, ¹⁸do not boast over the [broken] branches *and* exalt yourself at their expense. If you do boast *and* feel superior, *remember that* it is not you who supports the root, but the root that *supports* you. ¹⁹You will say then, “Branches were broken off so that I might be grafted in.” ²⁰That is true. They were

broken off because of their unbelief, but you stand by your faith [as believers understanding the truth of Christ's [Messiah's] deity]. Do not be conceited, but [rather stand in great awe of God and] fear [Him]; ²¹for if God did not spare the natural branches [because of unbelief], He will not spare you either. ²²Then appreciate the gracious kindness and the severity of God: to those who fell [into spiritual ruin], severity, but to you, God's *gracious* kindness--if you continue in His kindness [by faith and obedience to Him]; otherwise you too will be cut off. ²³And even they [the unbelieving Jews], if they do not continue in their unbelief, will be grafted in; for God has the power to graft them in again. ²⁴For if you were cut off from what is by nature a wild olive tree, and against nature were grafted into a cultivated olive tree, how much easier will it be to graft these who are the natural *branches* back into [the original parent stock of] their own olive tree?

²⁵I do not want you, believers, to be unaware of this mystery [God's previously hidden plan]--so that you will not be wise in your own opinion--that a partial hardening has [temporarily] happened to Israel [to last] until the full number of the Gentiles has come in; ²⁶and so [at that time] all Israel [that is, all Jews who have a personal faith in Jesus [Yeshua] as Messiah] will be saved; just as it is written [in Scripture],

“THE DELIVERER (Messiah) WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB.”

²⁷“THIS IS MY COVENANT WITH THEM,

WHEN I TAKE AWAY THEIR SINS.” ²⁸From the standpoint of the gospel, the Jews [at present] are enemies [of God] for your sake [which is for your benefit], but from the standpoint of God's choice [of the Jews as His people], they are still loved by Him for the sake of the fathers. ²⁹For the gifts and the calling of God are irrevocable [for He does not withdraw what He has given, nor does He change His mind about those to whom He gives His grace or to whom He sends His call]. ³⁰Just as you once were disobedient *and* failed to listen to God, but have now obtained mercy because of their disobedience, ³¹so they too have now become disobedient so that they too may one day receive mercy because of the mercy shown to you. ³²For God has imprisoned all in disobedience so that He may show mercy to all [Jew and Gentile alike].

³³Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments *and* decisions and how unfathomable *and* untraceable are His ways! ³⁴For WHO HAS KNOWN THE MIND OF THE LORD [YHVH], OR WHO HAS BEEN HIS COUNSELOR? ³⁵Or WHO HAS FIRST GIVEN TO

HIM THAT IT WOULD BE PAID BACK TO HIM? ³⁶For from Him [all things originate] and through Him [all things live and exist] and to Him are all things [directed]. To Him be glory *and* honor forever! Amen [Rom 11:1-36 AMP]

“How to Interpret Scripture”

Three things to always apply when studying Scripture:

1. *Contextually* – study Scripture within the context of the entire Bible.
 2. *Literally* – read Scripture literally – what do the words actually mean.
 3. *Historically* – understand Scripture within its historical/chronological context.
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The character of Yeshua according to His Word:

1. “Jesus Christ [Yeshua HaMashiach] is the same yesterday, today, & forever,” [Heb 13:8; Malachi 3:6]
 2. “God is not a man that He should lie,” [Num 23:19; Heb 6:18]
 3. Do not add or subtract from the Scriptures, [Deut 4:2; Rev 22:18-19]
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Key Scriptures to Interpret the Bible

Matt 28:18-20 – *this is after His resurrection.*

¹⁸And Jesus [Yeshua] came and said to them, “All authority in heaven and on earth has been given to me. ¹⁹Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

Acts 1:6-8 – *after Yeshua’s resurrection, He spoke to His disciples about the restoration of Israel.*

⁶So when they had come together, they asked him, “Lord [YHVH], will you at this time restore the kingdom to Israel?” ⁷He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. ⁸But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

John 3:36 – *John stated that obedience is key to eternal life:*

³⁶Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

1John 2:3-6 - *the Apostle John asked, “Do you really know God?”:*

³And by this we know that we have come to know him, if we keep his commandments. ⁴Whoever says “I know him” but does not keep his commandments is a liar, and the truth is not in him, ⁵but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: ⁶whoever says he abides in him ought to walk in the same way in which he walked. [Note: Yeshua perfectly kept

the Torah; likewise, we also need to &, thereby, stop sinning.]

Timeline

Pre-30AD - Rabbinic tradition	30AD – Resurrection / Pentecost	40AD – Peter’s vision & Cornelius (Acts 10)	50AD – Jerusalem Council (Acts 15)	325AD – Council of Nicaea
<ul style="list-style-type: none"> ○ Oral Law ○ Customs of Moses 	<ul style="list-style-type: none"> ○ Outpouring of the Holy Spirit to <u>Jews</u> <i>only</i> who came up to Jerusalem for the Feast of Pentecost 	<ul style="list-style-type: none"> ○ 10 years after Pentecost ○ Outpouring of Holy Spirit on <u>Gentiles</u> <i>only</i> 	<ul style="list-style-type: none"> ○ 10 years after Acts 10 ○ Jerusalem Council – discussion about Gentiles’ salvation & circumcision 	<ul style="list-style-type: none"> ○ Under the auspices of Constantine ○ Only Gentile bishops were allowed – Jews could not attend