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The Centrality of Isra'el in the Plan of God

9:1 to 11:36



In **Romans 8:35-39**, Paul declares that nothing **will be able to separate us from the love of God which comes to us through the Messiah Yeshua, our Lord (8:39)**. Having reached a high point in **Chapter 8**, he realized that someone could raise their hand and object and say, "Wait a minute **Paul**, didn't **Isra'el** have a relationship through covenants with **ADONAI**? Didn't **YHVH** make specific promises to **Isra'el**? And as we look at **Isra'el** today, **she** is in unbelief, and nothing really seems to be happening in **Ha'Shem's** prophetic program for **Isra'el**. Therefore, if **Isra'el** seems to be outside of **God's love**, in spite of all the promises in the TaNaKh. Who can we really be sure **that nothing can separate us from the love of God?**" **So, Paul must address the centrality of Isra'el in the plan of God. He** must demonstrate that **God's** plan, purposes and promises to **Isra'el** have not been nullified by **her** unbelief and rejection of **the Messiah**. Once we know for sure that **God's** plan for our lives will find its ultimate fulfillment, regardless of our own inadequacy, shortcomings, and failures, then we live an abundant life in **Messiah's** righteousness.²⁴⁴ In **Chapters 9, 10, and 11**, Paul answers **three basic questions**.

The first question, arising out of **Romans 1:16**, is "Why are so few **Jews** being saved if the gospel is **to the Jew first**." Paul will state **his own love, his own sorrow for Isra'el (9:1-5)**. **Isra'el's** rejection is not a failure of **God's** promises (**9:6-13**), nor is it due to any injustice on **God's** part (**9:14-29**). The problem is due to **Isra'el's** own rejection of **the righteousness of God (9:30-10:21)**. Nevertheless, comfort is to be found in the salvation

of the remnant according to the election of grace (**11:1-10**). Comfort should be sought in the present acceptance of the Gentiles (**11:11-22**), but can also be found in the future restoration of Isra'el (**11:23-32**). All of this proves the wisdom and **the glory of God (11:33-36)**.

*Dear Heavenly **Father**, Praise **Your** awesome **love**! How wonderful that **Your** gracious and loving offer of salvation is given to all. It is their responsibility to take the gift of grace by loving you as their **Lord** and **Savior**. **Yeshua** stood on a grassy hill in Galilee and said to all: **Come to Me, all who are weary and burdened, and I will give you rest (Matthew 11:28)**. Our **Lord** also proclaimed to anyone in the massive crowds that heard **Him** preach, **Then He called the crowd, along with His disciples, and said to them: If anyone wants to follow after Me, he must deny himself, take up his cross, and keep following Me (Mark 8:34)**.*

*Earlier **Moses** and **Joshua** had also given everyone a choice to choose life. **"I call the heavens and the earth to witness about you today, that I have set before you life and death, the blessing and the curse. Therefore choose life so that you and your descendants may live, by loving Adonai your God, listening to His voice, and clinging to Him. For He is your life (Deuteronomy 30:19-20b)**. **Joshua** encouraged the people to make a wise individual choice on who they would worship as **God** - a choice that was not to follow the same gods that others, including their fathers had chosen their fathers had chosen: **Choose for yourselves today whom you will serve - whether the gods that your fathers worshipped that were beyond the River or the gods of the Amorites in whose land you are living. But as for me and my household, we will worship ADONAI (Joshua 24:15b-c)**! Being in a national covenant would not entitle anyone to the blessing of heaven. Heaven's blessing was given only to those with a personal **love** relationship with **YHVH**. Praise you dear Heavenly **Father** for loving all and opening **Your** arms wide to all who will choose to **love** and to follow **You**. **You** are Awesome beyond words! In **Yeshua's** holy name and power of **His** resurrection. Amen*

The second question Paul answers is, "How do the Gentiles know that they can trust **God** when **His** promises to **Isra'el** haven't be fulfilled?" This is a logical question in light of the closing verses of **Chapter 8**. That is the main reason for **Chapters 9, 10** and **11**. **Isra'el's** failure is due to pride and self-sufficiency. The fault is not **God's**. **Isra'el's** rejection of **the Messiah** is not complete because there is a **Jewish** remnant today, and **Isra'el's** rejection is not final. **All Isra'el will be saved** during the last three days of the Great Tribulation (**Hosea 6:1-3**). At that time **God's** promise to **Isra'el** will be fulfilled, and if **God's** promises to **Isra'el** will be fulfilled, then **God's** promised to the Gentiles will be fulfilled as well.

The third question Paul answers is, “Has the Good News nullified **God’s** promises to **Isra’el**?” What we have in **Chapters 9, 10** and **11**, is a further explanation of two verses recorded earlier in the book, **Chapter 2 verses 28-29: For the real Jew is not merely Jewish outwardly; true circumcision is not only external and physical. On the contrary, the real Jew is one inwardly; and true circumcision is of the heart, spiritual, not literal; so that His praise comes not from other people, but from God,** and **Chapter 3 verse 1: Then what advantage has the Jew? What is the value of being circumcised?**