

# Paul's Great Frustration

📖 Romans 9:1-5

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We move today to Romans 9-11. I have titled this section *Explanation* because it explains how Paul's teaching of eternal security at the end of Romans 8 relates to the nation Israel. In other words, if those God foreknew are ultimately kept unto glorification then what about Israel? God foreknew Israel! What about Israel's glorification in the promised covenant kingdom? Have the covenant promises made to Israel failed? Did their failure to receive the Messiah cause God to reject Israel's covenant promises? Is God now fulfilling Israel's covenant promises in a spiritual way to the Church? These questions have been answered in the affirmative by those who are referred to as "supersessionists" in the scholarly literature. The title "replacement theology" is often used as a synonym for "supersessionism." What is supersessionism? Michael Vlach says, "...supersessionism is based on two core beliefs: (1) national Israel has somehow completed or forfeited its status as the people of God and will never again possess a unique role or function apart from the church; and (2) the church is now the true Israel that has permanently replaced or superseded national Israel as the people of God. Supersessionism, then, in the context of Israel and the church, is the view that *the New Testament church is the new Israel that has forever superseded national Israel as the people of God*. The result is that the church has become the sole inheritor of God's covenant blessings originally promised to national Israel in the Old Testament. This rules out any future restoration of national Israel."<sup>1</sup>

Is this true? Were God's covenant promises made to Abraham, Isaac, and Jacob of a land, a seed and a global blessing already fulfilled in OT times? Were they fulfilled in the Conquest under Joshua? Some think they were. The problems with this are multitude since Judges recounts that they did not conquer all the land and remove all enemies. It even lists kings that were not removed. Tribes such as Dan could never remove the Philistines and so they left their tribal allotment and moved elsewhere. Are we really to think that the Abrahamic covenant was fulfilled in the Conquest? No. Was it fulfilled in the Golden Era of Solomon? Many think so. Solomon did extend the borders greatly incorporating much of the Promised Land. However, Amos writes centuries after Solomon and concludes his book with the words, "I will also plant them on their land, And they will not again be rooted out from their land Which I have given them," Says the Lord your God" (Amos 9:15). And yet at the Babylonian Exile in 586BC they were uprooted from their land. 70 years later they returned partially only to be uprooted

again in AD70 in Titus' destruction of Jerusalem. For those who remained until AD135 Hadrian uprooted them when he crushed the Bar Kochba revolt. So when did God's covenant promises made to Abraham, Isaac, and Jacob of a land, a seed and a worldwide blessing already enjoy fulfillment? It seems never. Well, maybe the covenant promises made to Abraham, Isaac, and Jacob of a land, a seed and a worldwide blessing are supposed to be interpreted spiritually such that the land is Jesus or heaven? In other words, Abraham was wrong to think that God's promise of the land referred to a physical piece of real estate. It just referred to heaven. If that was so then Abraham sure wasted a lot of time moving his family from Ur of the Chaldeans to the Promised Land. Doesn't that seem like a huge stretch? If that is the way we are going to interpret the Bible then we might as well say we can make words mean whatever we want them to mean. But if that is true then what do I mean now? Others say the land was really just a metaphorical way of referring to Jesus. Really? The land is Jesus? That is such a stretch that it stretches the meaning of credulity beyond elasticity. It destroys the meaning of all language. And yet it is these kinds of ideas that are everyday discussion within supercessionism; ideas that negate any future restoration of national Israel; ideas that deny that the modern state of Israel has anything to do with the providence of God over history. Personally I think these ideas are sorely misguided and come into direct conflict with the material in Romans 9-11.

What material is in Romans 9-11 and why would Paul write it? Paul is writing for the benefit of Jewish believers. Jewish believers at the time were wondering whether God was through with the nation Israel. Why did they think that God may be through with the Jew? What made it seem possible to a Jewish believer that God was through dealing with them was the early growth trend of the Church moved strongly to a Gentile majority in only a few years. Take the Book of Acts, which is our first church history book. In this document written by Dr Luke, he traces the gospel witness as it moves from Jerusalem out to Judea and Samaria and out toward the rest of the planet. At the beginning it starts in Jerusalem. Who was in Jerusalem? Jews. In Acts 2 we have the Jewish Pentecost. On that day alone about 3,000 Jews believed and were brought into the body of Messiah (Acts 2:41). In Acts 3, 4, 5, 6 and 7 the number of Jewish believers in Jerusalem increases to around 25-30,000 (Acts 2:47; 4:4; 5:14; 6:1, 7). All of this occurred within a few months to a year. There were no Samaritans or Gentiles in the Church. It was exclusively Jewish. Things look good from the Jewish perspective, maybe God is going to send back Jesus to restore the kingdom to Israel. But in Acts 8 something strange occurs, the Samaritan Pentecost. Samaritans suddenly start to believe the gospel and be incorporated into the body of Messiah. But this is only a small movement, the majority of believers were still Jewish. And yet something strange is happening. Then in Acts 10 the Gentile Pentecost took place at Cornelius' house, a Roman centurion. At that time Gentiles started to believe and be merged into the body of Messiah and yet even then, the majority was still Jewish. But something happens then that forever changes the landscape. Paul begins his missionary journeys. In Acts 13-14 he goes to the island of Cyprus and southern Galatia. Jews and Gentiles populated these regions and in each city he goes to the Jews first but what is the overwhelming response of the Jews? Rejection. Then he goes to the Gentiles and what is their overwhelming response? Acceptance. The conclusion of that missionary journey is that Paul saw far

more Gentiles come to faith than Jews. So something is happening to the Jew-Gentile ratio at this time in history. The situation comes to a head in Acts 15 at the Jerusalem Council because the number of Gentiles coming to salvation had already outpaced that of Jews. Now there were problems with Jews and Gentiles fellowshiping in the same body because of Jewish sensitivities. The council convened to solve these problems so that Jewish and Gentile believers could worship together. It had been less than 20 years since the Jewish Pentecost and already the church, which was not well-understood, was predominantly Gentile. This phenomena was realized all over the Mediterranean world. Jews and Gentiles in local churches but predominantly Gentiles. In that context, a Jewish believer would naturally ask the question, "What about the covenants God made with Israel? God foreknew us and made promises to us? Are those now off the table?" Paul explains in Romans 9-11 that *God's sovereign purposes are working out according to a dispensational arrangement in time in order to show mercy to both Gentiles and Jews*. Put another way, what was the situation of the Gentiles prior to the time of Christ? They were in a state of disobedience. Then Christ came to the Jews and offered Himself to them as their King. What was their response? They rejected Him. Israel entered into a state of disobedience. Using this as the occasion Christ is now showing mercy to the Gentiles. Once the "fullness of the Gentiles" comes in God will show mercy to the Jews so that in the end "He shows mercy to all." The prevailing concept of Romans 9-11 is that God wants to show mercy to all men, both Gentile and Jew. The mercy to the Gentiles comes first and is the characteristic of this present age; the mercy to the Jews comes second and is the characteristic of the future age. And therefore, God is not done with Israel but instead is presently building His Church which is predominantly Gentile and afterwards will consummate His covenants with Israel. The evidence that God is not through with Israel is that Paul himself was an Israelite believer and therefore a member of the continual remnant of believing Jews in the present age amongst the Gentile majority. That is the essential argument of Paul in Romans 9-11 and it gives a sweeping analysis of the plan of God that should always be kept in mind.

Notable in 9:1-5 is a shift from overwhelming victory and joy to lament. Moo says, "No conjunction or particle connects the two chapters, and the tone shifts dramatically from celebration (8:31-39) to lamentation (9:1-3)." Why sudden lament? I thought Paul was basking in the limelight of victory. He was, but his nation had such tremendous blessing and yet still rejected their Messiah. As a consequence they were in a state of partial hardening. To them belonged the covenants and the adoption and the Law and so forth. Israel had so many advantages and yet they had not taken advantage of the advantages and so Paul is saddened.

In 9:1 He says, **I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit**. This is a triple oath. The first oath is a positive, **I am telling the truth in Christ**; the second one is a negative, **I am not lying**; the third one cites two witnesses, **my conscience testifies with me in** or "by" **the Holy Spirit**...Why such a strong oath? In 2 Cor 11:10 he says, "As the truth of Christ is in me," and in Gal 1:20, "I assure you before God that I am not lying," and in 1 Tim 2:7, "I am telling the truth, I am not lying..." Probably Paul is saying this to assure his Jewish readers of his truthfulness about his concern for his fellow Jews. Why would he need to assure Jewish believers of his truthfulness? Well, remember that Paul was the apostle to the Gentiles and

because of this he was marked out by many Jewish believers as being against Moses. In Acts 21 Paul was in Jerusalem and when he went before James and all the elders he related to them all the things God had done among the Gentiles through his ministry and they said to him, "Brother Paul," "You see...how many thousands there are among the Jews of those who have believed, and they are all zealous for the Law; and they have been told about you, that you are teaching all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to walk according to the customs. What, then, is to be done? They will certainly hear that you have come. Therefore do this that we tell you...." In other words, there was great dissension among Jewish believers about Paul's teaching relative to Moses. So they didn't trust him. They saw him as a betrayer of Moses and the Jewish people. Therefore, to convince them that he is telling them the truth about how he feels about the Jewish people he begins with a triple oath.

How did he feel about the Jewish people? In 9:2 he says **that I have great sorrow and unceasing grief in my heart**. The nouns translated **sorrow** and **grief** are both mind words. The first noun translated **sorrow** is *λυπη* and means "pain of mind." The second noun translated **grief** is *οδυνη* and means "mental pain." Together Paul is emphasizing the mental pain that he experienced when he thought about the situation of his nation Israel. The two adjectives modifying the mental pain nouns show the extent of the mental pain. First, it was **great**. The word **great** refers to the extent of intensity. It was an extremely intense pain and not a mild pain. Second, it was **unceasing**. The word **unceasing** refers to the extent of duration. It was a continual pain. What Paul is saying is that he carried with him for the entirety of his believing life a tremendous sadness for his nation Israel.

Now if you've ever had a pain that was so great and continual that you wished something unthinkable could be done just to relieve the pain then you know the kind of pain Paul was experiencing. 9:3 explains what Paul wished if only he could be rid of this great continual mental pain. **For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh....**In other words, what Paul wished for was that he could lose his salvation if that would reconcile his nation to God and bring them into their covenanted kingdom. The expression **I could wish** is *ευχομαι*. It can mean "wish" but in the Christian worldview it means to pray. The technical definition is "to speak to or to make requests of God, *pray*." It is one of six Greek words used of "prayer" in the NT. All six of these words include in their meaning "making requests" and therefore show that the lowest common denominator of actual prayer is making requests of God. The added nuance of this word is the strong desire for the request to be fulfilled. The tense is imperfect. The imperfect always refers to something in past time. It may be a descriptive imperfect meaning it is simply describing Paul's action in past time or it may be a repetitive imperfect meaning that Paul repeatedly almost prayed this. I say almost because it is an idiom and so Paul did not actually pray this but the pain was so great that he "was on the verge of" praying it, perhaps many times.<sup>2</sup> The only reason he did not ever follow through and pray it is because it is impossible that God would answer it.

What he was on the verge of requesting was **that I myself were accursed, separated from Christ**. The word **separated** is in italics, showing that it is not original, but the sense is correct. The word **accursed** was found in a dedicatory inscription to Persephone and other deities which signified a curse that once uttered devoted the one cursed to inferno. It meant may the god or goddess not be propitiated.<sup>3</sup> In the Christian worldview Paul would be saying, "May I be cursed such that Christ is no longer my propitiation." While Paul had been on the verge of praying this he never did pray it because it is not a prayer that God would answer. Paul had eternal security, just like you and I do, and there is nothing that can separate him or us from the love of Christ.

What Paul hoped to accomplish by this prayer is expressed by his saying, **for the sake of my brethren, my kinsmen according to the flesh**. The preposition **for** is *υπερ*, the same preposition used in the Lord's Supper when Jesus said, "This is my body which is *for* you." It is the preposition of substitution. Paul is saying I would pray that I would lose my salvation as if it would substitute for my brethren's salvation. Of course, this is not possible no matter how desirable. Nevertheless, it is the same attitude as Moses who, when he came down from the mount and found them committing the great sin of worshipping the golden calf went up to the Lord on the mount once more and said, "Alas, this people has committed a great sin, and they have made a god of gold for themselves. But now, if You will, forgive their sin—and if not, please blot me out of Your book which You have written!" But this was an impossibility and so "The Lord said to Moses, "Whoever has sinned against Me, I will blot him out of My book." The book in this context refers to book of those presently living on earth as shown by the next two verses when the angel of the Lord went through the people and smote those who had sinned. What Moses suggested was essentially what Paul suggested, to suffer some substitutionary death for the rest. But this was not possible for either Moses or Paul. Nevertheless, both had the right attitude of wanting to suffer for others so they could benefit. This is the same attitude as Christ who suffered and died for our benefit.

Now in Romans 9:3 Paul says **my brethren** and then defines his **brethren** not as fellow Christians but as **my kinsmen according to the flesh, who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises, whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever**. Paul is quite clear that he is speaking of the nation Israel and their advantages over the Gentiles. He had already spoken of some of the advantages they had over Gentiles in Rom 3:1-2, he is finishing here the list he started there. Notice in 3:1 he asks, "Then what advantage has the Jew? Or what is the benefit of circumcision? Great in every respect. First of all that they were entrusted with the oracles of God." Paul says "first of all" and then mentions just one great advantage, being given custodianship of the Scriptures, and then he mentions not one more advantage. This is strange that he would start an enumerated list and then not continue the list. But then we come to Romans 9 and here he continues the list. Before we come to the list of advantages we note Paul's relationship to those who have these advantages. First they are his **brethren**. The word **brethren** can, of course, refer to physical or spiritual brethren, but here in context Paul clearly refers to his physical brethren. Secondly he calls them his **kinsmen according to the flesh**. **Flesh** or *σαρκα* is being used in the physical sense and not in the

sense of the sin nature as elsewhere. **Kinsmen** or *συγγενων* is another key because it refers to those "belonging to the same people group, *compatriot, kin.*" Paul then makes abundantly clear who his brethren and kinsmen after the flesh are, they **are Israelites**. The word *Ισραηλιτης* is used nine times in the NT and always refers to those who are descended from Jacob who was renamed Israel and therefore stands as a stock of people distinct from Gentiles. Acts 13:16 even uses the term to distinguish them from Gentiles who "fear God." So it is a term that refers to the particular stock of people who are of the lineage of Abraham, Isaac, Jacob and therefore one of the twelve tribes. It is these tribes to whom the list of advantages belong.

Now an important aside and clarification is that all Christians are spiritual children of Abraham by faith but not Israelites. The reason we are spiritual children of Abraham and not Israelites is because of the uniqueness of Abraham. Abraham was in one sense a Gentile and in another sense an Israelite. Abraham was a Gentile in the sense that he was justified as a Gentile. Paul makes this argument in Romans 4:9ff when he says, "Is this blessing (of justification) on the circumcised, or on the uncircumcised also? For we say, "Faith was credited to Abraham as righteousness." How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised; and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them..." So in one sense Abraham was a Gentile and that is the sense that he believed when uncircumcised so that all Gentiles who believe are spiritual children of Abraham. However, Abraham was an Israelite in the sense that he was the covenant line. It was to Abraham that God made the covenant promises that were later repeated to Isaac and not to Ishmael and then to Jacob and not to Esau. It was Jacob who wrestled with God and was renamed Israel and from him come the Israelites. And so because Abraham is in the covenant line then he is retroactively viewed as an Israelite to whom the covenants belong as Paul states in Romans 9:4. So then you can see how Gentile believers are spiritual children of Abraham but are not Israelites. Ultimately one would have to be in the covenant line to be an Israelite.

Now Paul was both a believer and an Israelite. In other words, when a Jew becomes a Christian he does not cease being a Jew. Commonly it is said that a Jew who becomes a Christian is no longer a Jew. Paul argued exactly the opposite. He would say that that Jew is a Jew indeed or a true Jew because belief in the Messiah is what completes one's Jewishness. And the way we term those Jews who have believed in the Messiahship of Jesus is as Messianic Jews. The order is important; first they are identified as Messianic because they believe in Jesus as the Messiah and second they are Jews because they are of the stock of people who descend from Jacob. Now Paul was a Messianic Jew and we see this in Romans 11:1 because here you see that Paul clearly did not reject that he was an Israelite. "I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin." You see then that Paul was a Messianic Jew. I am a Messianic Gentile. Messianic first and Gentile second. So that both Jews and Gentiles who believe in Jesus as the Messiah are a unit. Messiah is first and whether we are Jew or Gentile is a secondary issue. That is a very

important order to keep because it is what keeps Jews and Gentiles in unity and harmony within the one body of the Messiah.

Now we've said these things to clarify exactly the people group who had the eight following advantages. The first advantage is in Rom 9:4, **to whom belongs the adoption as sons**. The Greek word **adoption as sons** is the one word *υιοθεσια*. This word is used of legal and transcendental relationship between God and humans. Its emphasis is on the filial aspect of a father-son relationship. It is used only here of Israel but is relating back to what God said to Moses in Exodus 4:22, "Then you shall say to Pharaoh, 'Thus says the LORD, "Israel is My son, My firstborn.'" Only one nation in the history of the world has ever been and ever will be God's son; that nation is the nation Israel. And therefore they had great advantage because God was their Father and as such exercised parental duties such as giving them Law as a rule of life at Mt Sinai, and disciplining them when they violated the Law in order to train them as a child so that they would grow into full sonship, a mature Son. This they did not do but nonetheless they were adopted as sons as a nation and this was an advantage over every other nation on earth.

The second advantage in Rom 9:4 is that they had **the glory**. The **glory** refers to the Shechinah Glory, which is the visible manifestation of God. Only the nation Israel had the Shechinah Glory lead them as a cloud by day and a fire by night. Only the nation Israel had the Shechinah Glory present in the Holy of Holies in the tabernacle and the Temple. There was no other nation on earth that had the Shechinah Glory continually manifested amongst them for a long period of their history. This was an advantage over all the other nations.

The third advantage in Romans 9:4 is that they had **the covenants**. The **covenants** is plural and not singular and therefore refers to multiple covenants. These **covenants** do not include the Mosaic Covenant because he covers that separately in the same verse where he refers to "the giving of the Law." The Law is the Mosaic Covenant which was a conditional covenant, meaning that God's blessing under that covenant was conditioned on Israel's obedience. What is in view with the plural **covenants** is the unconditional covenants, meaning that God's blessing under these covenants is not conditioned on Israel's obedience. There are four unconditional covenants God made with Israel. The first is the Abrahamic Covenant given to Abraham in Gen 12:1-3, 13, 15, 17, 19 and 22. It is repeated to Isaac and not to Ishmael and to Jacob and not Esau. In this covenant God promised to give Israel a Land, Seed and Global Blessing. This covenant amounts to a covenanted kingdom and a covenanted king who rules over the entire world. The other three unconditional covenants grow out of or are amplifications of the Abrahamic Covenant. The first is the Land Covenant given through Moses in Deut 29-30. In this covenant God states that His nation Israel would go into the land and the kingdom would grow in prosperity and then decline and go into Exile only to be restored to the land in the latter days. It is sometimes called the Palestinian Covenant. The second is the Davidic Covenant given to David in 2 Sam 7. In this covenant God states that the seed line of the king would come from David through Solomon. In other words, God narrows down the promised seed line to the house of David. The third is the New Covenant given most specifically through

Jeremiah in Jer 31:31-34, but also in other places, as early as Moses in Deut 4:30. In this covenant God states that He will give Israel and Judah a new heart and place His Spirit within them so that they can dwell with Him in the land in perfect security. The fact that Israel alone had these unconditional covenants, as the famed University of Chicago professor, William F. Albright said after studying all the ancient cultures and people groups of the world, "only the Hebrews made a covenant with their god." The only way to improve upon his statement is to say that it was God who made a covenant with them. The God who made this covenant is therefore clearly the One who controls history because only a God who controls whatsoever comes to pass can actually bring to pass the covenant promises of establishing a kingdom in the land with a king from the house of David who rules over the entire world. And this God made a covenant only with Israel. That is a clear advantage shared by no other nation on earth. All blessing to us comes only through the covenant people Israel, including the entirety of our salvation, for Jesus was a Jew.

The fourth advantage in Rom 9:4 is **the giving of the Law**. This refers to **the Law** given at Mt Sinai, sometimes called the Sinaitic Covenant or the Mosaic Covenant. It is the national constitution given to Israel and marks out the parameters by which Israel can enjoy living in the Land under God as their King who delivered them from Egypt. No other nation on earth had God give them their constitution by verbal, plenary inspiration. This gives Israel a tremendous advantage. All other nations either base their constitutions or parts of them upon Israel's constitution, as with America, or they depend exclusively on human rationalism and pragmatism, as with France.

The fifth advantage in Rom 9:4 is **the temple service**. *Temple* is in italics showing it is not original, but it is implied in the Greek word translated **service**. What is in view is the priestly system of worship in the tabernacle and Temple that was given in the Law during the Wilderness Wanderings. This system of worship symbolically pointed to the Messiah in virtually every aspect (sacrifice, menorah, altar of incense, table of showbread, et. al.). No other nation had this system of worship. It was therefore an advantage over every other nation.

The sixth advantage in Rom 9:4 is **the promises**. Israel was given certain promises in distinction from the covenants but within the covenant purposes. For example, verse 9 is one promise within the covenant purpose. "For this is the word of promise: "At this time I will come, and Sarah shall have a son." This promise of a supernatural birth of Isaac pointed forward to the supernatural birth of the Messiah. Other such promises were the exclusive enjoyment of Israel. Therefore they enjoyed a great advantage over every other nation.

The seventh advantage is Romans 9:5, **whose are the fathers** or the patriarchs. The patriarchs, plural, are Abraham, Isaac and Jacob. No other nation had these three patriarchs at the head of their family. To have them was a great advantage because these are the ones to whom the Abrahamic covenant was given and to whom God made promises and to whom God revealed Himself verbally.

The eighth and greatest advantage is Romans 9:5, **and from whom is the Messiah according to the flesh**. As far as the Messiah's humanity, Jesus was a Jew, He came from Israel, from the house of David, through the line of



Solomon through the virgin Mary who was conceived by the Holy Spirit with the Messiah in order to avoid the Coniah curse and to be born without a sin nature so that He could qualify to die for the sins of the whole world. The Messiah did not come from any other nation. Therefore Israel had the greatest advantage in that the Messiah's humanity came from Israel.

The final statement reminds us that the Messiah was not humanity only but also deity. Paul says, **who is over all, God blessed forever**. The nearest antecedent to **God blessed forever** is Messiah. Messiah is here being declared to be God. Greek scholar Dan Wallace says, "Since the genre of these opening verses of Romans 9 is a lament, it is probably best to take this as an affirmation of Christ's deity (as the text renders it). Although the other renderings are possible, to see a note of praise to God at the end of this section seems strangely out of place. But for Paul to bring his lament to a crescendo (that is to say, his kinsmen had rejected *God* come in the flesh), thereby deepening his anguish, is wholly appropriate. This is also supported grammatically and stylistically."<sup>4</sup>At the conclusion of this lament Paul simply says, **Amen. Amen** is a Hebrew word brought over into the Greek brought over into the English. It is a strong affirmation of all that has been said, sometimes translated "truly" to embrace the truth of all of Israel's advantages and chiefly the advantage of the Messiah that came from Israel who was God come in the flesh, a great advantage Israel had over all nations and yet they rejected. This saddened Paul greatly. It was a continual source of pain in his thought life. And next week he begins to explain what went wrong. **It is not as though the word of God has failed....**

Until then, God is not through with Israel. God's sovereign purposes are working out according to a dispensational arrangement in time in order to show mercy to both Gentiles and Jews. We were in disobedience and now God is showing us mercy. Israel rejected her Messiah and is now in disobedience and in the future God will show them mercy. For the gifts and the calling of God are irrevocable and He has shut up all in disobedience so that He may show mercy to all (Rom 11:28-32).

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<sup>1</sup> <http://theologicalstudies.org/resource-library/supersessionism/324-defining-supersessionism>

<sup>2</sup> A.T. Robertson, *Word Pictures in the New Testament* (Nashville, TN: Broadman Press, 1933), Ro 9:3.

<sup>3</sup> Cf Moulton, James Hope, and George Milligan. *The Vocabulary of the Greek Testament*. London: Hodder and Stoughton, 1930, p 33.

<sup>4</sup> Biblical Studies Press, *The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible* (Biblical Studies Press, 2006).