# *N/A - Bad Recording - Repeated ParagraphsRomans 9:1-5RO127-02*

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## Human Arrogance, No. 2

Romans 9, as we continue with verses 19-24. Our subject is Human Arrogance. This is segment number 2.

We remind you that the ninth chapter of Romans deals with the review of the past history of the nation of Israel and how that history of the past relates to the new age of the church and the salvation by grace through Jesus Christ, the Jewish Messiah Savior. The Apostle Paul has pointed out in this chapter thus far that not every Jew born into the human race is a true Israelite. Only those Jews who have accepted Jesus Christ as their personal Messiah Savior are true Israelites. That is, only those who are born again Jews in Christ are genuine Israelites in the sight of God. The clear implication of Paul's teaching is that not every Jew, consequently, is going to heaven. Paul has indicated that this grieves him very much.

## Responses From Jewish Rejectors

The Jews, however, respond by saying that if what Paul says is true, then God has not kept His promise to Abraham to save the Jewish people. Paul then points out with illustrations from Jewish history that God has always chosen only certain Jews to be the recipients of His blessing. And He uses the example of the difference between Isaac and Ishmael, the difference between Jacob and Esau.

Paul further declares, then, that God has the right to select some for blessing but not all simply because He is the sovereign God. Paul points to Pharaoh as an example of God dealing with a person so as to cause this individual to fulfill the divine purpose. So, while God promised salvation to Abraham in his posterity, Paul indicates that he did not promise to save every Jew, only those that He ultimately selected for salvation - as He selected Isaac over Ishmael, as he selected Jacob over Esau.

The Jewish rejectors of Jesus Christ then respond so as to cause this individual to fulfill the divine purpose. So, while God promised salvation to Abraham and his posterity, Paul indicates that He did not promise to save every Jew - only those, ultimately, that He selected for salvation, as He selected Isaac over Ishmael, as He selected Jacob over Esau.

The Jewish rejectors of Jesus Christ then respond to this example of God's dealing with a person so as to cause this individual to fulfill the divine purpose. So, while God promised salvation to Abraham in his posterity, Paul indicates that He did not promise to save every Jew - only those, ultimately, that He selected for salvation, as He selected Isaac over Ishmael, as He selected Jacob over Esau.

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Dr. John E. Danish, 1977

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