

Divinely Instituted Prerogatives of Israel as Yahweh's Chosen People

[St. Paul's list from Romans 9:4]

<p>1. Divine election = adoption</p>	<p>It is an election which is interpreted as a corporate son-ship. In Exodus 4:22 Yahweh affirms: <i>Israel is my son, my first-born</i> (also see Deut 14:1; Is 1:2; Jer 3:19-22; 31:9; Hos 11:1). This corporate privilege is extended to the children of Israel as a nation above all other nations of the earth.</p>
<p>2. Yahweh's presence</p>	<p>Manifested in Yahweh's glory [Hebrew = <i>shekinah</i>; Greek = <i>doxa</i>] in the pillar of cloud and the pillar of fire (Ex 15:6, 11); in the Theophany on Sinai (Ex 13:21-22; 19-24); in the desert Tabernacle (Ex 34:30); and later in the Temple in Jerusalem (1 Kgs 8:11). The promise of God's continual presence made to Moses (Ex 33:14-17).</p>
<p>3. Covenants</p>	<p>Biblical covenants are either treaty covenants or royal grant covenants. Royal grant covenants are forever with no restrictions or stipulations, however, Treaty covenants provide blessings for faithfulness and obligations to be obeyed which carry a penalty for unfaithfulness [see the chart "Covenant Treaty Format"]. In Romans 9:4 Paul speaks of Israel's covenants with Yahweh in the plural [<i>diathekai</i>]. These covenants would include the covenant formed with Abraham, the physical father of Israel as God's covenant people, a 3-fold covenant that was extended through his son Isaac and grandson Jacob who is renamed Israel. It is from this covenant that all future covenants would extend; this includes the Sinai Covenant [Mosaic Covenant], the Covenant of Salt with Aaron and his descendants, the Covenant of Peace with Phinehas which promised a perpetual priesthood and the royal grant Davidic Covenant which promised his throne/kingdom would last forever see the chart of the 8 Biblical covenants]. The Noachide Covenant, Abrahamic Covenant, Aaronic Covenant, Covenant of Peace with Phinehas, and the Davidic Covenant are all royal grant covenants that are forever with no stipulations. The Sinai Covenant has elements of both a treaty and royal grant covenant (for covenant stipulations see Lev chapter 26 and Deut chapter 28).</p>
<p>4. Torah [instruction]= the creed & code</p>	<p>The expression of God's will given to instruct the covenant people in the holy will of God and to set them aside from all the nations as a people holy to Yahweh (Ex 20:1-17; Deut 5:1-22) and related articles of moral and civil law. This instruction is not limited to the written Law of Moses but includes the sacred Oral Tradition and extends to all divinely inspired Old Testament texts which Yahweh placed in</p>

	Israel's care.
5. Liturgical worship of the One God	Established liturgical worship [<i>latreia</i>] including sacrificial requirements and communion. Moses received the instruction when he was taken into the heavenly court (Ex 25-31). Worship was first established in the desert Tabernacle and later in the Jerusalem Temple (Deut 12:11-12).
6. Prophetic promises	Made to Noah (Gen 8:21-22; Sir 44:18); Abraham (Gen 12:2; 13:14-17; 15:4; 17:4-8, 16, 19; 21:12; 22:16-18; Sir 44:19-21); to Isaac (Gen 26:3-5); to Jacob (Gen 28:13-14; Sir 44:22-23), to Moses (Deut 18:18-19), to Aaron (Ex 29:8-9; Sir 45:7, 15) and Phinehas (Num 25:11-15; Sir 45:24); to David (2 Sam 7:11-16; 23:5; 2 Chr 13:5; Sir 45:25); and promises spoken by Yahweh through the Prophets concerning the unique condition of Israel's election.
7. Ancestral heritage of the Promised Seed	Israel worshiped the God of their forefathers in whom the promised seed of Genesis 3:15 has been preserved, from Seth, to Noah and Shem, to the time of Abraham; (Exodus 3:13; 13:5) and it is from these forefathers that the Messiah came to Israel.
8. Messiahism	The promise of a future redeemer who was destined to come from the people of Israel as prophet (first promised to Moses in Deut 18:18-19), and king (Davidic covenant in 2 Sam 7:11-16; 23:5; 2 Chr 13:5; Sir 45:25); promised by the Prophets of Yahweh (i.e., Jer 23:5-6; 30:9; 33:15; 36:30; Hosea 3:5; Ps 132:17; Dan 9:25). But also as supreme High Priest as foreshadowed by Melechizedek (Gen 14:18-20; Heb 5-7).

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HANDOUT: ROMANS CHAPTER 9
OLD TESTAMENT QUOTATIONS IN ROMANS CHAPTERS 9-11

Romans 9	Romans 10	Romans 11
1. Genesis 21:12	1. Leviticus 18:5	1. Psalm 44:9
2. Genesis 18:10	2. Deuteronomy 9:4, 30	2. 1 Kings 19:10, 14
3. Genesis 25:23	3. Deuteronomy 30:14	3. 1 Kings 19:18
4. Malachi 1:2	4. Israel 54:4	4. Deuteronomy 29:3
5. Exodus 33:19	5. Isaiah 28:16	5. Isaiah 29:10
6. Exodus 9:16	6. Joel 3:5	6. Psalm 69:22
7. Isaiah 29:16	7. Isaiah 52:7	7. Proverbs 3:7
8. Hosea 2:25	8. Isaiah 53:1	8. Isaiah 59:20-21
9. Hosea 1:10 (2:1)*	9. Psalm 19:4	9. Isaiah 27:9
10. Isaiah 10:22-23	10. Deuteronomy 32:21	10. Psalm 139:6, 17
11. Isaiah 1:9	11. Isaiah 65:11	11. Isaiah 40:13
12. Isaiah 8:14 + 28:16	12. Isaiah 65:2	12. Job 35:7

It is obviously Paul's plan to use the significant number 12 in the Old Testament quotations, which in Scripture represents the number of perfection of government and is the number for Israel in covenant with Yahweh [see the document *The Significance of Numbers in Scripture* in the Documents section of Agape Bible Study]. *The Hosea citation reference may vary according to what translation is being used. All Old Testament quotes Paul uses are from the Greek Septuagint [a translation from the original Hebrew texts first made circa 250 BC: see the www.agapebiblestudy.com document: *The Septuagint Old Testament Translation vs. the Jamnian and Masoretic Translations of the Old Testament*].

Since the number 12 is significant in its connection to Israel in covenant with God, Paul does not ignore this connection but names [in literal translation] "Israel" 12 times in his 3 part presentation: Paul refers to "Israel" 12 times and Israelites twice [9:4; 11:1] in Romans chapters 9-11 [using the Interlinear Greek translation]:

REFERENCES TO ISRAEL IN ROMANS CHAPTERS 9-11

Romans 9	Romans 10	Romans 11
(1). 9:6: <i>not all those of Israel</i>	(6). 10:1: <i>Brothers...and the request to God on behalf of Israel is for to be saved.</i>	(9). 11:2: <i>how he pleads with God against Israel..</i>
(2). 9:6: <i>these (are) Israel</i>	(7). 10:19: <i>did not Israel know</i>	(10). 11:7: <i>What then? What seeks for Israel</i>
(3). 9:27: <i>but cries on behalf of Israel</i>	(8). 10:21: <i>but to Israel He says</i>	(11). 11:25: <i>that hardness from part to Israel has happened</i>
(4). 9:27: <i>numbers of the sons of Israel</i>		(12). 11:26: <i>and so all Israel will be saved</i>
(5). 9:31: <i>Israel but followed after Law</i>		

With the two references to "Israelites" added to the references to "Israel" there are a total of 14 references—double perfection and fullness [7 being the number of perfection and fullness, especially spiritual perfection]. M. Hunt © 2006 www.AgapeBibleStudy.com