

Romans Series

Lesson #49

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Dean Bible Ministries

www.deanbible.org

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The Epistle to the ROMANS

Questions, Clarification, and Contending
OR

What's in a Name?

Rom. 5:1–2; Gen. 32:26–29; Gal. 3:6ff; Gal. 6:16



THE ALIENATION BETWEEN GENTILE AND JEW

- 1. Gentiles were demeaned as “uncircumcised” by a key segment of 2nd Temple religious Jews. Eph. 2:12, cf., Rom. 2:25–29; 3:1–2; 4:10–12**
- 2. Gentiles were thus separated from the Messianic Hope. Eph. 2:12, cf., Rom. 5:2–4**
- 3. Gentiles were alienated from citizenship in Israel.**
- 4. Gentiles were not party to the covenants. Eph. 2:12; Rom. 9:4–5; Eph. 3:6**

GOD'S COVENANT WITH ISRAEL

Promises Made

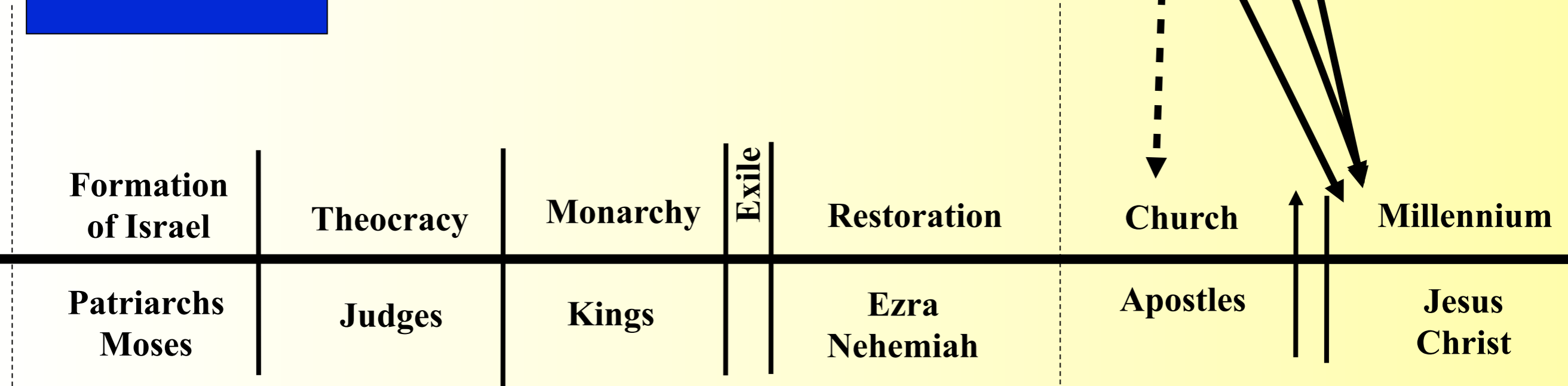
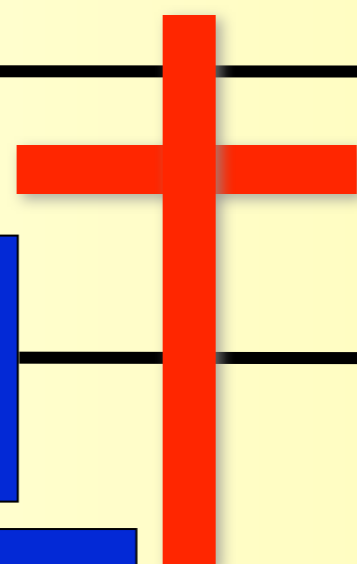
Promises Fulfilled

Real Estate Covenant

Davidic Covenant

New Covenant

Abrahamic Covenant



THE ALIENATION BETWEEN GENTILE AND JEW

- 5. Gentiles were without hope—no expectation of a future afterlife.**
- 6. Gentiles were *atheoi*, godless.**

Gal. 3:26, “For you are all sons of God through faith in Christ Jesus.

Gal. 3:27, “For as many of you as were baptized into Christ have put on Christ.

Gal. 3:28, “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.

Gal. 3:29, “And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise.”

GOD

ENMITY

GENTILES

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JEWS

GOD

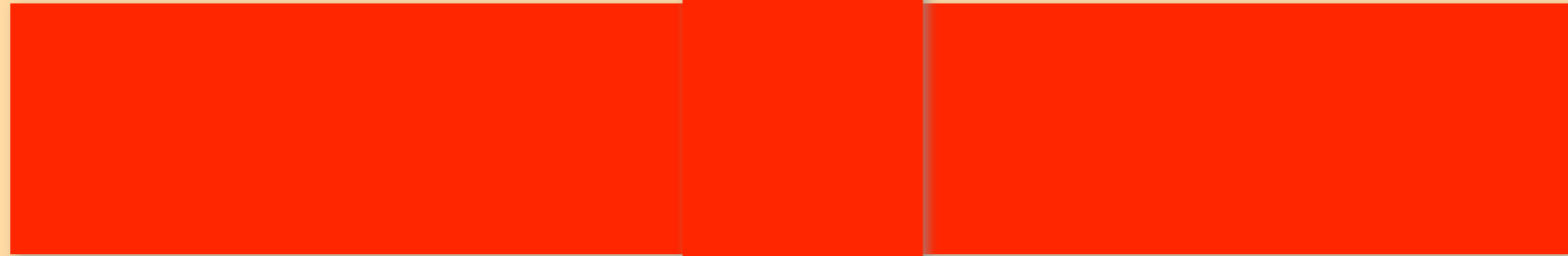
PEACE

GENTILES

**P
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E**

JEWS

GOD



GENTILES

JEWS

Rom 5:2, “through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.”

Eph. 2:19, “Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,

Eph. 2:20, “having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone,

Eph. 2:21, “in whom the whole building, being fitted together, grows into a holy temple in the Lord,

Eph. 2:22, “in whom you also are being built together for a dwelling place of God in the Spirit.”

Three Questions

- 1. Can you please clarify the concept of the spiritual seed of Abraham?**
- 2. What does it mean to be the “Israel of God?”**
- 3. How can someone who is anti-Zionist be anti-Semitic since many Jews are anti-Zionist?**

Acts 20:28, “Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

Acts 20:29, “For I know this, that after my departure savage wolves will come in among you, not sparing the flock.

Acts 20:30, “Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.

Acts 20:31, “Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.”

The Claim

- 1. The phrase “called by My name” (Acts 15:17) relates to Jacob being renamed by the Angel of Yhwh in Gen 32.**
- 2. In Gen. 32 the Angel of Yhwh renamed Jacob, Israel.**
- 3. Jacob then asked the Angel what His name was, and the angel replied, “Why are you asking My name?” which is interpreted to mean, since you already know it, i.e., it is the name I just gave you, Israel.**
- 4. Christians are called the Israel of God in Gal. 6:16, therefore, the church is the real, spiritual Israel.**

a context problem +

a misreading problem +

two lexical problems =

a theological error of massive proportions

ABRAHAMIC COVENANT

ABRAHAMIC COVENANT

Genesis 12:1–13

“land”

“seed”

“blessing”

ISRAEL LAND COVENANT

Deuteronomy 30

“land”

DAVIDIC COVENANT

2 Samuel 7

“seed”

NEW COVENANT

Jeremiah 31

“blessing”

The Context of Gen. 32

ya'ăqōb (“Jacob”), the man;

yabbōq (“Jabbok”), the place;

yē'ābēq (“he wrestled”), the match.

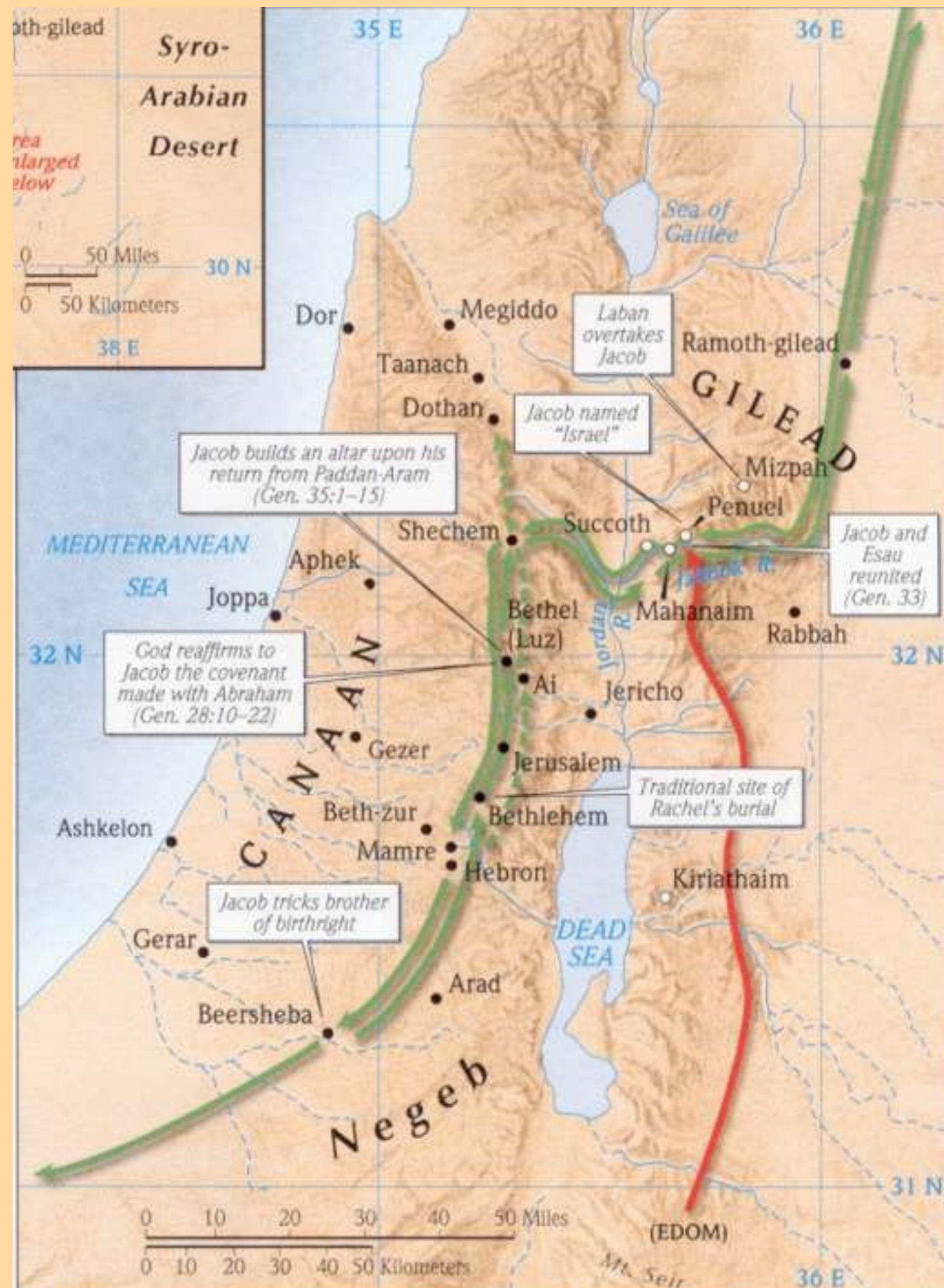


The Context of Gen. 32

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yabbōq (“Jabbok”), the place;

yē'āḇēq (“he wrestled”), the match.



Gen. 32:27, “So He said to him, ‘What is your name?’ He said, ‘Jacob.’

Gen. 32:28, “And He said, ‘Your name shall no longer be called Jacob, but Isra-el; for you have struggled with God [Elohim] and with men, and have prevailed.’ ”

From the root śārâ used in the same context and because it sounds the same.

Gen. 32:29, “Then Jacob asked, saying, ‘Tell me Your name, I pray.’ And He said, ‘Why is it that you ask about My name?’ And He blessed him there.

Gen. 32:30, “So Jacob called the name of the place Peni-el: ‘For I have seen God [Elohim] face to face, and my life is preserved.’ ”

Judg. 13:17, “Then Manoah said to the Angel of the LORD, ‘What is Your name, that when Your words come to pass we may honor You?’ ”

Judg. 13:18, “And the Angel of the LORD said to him, ‘Why do you ask My name, seeing it is wonderful?’ ”

Context: God promises to bless the Gentiles through Abraham and his descendants.

Misreading the text: The angel never implies that Israel is His name as well.

Two key words: Israel is the name given to Jacob in relation to his new status, new direction, and new life.

Gal. 6:16, “And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God.”

Israel is used 43× in 41 verses from Acts 1 through Rev 22.

A total of 73× in the New Testament.

Not one of them is used to refer to any other than physical, genetic Jews, the physical seed of Abraham, Isaac, and Jacob.

Rom. 15:8, “Now I say that Jesus Christ has become a servant to the circumcision for the truth of God, to confirm the promises made to the fathers,

Rom. 15:9, “and that the Gentiles might glorify God for His mercy, as it is written: ‘For this reason I will confess to You among the Gentiles, and sing to Your name.’

Rom. 15:10, “And again he says: ‘Rejoice, O Gentiles, with His people!’ ”

Acts 15:16, “After this I will return and will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up;

Acts 15:17, “So that the rest of mankind may seek the LORD, even all the Gentiles who are called by My name, says the LORD who does all these things.”