

- 16.7:1 Paul is speaking to those who had a knowledge of the Law
- 17.8:2 The principle that death is the result of sin
- 18.8:15 The spirit of bondage which was the ordinances of the Law
- 19.8:15 The spirit of adoption which refers to the placing of an Israelite son
- 20.8:28-33 "the called" – predestination, the Son, the firstborn of many brethren
- 21.8:36 The Old Testament quote of Psalm 44:22
- 22.9:1-3 Paul being an Israelite refers to "my brethren, my kinsman according to the flesh"
- 23.9:4-5 Identification marks of Israel:
 1. Adoption
 2. The Glory of God
 3. The Covenants
 4. The giving of the Law
 5. The service or worship of God
 6. Old Testament promises
 7. All these marks pertained to the Israelite Fathers
 8. To the Israelites Christ came in the flesh
- 24.9:6 Determining God's election as to who is true Israel
- 25.9:7-9 God's choice of Isaac as Abraham's seed
- 26.9:10-13 God's choice of Jacob and not Esau
- 27.9:14-18 Moses & Pharaoh
- 28.9:23-29 God's people "afore prepared unto glory"
- 29.9:30-33 Israel and Gentiles
- 30.10:1-13 Paul's desire for Israel's salvation
- 31.10:14-21 Several Old Testament scripture references
- 32.11:1-2 God's continual choice of Israel in the New Covenant
- 33.11:2-6 Elijah's prayer against rebellious Israel

- 34.11:7-36 Israel's fall and restoration
- 35.15:8-12 The acceptance of Christ by the 'Gentiles'

In Christian academia Paul is known as the Apostle to the Gentiles (nations). He verifies this in speaking to the Jews when he said;

"It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." Acts 13:46-47

In this context Paul quoted the Book of Isaiah who declared that the message of the Gospel would be to restore the tribes of Jacob and the remnant of Israel. Paul knew that the "Gentiles" to whom he was sent were Israelites.

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Isaiah 49:6

See tract #89, "The Meaning of the Word Gentile as used in the Bible"

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June 2017

Tract # 96

ISRAEL IN THE BOOK OF ROMANS

The beginning of the Gospel testimony in Rome and the establishment of the Christian Church there is unknown. The only Biblical hint as to its beginning is found in Acts 2:10, when Luke makes reference to the "strangers of Rome" who were no doubt Israelites present in Jerusalem for the celebration of the Feast of Pentecost.

It is possible that these 'strangers' returned to Rome and established the Christian Church. The Apostle Paul was aware that the saints in Rome were Israelites and therefore wrote to them with this knowledge in mind.

Even thirty years after the establishment of the Christian Church in Acts 2, Paul recognized eight identification marks that still belonged to national Israel. Paul did **not** apply the identification marks of chapter 9 to the Church, but to the chosen seed of Abraham, Isaac and Jacob.

By Charles A. Jennings

In any letter that is written from one person to another, it is imperative for the writer to know to whom he is addressing his letter in order for the content of the letter to be understood. In Paul's Epistles to the saints in various cities he makes many references to Old Testament principles and events that gives us a clear indication that Paul knew they were Israelites to whom he was writing.

In a study of the Book of Romans, every serious student who is intellectually honest desiring to know to whom the Apostle Paul was addressing must admit that he was writing to the people of the House of Israel. The content and context of his message clearly shows that he was conveying his message to those who had a knowledge of the Mosaic Law, the Old Covenant, various Old Testament characters and God's relationship with the Israelite economy as recorded in the Old Testament.

Immediately after Paul's conversion (then known as Saul), in the House of Judas, the Lord spoke through Ananias and made it clear as to whom Paul was sent to minister. *"But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:"* Acts 9:15. The Lord specified that Paul was sent to bear the name of the Lord Jesus before: 1. Gentiles 2. Kings 3. The Children of Israel.

In Paul's writing to the saints at Rome, he referred to the Gentiles (nations) numerous times while at the same time his letter is replete with references to Israel and the Old Testament Law. This is a strong indication that the Gentiles in this context are actually one

in the same as Israelites. The term "Gentiles" is the word 'ethnos' which means 'nations.' During the First Century Paul referred to the twelve tribes of Israel that were scattered throughout the Mediterranean world and beyond. *"And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews."* (Acts 26: 6-7)

In his letters to the various churches to whom he wrote, it is clear that Paul understood the difference between the House of Judah, the House of Israel and the Jew. If all twelve tribes were not in existence or they were all 'Jews' at the time, why did he refer to them as twelve in which they were distinctively and traditionally known throughout Biblical history.

Many Bible scholars, and rightfully so, declare that the Book of Romans is the greatest treatise ever written concerning New Covenant theology, yet they believe that Paul was addressing a group of non-Israelites whom they identify as Biblically ignorant with no previous knowledge of the plan and purpose of God. This would make no sense, because Paul relied heavily on the readers' understanding of the Old Testament in explaining the foundation of the New Covenant.

The following is a list of references in Romans that Paul made to the Old Testament, which clearly indicates that Paul was speaking to a church of Israelite saints.

1. 1:2 Promises made by Israelite prophets and Old Testament Scripture
2. 1:3 The seed of David
3. 1:7 The "called"

4. 1:16; 2:10; 3:9 A reference to two categories, the **Jew** and the **Greek** being Israelites who were non-Jewish
5. 1:21 People who had once known God: *"when they knew God"*
6. 1:28 People who *"did not like to retain God in their knowledge"*
7. 2:12-15 The relationship of the "Gentiles and the Law"
8. 2:25-27 Old Testament circumcision
9. 3:10-20 Old Testament verses which referred only to Israel
10. 3:29-31 Compares the Jews and Gentiles with circumcision and uncircumcision
11. 4:1-3 The justification of Abraham by faith
12. 4:6-8 King David and the forgiveness of sin – Psalm 32:1
13. 5:10 The reconciliation to those who were once enemies of God
14. 5:14 The sentence of death that reigned from Adam to Moses
15. 6:12-16 The principle of sin which was transgression of the Law

