

Romans 9

9:1-3

This section begins with no conjunction (such as “therefore”) connecting it to ch. 8.

Includes a sequence of doubled expressions:

1. Truth...not lying
2. My conscience...Holy Spirit
3. Great sorrow...unceasing anguish
4. Cursed...cut off

“I could wish” is idiomatic for stating an impossible wish
“my brothers” qualified by “of my own race”

9:4

“adoption as sons” even Israel does not inherit the right but had to be taken from outside the family

Deuteronomy 14:1,2; Hosea 11:1

- Adoption as sons
- Divine glory
- The covenants – Abraham, Sinai, David (or, Abraham’s renewed to Isaac and Jacob)
- Receiving of the law
- Temple service
- The promises
- Theirs the patriarchs
- From them Christ ancestry
 - “God” does not have a definite article “the” so it does not say “The God” but instead “God” and refers to the attributes of God and not the person God
 - John does the same thing in John 1:1 in “the Word was God” as in “the Word had the attributes of God” not “the Word was The God”

Israel is to be respected in the church age because:

- 1) Israel is the source of all these blessings for the Gentiles or the World
- 2) Israel will return and enter the plan of God again

9:6-9

God’s word did not fail. God’s plan and promises did not fail

Israel failed.

Not all in Israel chose the plan.

Just because you are Abraham’s descendent does not mean you are in the plan.

Ishmael was not. Keturah’s children were not

Isaac was, but Ishmael was not.

Isaac was born of God's promise; Ishmael was man's plan.

9:10-13

How about twins born at the same time? Esau and Jacob

They had the same father Isaac who was the promised son.

Does this mean they were "Israel"? No.

Just because they came from Abraham and Isaac does not mean they are in Israel.

9:13

"hated" does not refer to an emotional feeling since God blessed Esau in many ways.

Luke 14:26 we are to "hate" our own life and our families

This hatred is a reference to the fact that Jacob's line was chosen to produce the promised nation.

It is not a matter of salvation here. This is not about Abraham, Isaac and Jacob being chosen to be saved but instead is a matter of forming a nation called Israel.

The point so far is not all of Israel is Israel even from the beginning.

Israel began not by Abraham having children, because Ishmael and Keturah's children are not

Israel is not all of Abraham's grandchildren, because Esau was not.

Abraham's nation came through Isaac and Jacob.

Physical descent had nothing to do with the founding of Israel in the early days.

The comparison is made:

If Israel was formed by God choosing Abraham – Isaac – Jacob in the beginning and leaving out Ishmael, Keturah's children and Esau then it should not be surprising that as time has

continued from 2000 BC until 65 AD that there have been others who appear to be

"descendants of Abraham" but really are not.

This is not saying God chooses but that it is not merely by natural descent.

Many in natural Israel have been eliminated because of their lack of faith.

Go to Romans 9:30-33 "they pursued it not by faith. . .They stumbled over the stumbling stone."

Romans 9:10-29

Romans 9:10

Not only that, but Rebekah's children had one and the same father, our father Isaac.

9:11

Yet, before the twins were born or had done anything good or bad—in order that God's purpose in election might stand:

9:12

not by works but by him who calls—she was told, "The older will serve the younger."

- The question Paul is answering has to do with Israel being rejected.
- Paul's point through Romans 1:1-10 is that Israel cannot be rejected because of their failure because Israel was not chosen because of anything they had done.
- Israel was chosen by God for a purpose. God then formed Israel even deciding who the promise would go to.
- The "promise" included the blessing of Abraham but also the purpose for Abraham.
- God chose Isaac and God chose Jacob to be the line that would produce the natural race of Israel.

God did not choose:

- a) Ishmael
- b) Keturah's sons
- c) Esau

Since God chose Israel and had a purpose for them God will complete it. The choosing of Israel had nothing to do with anything they did, so the failure of individuals or entire generations of Israel can not stop the plan or change the choosing.

9:13

Just as it is written: "Jacob I loved, but Esau I hated."

- Jacob was chosen. Esau was not chosen.
- "Hatred" means "not chosen" as the promise nation, because Esau was:
 - blessed,
 - given a land,
 - sent prophets
 - cared for by God.
- God loved Esau but not like he "loved" Israel.
- When Jesus tells believers to "hate" their own families he means for them to love God more. (Luke 14:26)

This verse is from **Malachi 1:1-5** and the whole point of the verse is to distinguish rebellious Israel in 450 BC from rebellious Edom (Esau) at the same time.

God said, "Jacob I loved." Israel asks, "How have you loved us?"

God's answer is to remind them that He has a reason for creating the nation of Israel and that nation is always under his divine care. A generation may be destroyed but not the plan.

Esau (Edom) on the other hand has no purpose beyond their time in history. If they become wicked they will be destroyed as wicked and be eliminated from history.

Read **Deut. 7:6-11**

KEY: ***Purpose and Salvation are two different things.***

Israel was chosen for a purpose. People are offered salvation and respond.

The discussion of Chapter 9 is not how do we get saved, but Israel's place in God's plan.

9:14

What then shall we say? Is God unjust? Not at all!

- Some one might read this and understand God to be unjust because he chooses some and others he does not.
- If he does choose some and reject others before they have a chance to do anything then God is unjust.
- Some would describe God as "unjust" but then say it is not "unjust" because it is God.
- Wrong is wrong every time. Right is what is right at all times in all places for all people.
- But, some would say, this doesn't apply to God.

Paul does not say this.

In fact he is going to reject the accusation that God is unjust.

This may have been Satan's original claim. Satan means "accuser". "Diablos" (devil) means "slander".

9:15

For he says to Moses,

**"I will have mercy on whom I have mercy,
and I will have compassion on whom I have compassion."**

Why does Paul go here?

To respond to 9:14 – "Is God unjust?"

When did God say this?

Exodus 33:19 after the golden calf of Exodus 32 and Moses conversation of 33:12-18

God has just spared a nation that deserved to be destroyed.

God says he will have mercy on the nation of Israel because it is his plan to use the nation.

Other nations fall and never recover. Israel has fallen several times and will always return.

9:16

It does not, therefore, depend on man's desire or effort, but on God's mercy.

POINT: Israel does not depend on man but on God's plan and his mercy in the face of their rebellion.

9:17

For the Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth."

Now Paul goes from Israel's leader to Israel's oppressor.

"**raised you up**" means "to rise out, to rise up." It is used to refer to calling upon the actors onto the stage."

Pharaoh was not only raised up, but also spared through the first few plagues as he hardened his heart.

9:18

Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden.

When Israel rebels he will punish them but have mercy.

When nations rebel he will punish to destroy.

But notice – They both had a response.

Romans 9:19-33

The chapter is about Israel

These verses are written as a response to the illustration of Pharaoh.

9:19

One of you will say to me: "Then why does God still blame us? For who resists his will?"

9:20

But who are you, O man, to talk back to God? "Shall what is formed say to him who formed it, 'Why did you make me like this?' "

First of all, just like Job, you are not even qualified to question God.

Isaiah 29:16

Isaiah 45:9

9:21

Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use?

2 Timothy 2:20-21

Jeremiah 18:6

9:22

What if God, choosing to show his wrath and make his power known, bore with great patience the objects of his wrath—prepared for destruction?

“Prepared” means to make ready, to prepare. The Perfect tense emphasizes the state of condition.

How were they prepare?

It clearly does not say “God prepared” them, but they were prepared through a process into a condition of judgment. But How? They did it by hardening their hearts.

Romans 1:18-26

Some see this verse as teaching double predestination. That is where God elects some to go to heaven and some to eternal damnation.

1. This verse does say they were prepared for destruction, but it does not specifically say God prepared them for destruction. Neither does scripture.
2. Scripture teaches that the object or the creation prepares itself. Pharaoh prepared himself for destruction. The vessel in 2 Tim. 2 prepared itself for noble or ignoble.
3. Why would God prepare something for destruction and then have it said that he “bore with great patience the objects of his wrath?” If he is waiting patiently he must be waiting for something. If he has predestined them then God’s patience is just an illusion along with mans’ freewill, God’s justice, evangelism, his will that all men be saved, and other major Bible Themes. But, you do prove that God is sovereign and omnipotent.
 - a. Romans 2:3, 4, “. . .do you show contempt for the riches of his kindness. . . .not realizing that God’s kindness lead you toward repentance.?”
 - b. 2 Peter 3:9, “The Lord is not slow in keeping his promises. . .He is patient with you, not wanting anyone to perish, but everyone to come to repentance.”
 - c. 1 Timothy 2:4, “Who wants all men to be saved and to come to a knowledge of the truth.”
4. “Prepared” indicates a process, but it does not have to be a process that God caused. In Romans 1:18-28 we see clearly that it is man responding to God. Men prepare themselves for destruction because he continues to deteriorate even though God has made himself known (Rom. 1:19, 20) and putting it in their conscience (Rm. 1:28; 2:14)

9:23

What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory—

“Objects of his mercy” are those who respond to God.

”Whom he prepared in advance for glory”

- 1) “προ-ετοιμαζω” make up the Greek word
 - a. “Pro” means “before”
 - b. “etoimazdo” means “to make ready, to prepare.”
- 2) This refers to the same principle as 8:29 as “those he foreknew he also predestined to be conformed. . . .those he justified, he also glorified.”

9:24

even us, whom he also called, not only from the Jews but also from the Gentiles? The ones that God “prepared for glory” are both the believing Jews and the believing Gentiles.

9:25

As he says in Hosea:

"I will call them 'my people' who are not my people;
and I will call her 'my loved one' who is not my loved one,"

This is Hosea 2:23.

In context it was spoken to Israel who had been rejected as the people of God but would again be restored.

Here and in First Peter 2:10 this verse includes more than Jews, but also Gentiles.

9:26

and,

"It will happen that in the very place where it was said to them,

'You are not my people,'

they will be called 'sons of the living God.' "

This is Hosea 1:10

9:27

Isaiah cries out concerning Israel:

"Though the number of the Israelites be like the sand by the sea,
only the remnant will be saved.

9:28

For the Lord will carry out

his sentence on earth with speed and finality."

This is Isaiah 10:22, 23

Here we see there will be a sifting of natural Israel from those who are also spiritual Israel.

9:29

It is just as Isaiah said previously:

"Unless the Lord Almighty

had left us descendants,

we would have become like Sodom,

we would have been like Gomorrah."

This is Isaiah 1:9

If God had treated Israel like he treated the other nations (here the Canaanites in Sodom and Gomorrah) there would be no nation of Israel left

Paul switches subjects here and makes a new point.

This is his sermon to the Jews that have not believed.

All the terms and phrases of Paul's gospel are used in this section:

- a) gospel (10:15, 16)
- b) Salvation or save (10:1, 9, 10, 13)
- c) All (10:4, 11, 12, 13)
- d) Jew and Greek (10:12)
- e) Faith (10:3)
- f) Righteousness of God (10:3)

Paul will also turn to OT verses to show the gospel in the

- a) Law (10:6-8, 19)
- b) The Prophets (9:32-33; 10:15-16, 20-21)
- c) The Writings (10:18)

9:30

"What then shall we say?" indicates a new point or a new step in his argument in Romans.

Paul begins to use terms like "righteousness", "faith", "believe", "works"

This topic begins in 9:30 and goes to the end of the chapter at 10:21.

The theme of this new section is human response.

This section is giving directions to Israel on how they can recover.

It could be considered Paul's sermon to the Jewish unbelievers.

The use of the words "pursue" and "obtain" are the picture of a foot race.

9:32

The runners stumble in the foot race over the stumbling stone.

9:33

Combines Isaiah 8:14 and 28:16