

## **ROMANS 9**

*Paul now turns to the problem of the lost condition of the Jewish nation and their need of salvation in Christ Jesus.*

### **I) Paul's Sorrow over His Lost Jewish Kinsmen (9:1-5)**

- A) Paul strongly words his introduction to this section
  - 1) Telling the truth in Christ and not lying [cf. Gal. 1:20], his conscience bearing witness in the Holy Spirit
  - 2) He has "great sorrow and continual grief" in his heart over the lost condition of his brethren, the Jews, his kinsmen according to the flesh
- B) Wished he could be accursed from Christ for his lost Jewish kinsman
  - 1) Willing to sacrifice his own salvation to save his nation (cf. Moses – Ex. 32:29-33)
  - 2) They are Israelites (Gen. 32:28), to whom pertain the adoption (Ex. 4:22), the glory (Ex. 16:10; 2 Cor. 3:9), the covenants (Ex. 2:24), the giving of the law (Deut. 5:3), the service of God (Heb. 9:1f), and the promises (Gal. 3:16)
  - 3) Of whom are the fathers (Ex. 3:15) and from whom Christ came, according to the flesh (Rom. 1:3), who is over all, the eternally blessed God – makes Israel's rejection by God a serious matter!
    - a) Paul will now argue the justice of God in rejecting unbelieving Jews

*Paul, in this section (chs. 9-11), deals with the rejected state of the Jews, their need of Christ, and how they can be saved. With great emotion he starts by confessing his great sorrow and continual grief over the lost condition of his kinsmen. He was even willing to unselfishly sacrifice his own salvation to save his nation. As Israelites, they were the God's blessed covenant people from whom Christ came, according to the flesh. As such, their rejection of the righteousness of God in Christ was a serious problem.*

### **II) God's Sovereign Election of His People (9:6-13)**

- A) Israel's rejection is not due to the word of God taking "no effect"
  - 1) They are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham – some are chosen, some are rejected
- B) Being children of the flesh does not automatically make them children of God
  - 1) The children of the promise are the chosen seed of God (cf. Rom. 4:16; Gal. 4:28)
- C) God chose Isaac, son of Sarah, and Jacob, son of Rebecca (Gen. 21:12; 18:10; 25:23)
  - 1) Rejected Ishmael and Esau (Gen. 17:18-19; Mal. 1:2-3)
- D) God elected [chose, called, selected] certain ones to be the *physical* children of promise based *not* on their good or evil works, but according to His own sovereign purpose

*Paul refutes the idea that the rejection of Israel was due to the word of God taking no effect. God had made a sovereign choice/election as to who would be his chosen seed. Not all those of the physical seed of Abraham were the chosen children of God. God had chosen Isaac and Jacob and rejected Ishmael and Esau. Certain ones were chosen to be the children of promise not based on their works but according to God's sovereign purpose. God cannot be charged with breaking His promises.*

### **III) God's Justice in His Rejection of Unbelieving Jews and Call of Gentiles (9:14-29)**

- A) Paul deals with an objection: "Is there unrighteousness with God?" Answer: No!
- B) God's sovereign choice as to whom He shows mercy/compassion (said to Moses Ex. 33:19)

- 1) God raised up Pharaoh to show His power and declare His name in all the earth (Ex. 9:16)
- 2) God has mercy on whom He wills and hardens whom He wills (see Ex. 7:3)
  - a) Magicians and Pharaoh hardened his heart (Ex. 7:22; 8:15, 32); God's will/purpose is fulfilled through the free will choices of both good and evil men
- C) Objection: "Why does He still find fault? For who has resisted His will?"
  - 1) Must be careful replying against, or questioning, the purpose of God (cf. Isa. 45:9)
  - 2) The thing formed must not question the use made of it in God's purpose (cf. Isa. 29:16)
- D) Potter has power over the clay to make use of it as he sees fit – vessels of honor and vessels of dishonor - nations and individuals are responsible as to how they will make themselves fit for the master Potter's use (Isa. 64:8; Jer. 18:1-11; 2 Tim. 2:19-21)
  - 1) God, willing to show His wrath and to make His power known, endured vessels of wrath with much longsuffering – expression of mercy in hope of repentance (Rom. 2:4)
  - 2) God made known the riches of His glory on vessels of mercy which were prepared beforehand for glory – even us whom He called, Jew and Gentile! (who can question God allowing Gentiles as well as Jews to receive His mercy?)
- E) Gentiles called by God as vessels of mercy for glory
  - 1) Quotes Hosea 2:23 and 1:10 – God would accept the Gentiles as His people
  - 2) Quotes Isaiah 10:22-23 – only a remnant of Israel would be saved
  - 3) Quotes Isaiah 1:9 – a seed [remnant] of Israel was preserved; not totally destroyed

*Paul rejects the objection that there is unrighteousness with God in making the choices that He did. The raising up of Pharaoh showed that God will have mercy on whom He will and hardens whom He wills. His purpose is fulfilled in and through the free will choices of good and evil men. Man is responsible for his own unrighteousness and its consequences. God cannot be charged with a lack of justice.*

*Paul then deals with the objection that since no one can resist the will of God, God cannot fault Israel. Paul cautions that the clay must not question the potter who has power over it. If the clay is a vessel of dishonor, God will endure in hope of repentance. If the clay is a vessel of honor, God will make known the riches of His glory on them. Vessels that resist God will be destroyed by the Potter, while those who are made fit for the Potter's use will be saved, both Jew and Gentile. It is the character of the vessel that determines the use or non-use that God will make of it. Paul quotes from Hosea that God would accept the Gentiles, and from Isaiah concerning a faithful remnant of Israel.*

#### **IV) Present Condition of Unbelieving Israel (9:30-33)**

- A) The Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith
- B) But, Israel, pursuing the law of righteousness, has not attained to the law of righteousness
  - 1) Did not seek it by faith, but by the works of the law (perfect law-keeping)
  - 2) Stumbled at the stumbling stone – Messiah Jesus (quotes a mixture of Isa. 28:16 and 8:14)
- C) God made Christ the testing stone by which the vessels of mercy would be determined
  - 1) It is God's business as to who qualifies to be His *spiritual* children of promise – obedient
  - 2) Jews' mistake was rejecting faith in Christ unto righteousness – why lost and rejected by God

*With irony, Paul contrasts the Gentiles who did not pursue righteousness, but have attained to righteousness, with Israel, who did pursue the law of righteousness, but had not attained to the law of righteousness. Israel failed because their pursuing was not by faith, but by the works of law, having stumbled at the stone, Christ. Faith in Christ became the main determination of who God's spiritual children would be. Remember that God did not predestine his children to be faithfully obedient, but predestined the obedient faithful to be his children.*