

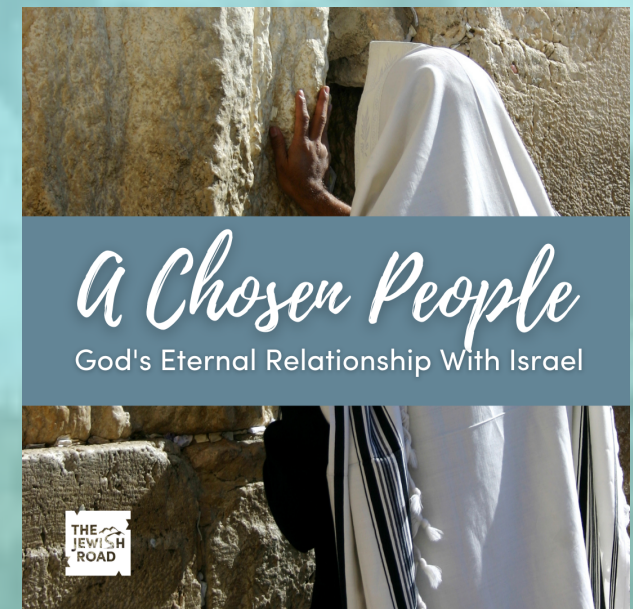
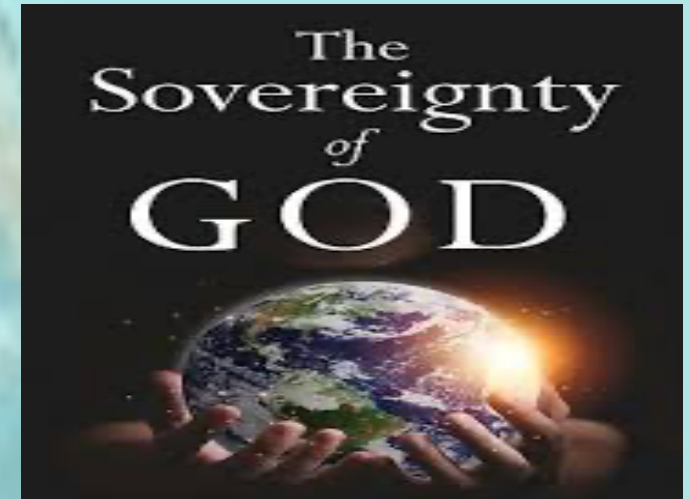
Paul's Epistle to the Romans

Romans 9

God's Righteousness Revealed in His
Dealing with Israel

Romans 9-11: God's Sovereign Choosing

1. **Eternal Purpose**: **Rom 8** ended in worship praising God for His Sovereign plan of salvation through foreknowledge, predestination, calling, justifying and glory
2. **Mountaintop of Glory**: **Rom 9.1-3** Paul now shares his heart burden for his 'separated' chosen brethren who see their being "Chosen" as an "entitlement" and challenge even God's Sovereignty
3. **HPOV**: **Rom. 9-11** Paul now shows how God's dealings with Israel is a further revelation of the "righteousness of God" as He acts in sovereign mercy for His Chosen at the present time (this was evidently crucial in the Roman church with its many Jews)



Last Week: Mystery of the Olive Tree

Revealing the Mystery

1. Many think **Rom 9-11** is a parenthesis to the gospel but actually this mystery of how God sovereignly deals to bring salvation to Israel is a deeper perspective of the Lord's gospel methods
2. to understand **Rom 9-11** we started at **Rom.11.17-36** where he reveals the Mystery of God's Sovereign Mercy with His olive tree
3. God's wisdom in dealing with Israel in **Rom 9** has a long range goal in view: a Testimony of His Kingdom on the earth
4. God's righteousness discussed in **Rom 10** brings the Jews face to face with the cross as they attempt to gain his righteousness by works of the Law instead of the way of righteousness by faith which is as near as their heart and mouth
5. Finally back in **Rom 11.1-16** we will see just how full of mercy God's sovereign ways are in the saving of all mankind

Romans 9-11: the God who foreknows and predestines (Rom 8) deals with Israel in His Eternal Purpose

1. Only Christians who are maturing as sons (Rom 8) will understand God's Sovereign Discipline as part of His eternal purpose in Christ

2. there are 2 perspectives looking at Rom 9-11 which determine our maturity

a. if our POV is still self-centered, the chapters seem to be Paul defending God's Sovereignty, saying who is "chosen, who is not"; warning of the fearfulness of God's severe discipline and possible rejection, and interrupting his gospel to talk about Israel

b. if our POV is more God-focused, we see the "mercy" behind the Potter's hands, the Patience of God disciplining his Sons, and the Heart behind the ways of the All-wise God



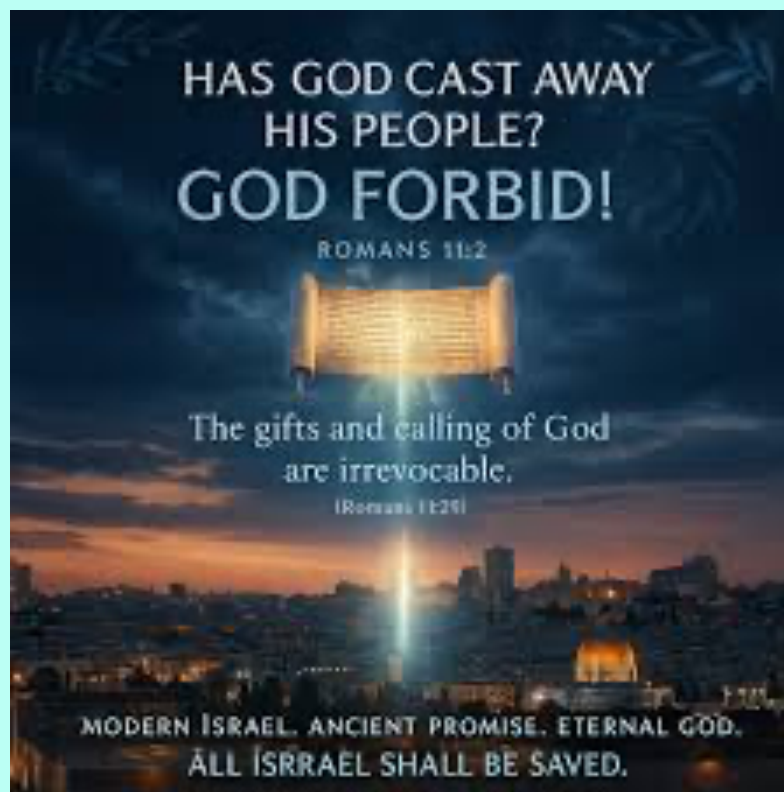
Overview of Rom 9

Rom 9.1-5 Paul's sorrow and agony over Israel after the flesh

Rom 9.6-13 - Not all "Israel" is Israel

Rom 9.14-26 God's election in mercy

Rom 9.27-29 God's Word has not failed



Part One: - **Romans 9.1-5** the agony of a 'son' for JHVH's wayward 'sons'

Rom 9.1-3 I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, that I have great sorrow and unceasing grief in my heart. For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh,

Romans 9.1-5 - Paul's joy in the inseparable love of God is tempered by his groanings for Israel 'separated' from their Messiah by their rejection

- 1. he feels more than a fleshly connection: his conscience groans along with the Holy Spirit in this separation**
- 2. he is somehow spiritually tied to them with a love from God despite all the ways he has been persecuted, hated and cursed by the Jews**
- 3. Paul's willingness to be "accursed" (Gk. = anathema) for their salvation is like the intercession of Moses for God's people at Sinai where he asked to be blotted out if JHVH would not go with them**

Is this 'in sync' with the feelings
of the Messiah for Israel?

Israel's Blessed Heritage - Romans 9.4-5

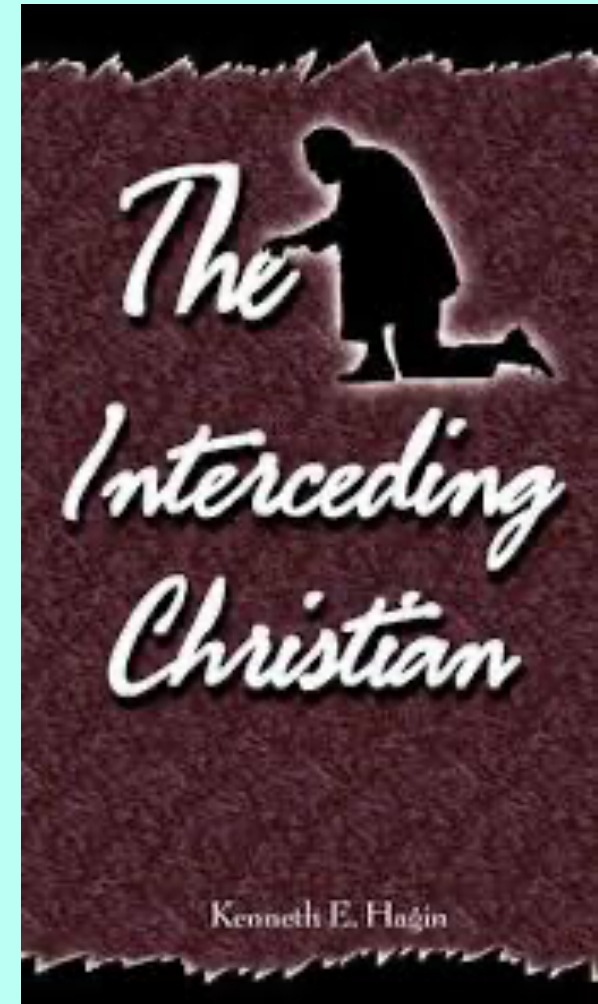
Rom 9.4-5 ...who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises, whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.

Just like the list of salvation's blessings just recounted in Rom8.28ff, so Israel has a similar list of reasons to rejoice

- 1. Israelites = meaning literally 'princes of God'**
- 2. Adopted as sons from among the nations (Babylon)**
- 3. Had the privileges of:**
 - a. seeing His glory on Sinai, over the Tabernacle and Temple**
 - b. covenants with Israel with Abraham (Gen.12), at Sinai (Ex. 20) and in Moab (Deut.29)**
 - c. made stewards of the Word of God**
 - d. had the priesthood service and the Temple**
 - e. heard the faithful promises (prophecies) of a faithful God**
- 4. they were rooted in the faithful Patriarchs**
- 5. and from the seed of Abraham came the Messiah who is both man and God**

****Rom 9.1-5 Lesson for christians:
'sons' must feel the intercession and groaning of the
Spirit for separated brethren**

- **sons of God discover a heart of
travailing from the life of Christ
within**
- **son's burdens must enlarge beyond
just our usual self-centered cares
and prayers**
- **we begin to spiritually experience
our ties to the Body of Christ and
to Israel**
 - **- we rejoice and weep**
 - **- we feel someone's
persecution or trouble**



Part Two: - Romans 9.6-13 “Not all Israel is ‘Israel’”

Rom 9.6-7 But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.”

Paul addresses the accusation that his gospel breaks the Righteous Promises of God to Israel

First accusation: The Jews know they have been chosen and blessed and that God would be ‘unrighteous’ if He ‘gave up’ on them

- 1. God never said every child born of the Patriarchs is His chosen**
- 2. He makes a distinction between physical Israel and His sons of Promise**
- 3. ‘replacement’ theology believes that the Jewish rejection of their messiah has finished their spiritual destiny (i.e., they must be saved like everyone else)**
 - earthly ‘Israel’ has no more destiny in God’s plan**
 - ‘true’ Israel are those saved by grace (phil 3.3).**

Part Two: - **Romans 9.6-13** “Not all Israel is ‘Israel’”

Rom 9.8-9 That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants. For this is the word of promise: “ AT THIS TIME I WILL COME, AND SARAH SHALL HAVE A SON.”

Answer #1. God’s chosen ‘Israel’ was never just any descendant of Abraham (according to flesh)

1. Paul says it is not God who fails His promises but men’s misreading them

2. Abraham’s Promised son was Isaac through Sara (not Hagar’s Ishmael)

3. God’s chosen son was Jacob not Isaac’s Esau

4. So this was the promise: “in time Sarah will have a son”

Part Two: - Romans 9.6-13 “Not all Israel is ‘Israel’”

Rom 9.10-13 And not only this, but there was Rebekah also, when she had conceived twins by one man, our father Isaac; for though the twins were not yet born and had not done anything good or bad, so that God’s purpose according to His choice would stand, not because of works but because of Him who calls, it was said to her, “THE OLDER WILL SERVE THE YOUNGER.” Just as it is written, “JACOB I LOVED, BUT ESAU I HATED.”

Answer #2. God’s choice of Jacob was not based upon who was better, older, holier (not by works)

- 1. not even descendants from the same mother are all chosen**
- 2. Even though Isaac chose his eldest Esau to receive the blessing God chose Jacob**
- 3. Paul sees that their Sovereign God can overrule human choice if it serves his higher purposes beyond our knowing**
 - a - “the older will serve the younger” was God’s choosing before either boy had done anything because His foreknowledge knew who would desire or despise his heritage**
 - b - “Jacob I loved, but Esau I hated” was spoken by God 8 centuries after Esau despised his birthright and the edomites (‘Esau’) had continually persecuted and looted Jerusalem (Malachi 1.2-5, cf. Obadiah 10-14)**
 - c - this demonstrates God’s foreknowledge yet showing patience and forbearance until one’s iniquities have been full**

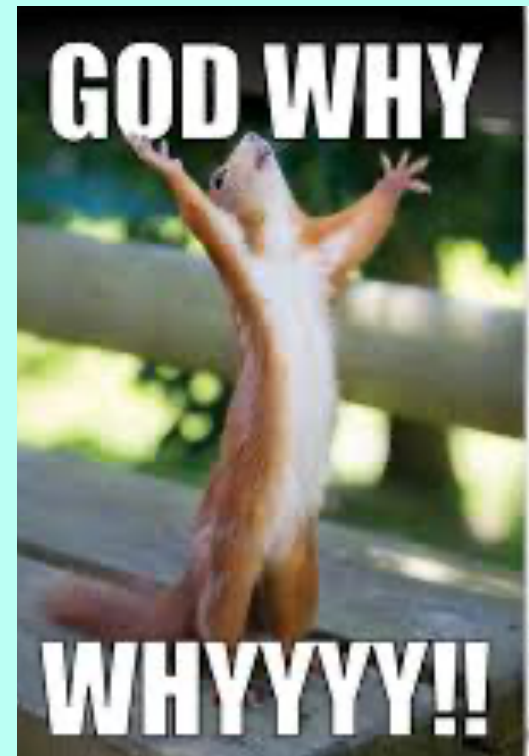
Part Three: Rom 9.14-26 God's election in mercy



Rom 9.14-16 What shall we say then? Is there injustice on God's part? By no means. For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." So then it depends not on human will or exertion, but on God, who has mercy.

2nd accusation: Doesn't choosing without just reason make God Unjust?

- 1. Since Adam's fall man has been questioning God's justice (when things go wrong)**
- 2. Is there some reasoning behind what looks to man to be random choosing?**
- 3. Real question: How could a Righteous God show mercy upon unholy, godless and sinful 'nations' and reject a righteous, law-abiding people like Israel?**



Part Three: Rom 9.14-26 God's election in mercy



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1st Answer: "God forbid!" (lit. in Gk = "may it never be born" - a common swearing among the jews)

- 1. Paul quotes Ex.33.19 where God spoke on Sinai after the golden calf incident saying He sovereignly chooses to show "mercy and compassion" upon whomever He wants whether worthy or not**
- 2. God's foreknowledge and choosing are not based upon man's limited judgments but upon God's purpose which uses whatever happens to bring glory and honor to His Son**
- 3. God in mercy has to overlook the flaws of those he chooses and those he does not so things are not based upon who achieves more or works harder**

Part Three: Rom 9.14-26 God's election in mercy



Rom 9.17-18 For the Scripture says to Pharaoh, “FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH.” So then He has mercy on whom He desires, and He hardens whom He desires.

2nd Answer: Example of how God used Pharaoh

- 1. God used pharaoh's great power to harden his heart against the will of God**
- 2. Seeing pharaoh's hard heart He hardened it further (causes it to remain hard through the plagues which would otherwise break him)**
- 3. For the glory of God in the salvation of Israel JHVH demonstrated his power and made His Name feared and respected worldwide**
- 4. There is always a righteous purpose behind whatever God chooses**



Part Three: Rom 9.14-26 God's election in mercy



Rom 9.19-21 You will say to me then, “Why does He still find fault? For who resists His will?” On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, “Why did you make me like this,” will it? Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use?

3rd Accusation: How can God fault someone who is locked into God's predestined plan?

1. **These Jews arguing with Paul show their hearts are more full of their own self righteousness than loving God and giving Him glory**
2. **Now their deceitful hearts are subtly either dismissing God's goodness or blaming God**
3. **1st Answer:** “O man, do you think you can challenge God?” Haven't you got yourself turned around the wrong way?
 - a. **Pots don't argue with the potter about the way they were made?**
 - b. **Useless lumps of clay have no say about what the potter decides to make because they are ignorant of the purpose he has in mind**

Part Three: Rom 9.14-26 God's election in mercy



Rom 9.22-24 What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction? And He did so to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, even us, whom He also called, not from among Jews only, but also from among Gentiles.

3rd Accusation: How can God fault someone who is locked into God's predestined plan?

4. 2nd Answer: After exposing their proud hearts He now reveals the riches of God's 'glory' in patience and mercy

a. God always has the Divine prerogative to demonstrate His glory and power upon those deserving wrath (as with pharaoh)

b. But what if God has chosen to display the riches of His patience and mercy instead? (the heart of the gospel mystery)

c. God chose to reveal the riches of His glory by choosing vessels predestined for glory and calling them from among both Jews and gentiles not based on worthiness but mercy

Part Three: Rom 9.14-26 God's election in mercy



Rom 9.25-26 As He says also in Hosea, “I WILL CALL THOSE WHO WERE NOT MY PEOPLE, ‘MY PEOPLE,’ AND HER WHO WAS NOT BELOVED, ‘BELOVED.’” “AND IT SHALL BE THAT IN THE PLACE WHERE IT WAS SAID TO THEM, ‘YOU ARE NOT MY PEOPLE,’ THERE THEY SHALL BE CALLED SONS OF THE LIVING GOD.”

5. Paul now proves his answer of the riches of God's mercy by quoting **Hosea 2.23 about His predestined plan for many Sons in glory**

a. Paul now comes back to Israel's unbelief showing that God had to judge and discipline Israel for being his wayward wife by declaring them “not my children**” (Lo-ammi in Hebrew)**

b. But at the right time God will turn again to Israel in exile and call not only “my people**” (“ammi”) again but “**sons of the living God**”**

c. Paul is exposing the narrow hearts of his opponents by shaming them for complaining about possible injustice when they should be glorying in His mercy

Part Four: **Romans 9.27-29** - God's Word has not failed but rather been fulfilled by a remnant from among the gentiles and the Jews

Rom 9.27-28 Isaiah cries out concerning Israel, "THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED; FOR THE LORD WILL EXECUTE HIS WORD ON THE EARTH, THOROUGHLY AND QUICKLY."

1. **Paul concludes his rhetorical dialog with the Jews with a key revelation regarding God's sovereign reaction to Israel's failure in a remnant**
2. **There is a meta text running throughout the OT of a remnant who would represent God's Sovereign reaction to Israel's decline**
 - a. **Like the 7000 who remained faithful in Elijah's day, the later prophets (Isaiah, Jeremiah, Ezekiel, Joel, Zechariah) saw God's "keeping" a remnant as essential to the testimony of the Kingdom**
 - b. **Isaiah 10.22** God says though there are many in Israel only a remnant of them will be saved while the rest come into judgment

Part Four: **Romans 9.27-29** - God's Word has not failed but rather been fulfilled by a remnant from among the gentiles and the Jews

Rom 9.29 And just as Isaiah foretold, "UNLESS THE LORD OF SABAOOTH HAD LEFT TO US A REMNANT, WE WOULD HAVE BECOME LIKE SODOM, AND WOULD HAVE RESEMBLED GOMORRAH."

3. Paul finishes the original argument about whether God's Word and promises had failed by revealing that a chosen remnant taken out from among all of Israel enables Him to always keep his promises

4. He quotes again from **Isaiah 1.9 that Israel deserved judgment and destruction fro their idolatry but God kept back a remnant so that His chosen family might continue on earth**

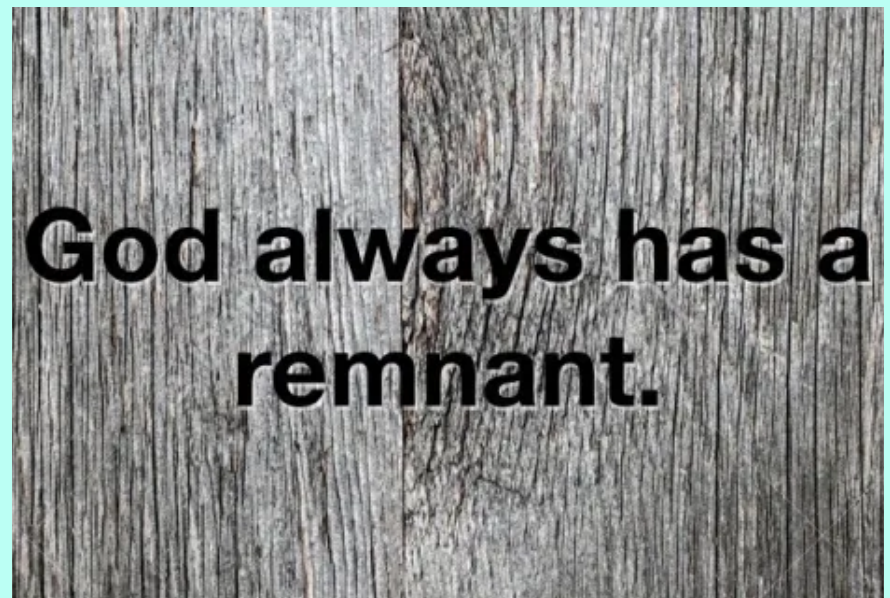
a. since the Lord sent out apostles the gospel had already had a significant impact but it was mostly received by gentiles with fewer Jews accepting Jesus as Messiah

b. Though the OT remnant passages referred to a small group actually being physically saved from destruction the remnant in the NT were seen as those spiritually saved by receiving the gospel

Summary: every clay vessel in the Potter's hands should be humbled by His mercy

1. For gentiles, we are forever in His debt and full of praise to the Lord for showing us this undeserved and unsought mercy

2. For Jews all pride and superiority must be abased realizing that only a merciful God has kept a remnant of Israel after their rejection and persecution of His beloved Son



Paul's Epistle to the Romans

- next time: Rom 9.30 - 10
- Israel pursuing righteousness