



PITWM VERSE BY VERSE

ROMANS 9:6-21

ELECTED BY GOD— May 9, 2021

INTRODUCTION:

8:37-39 In all the things that a believer will go through, Paul says that we are more than conquerors through Christ who loved us. Paul is also persuaded that neither death, life, angels, principalities, powers, things present, things to come, not height, depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,—The verses in chapter 8:37-39 shows that Paul was so persuaded, and this is why he's still trying to convince the Israelite believers of their unbelief of him. To the traditional Jew, Paul was a heretic. He was a man who was to be utterly distrusted. They hated and despised him and wanted to kill him and do away with his message. However, he arrested their attention by certifying the truthfulness of what he is about to say. He readily admits:

- 1.) *"I say the truth; I speak the truth not in myself," but "in Christ.*
- 2.) *I lie not; it's not a lie."*
- 3.) *"My conscience also bearing me witness in the Holy Ghost; my conscience is enlightened and quickened by the Holy Ghost and assures me of it."* This indicates to what his tongue will speak and his conscience will attest to.

Paul pleads for his people to trust him. The Jews called Paul a false prophet and a liar. Why? He was now proclaiming God's love and salvation for all men instead of just for the Jews. Man no longer had to become a proselyte of Jewish religion in order to know God. Therefore, the Jews needed to believe what Paul said and have assurance of their place in the kingdom of God.

9:2 That I have great heaviness and continual sorrow in my heart. The original believers in Rome appear to have been Jews, but in Paul's day, the church was predominantly Gentiles. Despite the rejection and ill treatment from the Jews, Paul still loved his kinsmen, and he sensed a deep urgency for them to grasp the truth. It left His heart with great heaviness; distress, continual sorrow; and unceasing pain.

9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:— Paul painted the picture of having an unbelievable willingness to be sacrificed for his people because first he was immersed in emotion; very sorrowful in his heart that if it would help them. He also stated that he could wish to be accursed; be separated from Christ if he thought that it would save his people; on behalf of his brethren, his kinsmen. He would willingly swap his salvation for their doom, if it would lead to their salvation. But Paul knew that God would not allow this, for nothing could separate him from the love of God, but he felt a deep emotion and love and concern for his people according to the flesh; those of his own race; his own flesh and blood.

9:4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and



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the giving of the law, and the service of God, and the promises;— Paul continues to speak of his brethren, his kinsmen letting them know of their many privileges.

1. *The Jews were Israelites.* "Israel" meant "a prince with God" or "one who rules with God" or "one who contends with God." And their name had been given them from the very founding of their nation. It had come from Jacob, whose name had been changed by God to "Israel." The name was later "adopted" by the descendants of Jacob.
2. *The Jews had the privilege of being adopted by God.* They were chosen in a very special sense to be God's very own people, but, not all of Israel believed.
3. *The Jews had the privilege of the glory of God.* That is, "the Shekinah Glory; God's glorious presence." The "Shekinah Glory" was the brilliant light which descended into the midst of God's people when God was visiting His people and was revealed in the form of a cloud.
4. *The Jews had the privilege of the covenants.* A "covenant" is an agreement made between two or more people. God made several covenants: with Abraham, Moses, and David, reaching out to man time and time again seeking to establish a relationship with man when he went against God.
5. *The Jews had the privilege of the Law.* The Law was the Will of God written down and given to Moses for the people.
6. *The Jews had the privilege of true worship and of the true service of God.* While other people stumbled and wandered about in the darkness of false worship, creating gods within their own imaginations, the Jews had access to the only true and living God. They had the opportunity to establish a personal relationship with God!
7. *The Jews had the promises of God.* God had shared with them all of His blessings, giving them the hope for which a man's soul craves. When man sinned and turned away from God, it was first to the Jews that God gave...
 - o the promise of the inheritance of the Promised Land.
 - o the promise of the Savior.
 - o the forgiveness of sins.
 - o all the glorious promises stretching from Genesis to Revelation.

9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Paul continues to talk about his brethren, his kinsmen and show all the things that God gave Israel.

8. *The Jews had the privilege of the fathers and their heritage.* Their ancestors had been the primary recipients of the promises from God to man. They had the tradition and the history of Abraham, Isaac, and Jacob—great men of God that belong to them—their fathers. It was for this reason that Jesus Christ through Israel would come.
9. *The Jews had the privilege of the Messiah coming from their roots.* This involved being the very people...
 - o through whom God was to send His Son.
 - o through whom God was to bless the world.

God blessed the Israelites forever because of their fathers who were privileged as recipients of the promise through whom Christ came. Therefore, Paul began to praise God for the flesh Jesus Christ came—the Jewish lineage. But, to make it clearer, Christ is over all, and whom "God blessed forever. Amen" (so be it).

LESSON: I. GOD'S PEOPLE ROMANS 9:6-13

9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are



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PITWM of Israel:— God made a covenant with Abraham, but not all of Abraham's descendants are heirs to the covenant; not all believed because they refused the gospel of Jesus Christ. Now, there's a concern with the fulfillment of God's promise to Abraham. *"Has God's Word failed; became of none effect?"* Of course not. Abraham did exactly as God said. He believed God with all his heart and followed God not knowing where God would lead him. But Paul said that *"they are not all Israel."*

9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. As stated, many Jews felt they were children of God because they were children of Abraham. Some were trusting their godly heritage to save them. Too many are trusting godliness to rub off on them. Few think that God will really reject them. They think that in the final analysis God will accept them. Matt.7:21 says *"Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."* Paul is saying, just because they came from Abraham does not make them truly Abraham's children. There is only one seed called: *"In Isaac shall the seed be called; the offspring be called"*, although Abraham had other children too. The Scriptures say that the promises apply only to Abraham's son Isaac and Isaac's descendants.

9:8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. This shows us that there is a difference between the natural (children of the flesh) and the spiritual (children of promise) seed of Abraham. This means that not all of Abraham's children are children of God, for they are children of the flesh. When God gave the promise to Abraham, he had no sons. But later Ishmael came of the flesh (by Hagar).

1. *"The children of the flesh"* are not the children of God's promise. Abraham and Sarah were trying to bring about the promise of God by their own efforts and works. The works of the flesh is rejected. Ishmael was a seed of Abraham, but he was a seed of the flesh, not of promise.
2. *"The children of the promise"* are counted for the seed. It was the miraculous grace of God, through faith, that Isaac came of the promise by Abraham and Sarah.

The point is: the true children of God are not members of a race or institution; it will not be an earthly nation or a material church that makes a person acceptable to God. Not all the Israelites of the flesh were Israelites of the spirit. All they who trust God and His Son are of the spiritual promise.

9:9 For this is the word of promise, At this time will I come, and Sarah shall have a son. Paul gives two examples of God keeping His Word! One refers to Sarah. God's Words are so profound:

1. *"At this time will I come."* It is at an appointed time. He predestined the time. He will and did not relinquish or abandon His promise to Abraham. While Abraham and Sarah tried to bring about God's promise through Ishmael, it was not God's way. He said *"...and Sarah shall have a son."* Well, she did, even though she was well past the age of child-bearing! God brought forth Isaac who was to be the child of promise. Even though, both were Abraham's sons. The child of promise was promised to Sarah not to Hagar.

9:10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;—

2. The second example referred to Rebecca, who marries Isaac (our ancestor—Abraham and Sarah's son). She conceives and there are two babies (Esau and Jacob) in her womb at the same time.

9:11 (For the children being not yet born, neither having done any good or evil, that the purpose



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of God according to election might stand, not of works, but of him that calleth;)— Also read 9:10-13 *The Living Bible version (makes it clear.)* Even though the children were not yet born, and neither had done any good or evil; still innocent, God's promise was by election. "*Election*" meant that it was not of works, but it was of Him who called; it was of promise and purpose by God. God's purpose had predestined a line of people to receive His promise. He chose Jacob to continue the line through whom He could send the Savior into the world and through Him, He could fulfill all His promises to man. Paul stressed the same with Isaac, now he is using two children to get this point across.

9:12 It was said unto her, The elder shall serve the younger. God was always choosing the younger son over the oldest son throughout the Old Testament. He did so for His specific purpose. God was illustrating that although they went by what the law said, God was getting them ready for grace to come. You see, man's Law and efforts gave the inheritance to the oldest son, but, God chose the younger son over the oldest. God overruled man's law and efforts by giving the promise and inheritance to the younger son, for the younger son was not appointed by men to receive it, nor did he deserve it. He received the promise and the inheritance only by the mercy and grace of God. We can also look at it, that the law had to make way for grace (the line that grace had to come through). God's choice of Jacob was not a question of Jacob earning it, but of God's purpose being settled before he was born. Man may get in the way of things, but God can still bless the process. Later we find that Jacob received the blessing by (his) way of deception.

9:13 As it is written, Jacob have I loved, but Esau have I hated. The fact that God chose Jacob for the line does not mean in any sense of the word that He condemned Esau to hell. At the time Esau had not done any wrong to merit God's disapproval; neither had Jacob done any good to merit God's approval. So, Paul says as it is written. Written where? Well, he goes all the way back to the Old Testament in Malachi 1:2-3. The expression involves the use of a "*Hebrew idiom*" (phrase): *If a father had two sons and make one heir, he was said to love the one he had made his heir and to hate the one that he had not made heir.* The "*love*" and "*hate*" spoken of here are not related to the emotions; they are related to the Will. God expresses His choice. "*Love*" in its context, refers to choice rather than affection, while "*hated*" refers to rejection rather than animosity. God by the act of His sovereign Will, chose Jacob rather than Esau.

II. GOD'S MERCY ROMANS 9:14-18

9:14 What shall we say then? Is there unrighteousness with God? God forbid. Paul throws a shocker! Well, God had gone against all the laws of men; the laws governing the inheritance left to the oldest; elder son. God made a difference with Esau (the oldest son) and Jacob (the younger son) by choosing the younger son for the inheritance, and thereby the oldest would serve the younger. So, this sparks the question: *"Can God elect men, favor and disfavor men, and still be righteous and just? Can God choose and reject men even before they are born and still be righteous and just? Is there unrighteousness with God?"* Paul says, Of course not! Even when we don't understand God's purposes or choices, we do know that He has all the truth and facts, rather than our little knowledge and minute understanding! He sees and knows the big picture!

9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. Point blank! *"God has mercy and compassion upon whom He will."* That means, He has the right to do so even when men do not deserve it! Israel had just been worshipping the golden calf (Exo.32:8b), committing the most serious offense, which is that of idolatry. God answered Moses by saying He would destroy the people (Exo.32:10), so, Moses asks God to forgive their sin (Exo.32:11-13, 31-32), then in conclusion, Moses asks to see God's glory (Exo.33:18). God

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then speaks these words to Moses (Exo.33:19)— "... and (I) will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy." He is God. So, the point is made: "God is not unrighteous" when we see His mercy shown toward such men who commit idolatry.

9:16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Therefore, God's blessings are not through human will; not because they ran after God with human works, or not even because they deserved God's mercy, but it's because God desired to show His mercy. It's all up to God!

9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

Paul continues to reveal scripture (Exo.9:16). He is sovereignly showing His power to whom He chooses who will serve His purposes. Pharaoh is said to be raised up by God, that even though Pharaoh was hard-hearted, evil, stubborn, harsh, and unbelieving, God's power prevailed time and time again. It even said that God hardened Pharaoh's heart many times, that's because Pharaoh sowed such hardness in his heart many times. What's in the heart will come out the mouth presenting his actions. God never tempts men to sin. God used Pharaoh's evil and used it for the good of His people. The power of God and His name was declared throughout all the earth as the Israelites left Egypt.

9:18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

This is the conclusion from verse 15 that God will have mercy on whom He will have mercy; and also adding that, He hardens whom He will. Many times Pharaoh sowed a hardened heart and reaped a hardened heart. God judged and condemned his hardened heart. I believe God allowed a hard heart to be shown to the world in Derek Chauvin, a Minneapolis police officer on May 25, 2020 in the death of George Floyd. While bystanders pleaded with him to remove his knee off of his neck, he didn't adhere. No matter what we could have done, God will have the victory. God drowned all those that followed Pharaoh to kill the Israelites. God says vengeance is mine. Here we are today, April 20, 2021 at God's perfect timing, a guilty verdict is broadcasted; displayed before the world in this murder case of George Floyd. This police officer's hard heart just brought to light what had happened many times before. What was purposed for evil, God had the last say, and He gets the glory, none other can stand in His glory!

III. GOD'S WILL ROMANS 9:19-21

9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?—

Paul imagines a person who is complaining about God, and brings up the question: So, one of you will ask me, "*Why does God still fault us?*" "*Who can resist His Will?*" God has the right to do as He Wills.

9:20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?—

Paul says No, and reminds people that God is the Creator, and man has no right to reply against God, no right to accuse God of being unrighteous and unjust. Who art thou? Just as He told Job: "*Where were you when I laid the foundations of the earth?*" (Job 38:4). Can a creature who has been formed by God say to God, "*why have You made me like this?*" Paul is not talking about people who are sincere because sincere people ask questions because they desire truth, but, ¹Paul is talking about people who do not want to obey God. They try to find any excuse to oppose God's authority. However, God sees us inside and out, and therefore has known what should be done, and He does it.

¹ <https://www.easyenglish.bible/bible-commentary/romans-lbw.htm>
<http://www.pitwm.net/pitwm-sunday-school.html>



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9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?—Paul uses an example from the work of a potter. God is not creating the clay; the clay already exists. He is taking a lump that is already existing and molding (using) it for His purposes. God knows the hearts of all men even when they are born. He knows a heart is subject to be an honorable vessel or to be a dishonorable vessel. This passage is not dealing with creation, but with God's government and rule over creation or the created. God does not have to explain to people what he does nor how He does it.

SUMMARY:

There is a concern involving the fulfillment of God's promise to Abraham; whether the Word of God has failed because they were not all Israel—born in the nation or reared in the Jewish religion. Paul is saying, just because they came from Abraham does not make them truly Abraham's children. There is only one seed called: *"In Isaac shall the seed be called.* There were children of the flesh, but the children of the promise are counted for the seed. Paul tells the Jews that God gave His Word at a set time when the promise would come for Abraham and Sarah to have a son, Isaac. Not only for Sarah, but also for Rebecca who would conceive by one, even our father, Isaac. Rebecca had twin boys (Esau and Jacob) in the womb, not yet born and had not done good or evil, but God carried out His divine purpose by election, that works might not stand, but it would be of His calling. It was confirmed to her that the elder son would serve the younger son. The *"love"* and *"hate"* spoken of here is not related to (God's) emotions. It is related to the sovereign Will of God—which is the choice of God (**9:6-13**).

This went against the laws of men—the laws governing the inheritance left to the oldest; elder son. Jacob, the youngest was the one chosen over Esau the oldest So, the question comes, *"Is there unrighteousness with God?"* Paul says, *"Of course not!"* Our minute understanding can never be compared to God as He sees the big picture. As He told Moses *"I will have mercy on whom I will have mercy, and compassion upon whom (I) will have compassion."* Therefore, God's blessings are not through man's human will; not even man's human works, or not even because they deserved God's mercy, but it's because God desires to show His mercy. Scripture points to the fact why God raised up Pharaoh—thereby using him for His purpose. Despite the hardness of Pharaoh's heart, God's power and name prevailed. Therefore, God will have mercy on whom He will have mercy, and also adding that He hardens whom He will (**9:14-18**).

Paul imagines them asking, *"How can God blame us and say it's our fault if He is the one in complete control? And who has resisted His Will?"* Paul objects by saying No, and reminds the people that God is the Creator, and man has no right to reply against God; no right to accuse God of being unrighteous and unjust. *"Can a creature who has been formed by God say to God, why have You made me like this? Doesn't the potter have power over the clay in any way he chooses? Can't He of the same lump make one vessel to honor, and another to dishonor? (make one lump into an elegant vase, and another into a common jug)?"* Absolutely! God does not have to explain to people what he does nor how He does it. He has complete rule over the created (**9:19-21**).