

Romans 9:6-18

LESSON: DEPENDENT ON GOD'S MERCY — August 14, 2016

INTRODUCTION:

The Jews still needed Paul's reassurance of their place in the kingdom of God. Also they needed an understanding that God would honor the many messianic promises of the Jews of old. Paul must deal with the problem of Jewish unbelief before he can proceed to a conclusion concerning the life we live in Christ Jesus.

9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,— Paul's treatment of the problem is daring. He arrest the attention of his readers 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 is no 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 that to what his tongue will speak and his conscience will attest to.

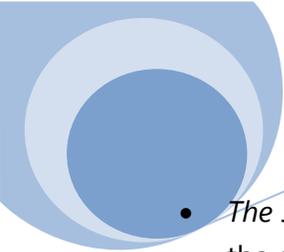
1. Paul pleads for his people to trust him. The Jews called Paul a false prophet and a liar. Why? He was now proclaiming God's love and salvation for all men instead of just for the Jews. Man no longer had to become a proselyte of Jewish religion in order to know God. To the traditional Jew, Paul was 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.

9:2 That I have great heaviness and continual sorrow in my heart. 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 could wish to be accursed from Christ just for the sake of his brethren, his kinsmen. That meant to be separated from Christ if he thought that would save his people. He would be willing to swap his salvation for their doom if it would lead to their salvation. Paul felt deep emotion and love and concern for his people.

9:4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;— Paul addresses his kinsmen according to the flesh who are Israelites.

- *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.



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- *The Jews had the privilege of being adopted by God.* They were chosen in a very special sense to be the children of God through faith.
- *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.
- *The Jews had the privilege of the covenants.* A "*covenant*" is an agreement made between two parties; a contract drawn up between two or more people. God made several covenants. God reached out to man time and time again seeking to establish a relationship with him.
- *The Jews had the privilege of the Law.* By law is meant the Will of God written down.
- *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!
- *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 to the Jews that God gave...
 - the promise of the Savior
 - the promise of the worlds as an inheritance.
 - 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 show all the things that God gave Israel.

- *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. It was for this reason that Jesus Christ through Israel would come through their flesh into the world.
- *The Jews had the privilege of the Messiah coming from their roots.* This involved being the very people...
 - through whom God was to send His Son.
 - 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 Jesus Christ. But, to make it clear, He is over all, "*God blessed forever. Amen*" (so be it).

LESSON: I. EXPLAINING ISRAEL'S REJECTION 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 of Israel:— Out of knowing all of this, there is a concern with the fulfillment of God's promise to Abraham and those who are not Israel. Has His Word failed; of none effect? Abraham did exactly as God said. He believed God with all his heart and followed God not knowing where God would lead him. The promises in Scripture are based upon this single promise to Abraham—*God would give him a seed, a son through whom a great nation would be born. He would become the father of a great nation, then God would cause all nations to be blessed through his seed.* If the promise made to Abraham is voided and done away with, then all the promises <http://www.pitwm.net/pitwm-sunday-school.html>



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of God's Word are invalid. Some people are looking at:

1. Israel rejected God's Son, Jesus Christ when God sent him to earth. Ever since that day, very few Jews have turned and followed Christ. Where is the nation that God promised Abraham?
2. The Gentiles are the ones who are following God through His Son Jesus Christ, not the Jews. Therefore, it looks like God turned from Israel to the Gentiles.

When he says "*they are not all Israel*," the problem goes back a long way. The Jewish people revered God and His law and were known as a God-fearing and religious people. Therefore, a Jew felt he was a child of God by being a citizen of Israel and a circumcised member of Judaism.

- born in the nation of Israel as an Israelite.
- reared in the Jewish religion.

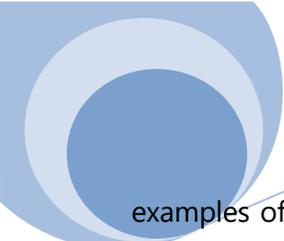
Therefore, they thought the nation was only to be made up of Jews. They did not consider that Jesus came for all! Paul brought all that out in Romans 2:28-29. Paul forcefully declares that this doesn't mean that God failed to do what He said in His Word. Is.40:8 says "*The Word of God shall stand forever*." It means that 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.

9:7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. This saying, that all children born of the seed of Abraham are not all children. There is a difference between the natural seed of Abraham and the spiritual children (children of promise) of Abraham. Just because they come from Abraham does not make them truly Abraham's children. There is only one seed called, though 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 means that not all of Abraham's children are children of God, for they are children of the flesh. The works of the flesh is rejected. Ishmael was a seed of Abraham, but he was a seed of the flesh, not of promise. Only Isaac shall the seed be called; the offspring 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*." When God gave the promise to Abraham, he had no sons. But, later Ishmael came of the flesh, but Isaac came of the promise.

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.
2. "*The children of the promise*" are counted for the seed. It was the miraculous grace of God, through faith, for Abraham and Sarah were about one hundred years old, well beyond child bearing years.

9:9 For this is the word of promise, At this time will I come, and Sarah shall have a son. Paul gives two <http://www.pitwm.net/pitwm-sunday-school.html>



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examples of God keeping His Word! One refers to Sarah. God's Words are so profound: *"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;— The second example was a promise referring 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 of God according to election might stand, not of works, but of him that calleth;)— Even though the children were not yet born, and neither had done any good or evil; still innocent, God's promise was by election. By election, meant that it was not of works, but it was of Him who called; it was of promise by God. His 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 whom He could fulfill all His promises of God to man.

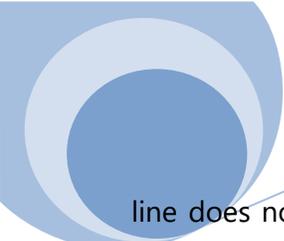
The Living Bible makes it clear (**vv.10-13**): *"And years later, when this son Isaac was grown up and married and Rebecca his wife was about to bear him twin children, God told her that Esau, the child born first, would be a servant to Jacob, his twin brother. In the words of the Scripture, "I chose to bless Jacob but not Esau." And God said this before the children were even born, before they had done anything either good or bad. This proves that God was doing what he had decided from the beginning; it was not because of what the children did but because of what God wanted and chose."*

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 a 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 they were 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.

II. EXPLAINING GOD'S SOVEREIGNTY Romans 9:14-18

9:13 As it is written, Jacob have I loved, but Esau have I hated. The fact that God chose Jacob for the



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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 God expresses His choice. "Love" in its context, refers to choice rather than affection, while "hated" refers to rejection rather than animosity. This expression involves the use of a "Hebrew idiom." *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.* One other thing, God did foreknow Esau's mindset, mentality, and decision would later display him putting his flesh before his birthright. The time when he thought so little of his birthright that he would sell it to Jacob for the craving in his stomach. The "love" and "hate" spoken of here are not related to the (God's) emotions; they are related to the Will of God—the choice of Jacob rather than Esau.

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 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 said to Moses, I will have mercy on whom I will." "He has mercy and compassion upon whom He will have compassion."* 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 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 desires to show His mercy.

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



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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. Now, that shows 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; also adding that, whom He will, He hardens. It means Pharaoh sowed a hardened heart, and therefore, he reaped a hardened heart. God judged and condemned his hardened heart.

For the promises of God were only for the Jews, but of the flesh were Israelites of the spirit. All those who trust God and His Son are of the spiritual promise.

SUMMARY:

There is a concern involving the fulfillment of God's promise to Abraham; whether the Word of God has failed. We found out that they were not all Israel. They were not all the seed of Abraham for the promise. There were children of the flesh. Just because they came from Abraham does not make them truly children of promise. There was only one seed called and that is Isaac. The children of the promise are counted for the seed. Paul tells the Jews that God gave His Word of a set time when the promise would come for Abraham and Sarah to have a son. Not only for Sarah, but also for Rebecca who would conceive by one father Isaac—giving the name of Sarah's son. Rebecca had twin boys (Esau and Jacob) in the womb, not yet born and has not done good or evil, but God carried out divine purpose in election that works might not stand, but it would be on His calling them. It was confirmed to her that the elder son would serve the younger son (**9:6-12**).

The "love" and "hate" spoken of here are not related to (God's) emotions. It is related to the Will of God—the choice of Jacob rather than Esau. God had gone against all the laws of men—the laws governing the inheritance left to the oldest; elder son. He chose Jacob the youngest 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.*" When man is committing idolatry, God is showing mercy and 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—for the purpose to show His power in Pharaoh, and that His name would be declared throughout all the earth. 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 whom He will, He hardens (**9:13-18**).