

9/19/10

Rom. 9:14-33

Paul has proclaimed his love for Israel that pained him continually. Rom. 9:1-5

Paul also proclaimed the sovereignty of God by choosing to elect Jacob over Esau, as the representative of the two nations, Israel and Edom.

So verse 14 asks the question, “What shall we say to then? Is there unrighteousness with God? Certainly not.”

9:14-29 **The sovereign purposes of God are just.**

9:14 The response to the sovereign election of God of the nation of Israel over the Edomites.

- 1) What shall we say then? To all these things.
- 2) Is there unrighteousness with God?
 - a) Over God’s choosing by His foreknowledge.
 - b) The question is rhetorical, only one obvious answer, NO, certainly not, God forbid, perish the thought!

9:15-16 The next example of God’s sovereign choosing based on His foreknowledge, regarding Moses.

- 1) The quote comes from after the idolatrous golden calf incident. vs. 15
 - a) Moses pleads to see God’s glory and God proclaims His sovereign choice to reveal Himself to whom He will. Ex. 31:19
 - b) The declaration to be merciful and compassionate to whomever, does not mean that God decides indiscriminately to endow mercy and compassion, for that would make Him unjust.
 - c) It means that God is the initiator to convict man of sin and if he will respond and repent, then God will be merciful and compassion.
 - d) The focus is that God in His perfect wisdom is never unjust nor partial, but righteous. Rom. 1:33-35
- 2) The conclusion is that God is not dependent on anything or anyone to make his decisions or decrees regarding His purposes, for He is always the initiator, but not at the violation of man’s will!
 - a) He “who wills” means the purpose or plans of man, apart from God initiating and directing a man and all

is based on God's foreknowledge.
Rom. 8:29-30

- b) He "who runs" means the efforts or work of man, apart from God empowering the man, again based on God's foreknowledge.

9:17 The evidence from history is that of Pharaoh.

- 1) Pharaoh freely chose what God ordained and decreed, based on His foreknowledge, without violating his will. Ex. 9:16
 - a) Not that God predestined Pharaoh to oppose God and do all the evil, that would make God the source and author of Pharaoh's sin.
 - b) And if God predestined the actions of Pharaoh and then turned around to judge him for the evil he did, God would be unjust by being the One who made Pharaoh do the evil.
- 2) Ten times Pharaoh is said to have hardened his heart and God simply strengthened him in his decision.
 - a) Two different Hebrew words are used for the hardening of Pharaoh's heart.
 - b) Men harden their hearts morally and ethically and then God strengthens their hearts judicially!

- 3) God used Pharaoh to show His power in him and that His name might be declared in all the earth.

* The wrath of man bring glory to God.
Ps. 76:10

9:18 God's decrees and purposes are always towards those who repent and not strive against their maker!

- 1) The word "therefore" equates conclusion, it is the mercy of God that any of us are saved, all rightly deserve judgment.
- 2) God through grace will honor a person's decision regarding the things of God for salvation.
- 3) If one responds to God, He will be merciful, if they reject long enough, God will harden or strengthen their decision.
 - a) God's not willing that any should perish... 1Pet. 3:9
 - b) This was stated with the ungodly sinner. Rom. 1:24, 26, 28

9:19 The objections of man may be logically sound, but not theologically safe because they are viewed from the human perspective!

- 1) Paul knowing the mind of the Jew, plays the devils advocate, indicative by the statement, "You will say to me." vs. 19a

- 2) The objection is a two part question, due to misunderstanding the sovereignty of God. vs. 19b-c
- a. “Why does He still find fault?”
 - * Indicating that God decreed something to be so!
 - b. “For who has resisted His will?” vs. 19c
 - * Indicating that God’s will is irresistible
 - c. Both questions are based on a wrong premise, that man is locked into a life of predeterminism and nothing can change it!
 - 1) This is Greek determinism, not what the Bible teaches.
 - 2) At no time, from Adam to the present has one person ever had their free-will taken away and forced by God to do anything.
 - 3) Adam, Noah, Abraham, etc, all has a choice to obey or not obey.

9:20-24 The rebuke and correction is stated by the illustration of the potter and the clay.

9:20 The rebuke to the Jew.

- 1) The rebuke is for their irreverence, “But indeed, O man, who are you to reply against God?” vs. 20a-c

* Literally, who are you to answer back “antapokrinonai” God!

- 2) The ludicrousness is illustrated by the object formed saying to the one who formed it, “Why have you made me like this?” vs. 20d-e
 - a) The thing formed is man, the creature.
 - b) The One who formed man is the Creator.
 - 1)) Paul is quoting Isaiah. Is. 29:16
 - 2)) God told Jeremiah to go to the potters house to show His sovereignty over Israel, but it was premised on whether they repented or not. Jer. 18:1-11
- 3) The illustration of the clay in the hands of the potter emphasizes the choice of the clay to yield.
 - * “Woe to him who strives with His Maker!” Is. 45:9

9:21 The sovereignty of God illustrated.

- 1) The sovereignty of God is never unjust, unfair or cantankerous.
 - * It is just, righteous and perfect after His nature!
- 2) The potter had the power over the clay and the right to make vessels of honor and dishonor from the same lump.
 - a) This is the illustration, not the application to God!

- b) Any illustration if pushed too far will fall apart in its intended illustration.
- 3) The illustration is to emphasize the sovereignty of God, not that God created evil people and the evil to go along with them.
 - * For that would be to make God the source of evil and make Him an unjust Judge when he judged a person for the evil they committed by His decree!
- 4) The teaching is from the lesser, the clay vessel, to the greater, the potter.
 - * Man has a choice, should not God!

9:22-24 The application of the sovereignty of God.

- 1) What if God wanted to reveal His wrath and power to man by enduring with much longsuffering individuals prepared for destruction? vs. 22
 - a) This does not teach that God predestined some to be damned to destruction, but evidence of God's foreknowledge.
 - b) The vessels of wrath prepared for destruction are those who harden their hearts and refuse to yield to God being ripe for judgment. Eph. 2:10, 2Tim. 2:20-21

- c) The patience of God is always in view of salvation, He gives people time to repent!
 - 1) They could not believe. Jn. 12:39; 2Thess. 2:11
 - 2) The goodness of God leads man to repentance. Rom. 2:3; 4:2; 2Pet. 3:9
- 2) What if God wanted to make known the riches of His glory, on the vessels of mercy prepared beforehand for glory, both Jew and Gentiles? vs. 23-24
 - a) The vessels of mercy predestined to be conformed into the image of Jesus Christ "for glory", based on His foreknowledge. vs. 23
 - b) They include both Jews and Gentiles, which are one in Christ, through the new birth. vs. 24
 - 1)) The first person plural "us" is emphatic, the community of God's redeemed.
 - 2)) Those He foreknew, He predestined, those He predestined, He called, those He called, He also justified, those He justified, He also glorified. Rom. 8:29-30

9:25-26 The prophetic verification of Israel for forsaking God.

- 1) Paul is quoting from Hosea denouncing Israel for forsaking God as the Northern Kingdom. Hos. 1:6, 9, 10; 2:23
- 2) The original meanings is ignored regarding the illegitimate children of Gomer.
- 3) The application is of the calling of the Gentiles.

9:27-29 The prophetic verification for the remnant of Israel from Isaiah.

- 1) The first quote regards the remnant of God that has always existed. vs. 27
* Is. 10:22
- 2) The second quote regards the sovereign mercies of God to bring about His purposes and decrees. vs. 28
* Is. 10:23
- 3) This is declared based on God's foreknowledge, respecting the will of man to yield or harden as clay. vs. 27-28
- 4) The quote is from Isaiah again. vs. 29
* "Unless the LORD of hosts Had left to us a very small remnant, We would have become like Sodom, We would have been made like Gomorrah." Is. 1:9

9:30-33 **The present lost condition of Israel.**

* This would be a better division of the chapter!

9:30-31 The obvious conclusion of Israel's lost condition.

- 1) The inevitable question is, "What shall we say then? vs. 30a
 - a) Based on the illustration of the potter and the clay.
 - b) Based on the quotes from Isaiah.
- 2) The privileged condition of the Gentiles is that they are saved by faith, apart from the law, but Christ alone. vs. 30b-e
 - a) The answer comes through the rhetorical question, righteousness of faith is the central theme of the epistle. Rom. 1:16-17
* The word attained "katalambano", means to lay hold of, to make it his own, the provided righteousness!
 - b) This was the perplexing question of the Jews, the salvation of the Gentiles.
- 3) The pitiful condition of Israel is that they are not saved, having pursued the law of righteousness. vs. 31
 - a) The word attained "phthano", means to come to or arrive at by keeping the Law!
 - b) The Jew rejected the provision, desiring to merit the product!

9:32-33 The reason for the lost condition of Israel.

- 3) The reason was two-fold. vs. 32

- a) They did not seek it by faith.
 - b) They sought it by the works of the law.
 - c) The result being that they stumbled at the stumbling stone, Jesus Christ and rejected Him. Matt. 11:6
- 4) The quotation is from Isaiah. Is. 8:14, 28:16
- a) The whole of Scripture affirms the fact of it being Jesus. Ps. 118:22-23; Matt. 16:16-18; Acts 4:11; Eph. 2:20; 1Pet. 2:4-6
 - b) Jesus was to be the stepping stone to God but they made Him their stumbling stone by unbelief.