

9/12/10

Romans 9:1-13

Paul has finished the first major division of the book of Romans, which is the doctrinal section dealing with the salvation of all mankind through faith in Jesus Christ, apart from the law because all men are guilty before God. Rom. 1-8

Now Paul begins the section called national or prophetic, dealing specifically with the Jewish nation of Israel, in relation to the gospel and salvation. Rom. 9-11

The section is long coming since the opening thesis of the gospel for both Jew and Gentile, it is not a digression, but rather a development of it. Rom. 1:16-17

1. He pointed out their privilege of having the law and knowing God as well as their misappropriation of the rite of circumcision. Rom. 2:17-29
2. He showed how the law and the prophets gave witness to the righteousness of the gospel apart from the law. Rom. 3:21-26
3. He proved that Abraham's faith was based on the promises of God and not his own works. Rom. 4:1-8
4. He declared that all men and women are justified by grace in Christ. Rom. 5:1-2

The section of Romans 9-11 is a unit in itself, but not by itself apart from the first eight chapters, it is an explanation of the tension of the historical circumstance that the majority of the Jews have rejected the gospel, followed by five chapters of the practical section, chapters 12-16.

1. The section has an opening proclamation of his love for Israel. Rom. 9:1-5
2. The body of the section then follows. Rom. 9:6-11:32
3. The section has a closing doxology. Rom. 11:33-36
4. These three chapters contains 30% of it's quotes from the Old Testament.
5. The three chapters contain 40% of it's quotes from Isaiah.
6. The majority of the quotes in Romans are from the Old Testament, which are found in these three chapters, more than 50%. Rom. 9-11
7. Paul will continue to deal dialectical manner with rhetorical questions and arguments to establish the truth of the gospel. Rom. 9:14, 30; 10:14-15a, 19; 11:1, 7, 11

The apostle develops how Israel fits into the plan of God through the gospel.

1. In chapter nine he deals with Israel's past election by God's divine sovereign choosing and his purposes, both rejected by Israel.
2. In chapter ten he deals with their present rejection of the gospel by Israel, having human

responsibility and free will to respond to God's word.

* The second chapter could begin at 9:30, it appears to be a better division, for verses 30-33 is a transitional section!

3. In chapter eleven he deals with the future restoration of Israel, for Israel's rejection is not total nor final, for all true Israel will be saved once the fullness of the Gentiles has come in.

9:1-5 The love of Paul for Israel proclaimed.

9:1 The three-fold evidence of the truthfulness of Paul's love for Israel.

* The Jews probably were accusing Paul of being bitter against them, they thought he had betrayed the Jews.

- 1) He declares he is telling the truth in Christ.
 - a) The word for truth "aletheia", is used fro what is true in any matter under consideration.
 - b) The truth Paul is going to talk about is the salvation of the Jews, Israel.
 - c) The truth is qualified by the phrase "in Christ", indicating as a Christian and before the witness of Christ Himself.

* How important it is that every believer understand the importance of being a person of character, one who is trustworthy!

- 2) He declared he was not lying, which is found four times in scripture.
 - a) When Paul was listing all his sufferings for Christ, he said, "The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying. 2Cor. 11:31
 - b) "When Paul said he saw only Peter and James when he went to Jerusalem from Damascus, (concerning the things which I write to you, indeed, before God, I do not lie.) Gal. 1:20
 - c) "for which I was appointed a preacher and an apostle--I am speaking the truth in Christ and not lying--a teacher of the Gentiles in faith and truth." 1Tim. 2:7
- 3) He declares his conscience bore him witness in the Holy Spirit.
 - a) The conscience of man is the God given knowledge of right and wrong, therefore man is without excuse before God. Rom. 2:14-15
 - b) But because man is fallen, his conscience is valid only if it is guided by the Holy Spirit in the new man!
 - c) Our conscience must be recalibrated to the word of God and then we must be true to it, for we can still lie as Christians.

- 1)) The word conscience “suneidesis”, is a compound word.
 - 2)) The first “sun”, meaning with, besides or accompany.
 - 3)) The second “eido, to know
 - 4)) The word conscience means “with knowledge”, the idea being that one is living up to the knowledge he or she possesses.
 - 5)) A conscience can be defiled, be weak and seared. 1Cor. 8:7, 12;
1Tim. 4:2
 - 6)) We are to have good and pure conscience, living up to the knowledge of God’s word. Acts 4:23:1; 1Tim. 3:9
 - 7)) We are to pray that God search hearts, since He alone knows our thought from their origin. Ps. 139:2, 23-24
- d) God reveals in the scriptures that conscience is not enough to guide man through life, enough to resist temptations or sufficient to overcome his struggles with sin nature.
- 1) Adam and Eve failed to live up to their conscience of God’s knowledge they possessed.
 - 2) Abraham failed to trust God to give him a child of his own and conceived Ishmael.

- 3) Moses failed to properly represent God before the people as he gave them water to drink from the rock.
- 4) David knowing that Bathsheba was another man’s wife took her and committed adultery with her.
- 5) Peter knowing that Jesus was the Son of God, denied Him three times.

9:2 The three-fold witness of Paul regarded his personal sorrow.

- 1) Paul had great sorrow “mega lupe”, indicating an immense pain and affliction.
- 2) Paul said it was a continual grief “adialeiptos odune”, meaning an unceasing consuming grief of heart.
- 3) Paul was one who mourned and had chronic grief, as he thought on his brethren the Jews and their lost condition, as the following verses reveals.

9:3 The sacrificial prayer of Paul for His Jewish brethren.

- 1) The prayer of Paul was no small thing, willing to be accursed from Christ.
 - a) The word wish “euchomai”, means to pray to God.

- b) The word accursed “anathama”, means to be separated from Christ for all eternity. Acts 23:14; 1Cor. 12:3; 16:22; Gal. 1:8-9
- c) The word “anathama”, corresponds to the Old Testament Hebrew word for devoted things to God for destruction and something unredeemable. Lev. 27:28; Josh. 16:17
- 2) The prayer was not necessary nor possible, yet Paul expressed it as his passion for Israel’s lostness. the context of all three chapters is the NATION, not individuals, as his sincere love for the NATION.
- 3) Much like Moses on the mountain who asked to be blotted out of the book of life. Ex. 32:32
 - * The source of such a prayer is not man, but God who initiates His purposes and will to be petitioned, being conformed to the image of Christ and a channel of His will.
- 3) The individuals are identified by two terms.
 - a) My brethren, indicating the Jews, who did not know Christ, as Savior and Lord.
 - b) My countrymen according to the flesh, indicating those from the nation of Israel.

- 9:4-5** The advantages and privileges of the Jews declared by Paul.
- 1) They are Israelites identifying their national identity. vs. 4a
 - a) Israel “Israelites”, means God prevails or governed by God.
 - b) Jacob had his name changed as he wrestled with the Angel of the Lord. Gen. 32:24-28
 - 2) They had pertained the adopted by God calling them son, children etc. vs. 4b
 - * Ex. 4:22; Deut. 14:1; Jer. 31:1; Hos. 11:1; Amos 3:2
 - 3) They had the glory of God in their presence. vs. 4c
 - a) The visible manifestations of God to assure His presence over the mercy seat, over the tabernacle by a cloud and the pillar of fire, also in Solomon’s temple. Ex. 13:21; 40:34, 1Kings 8:10-11
 - b) The visible presence in a human form was a Christophany, an appearance of Christ in the Old Testament. Jn. 1:18
 - 4) They had the covenants, plural, of the Patriarchs Abraham, Isaac ad Jacob. vs. 4d
 - a) Abraham. Gen. 12:1-3; 15:18
 - b) Isaac. Gen. 26
 - c) Jacob. Gen. 28

- d) The notion that God made a covenant with Ishmael is a lie by the Arabs and Muslims, it is clear that God rejected Ishmael from the covenant. Gen. 17:20-22
- e) The New Covenant was given to Jeremiah to give Israel a new heart. Jer. 31:31-34; Ezk. 36:26
- 5) They had the law given to them at Mount Sinai for the rules of their society, being a theocracy. vs. 4e
 - a) The Ten Words or Commandments were written by the very finger of God. Ex. 20; Deut. 5
 - b) The statutes, judgments and ordinances for their civil living.
 - c) The law being a tutor to bring us to Christ. Gal. 3:24
- 6) They had the service of God, the priesthood service of the Tabernacle and sacrifice. vs. 4f
 - a) Three families served apart from the sacrifice, the Mererites, Gershonites and the kohathites.
 - b) The family of Aaron had the High Priesthood, as the mediators between God and man, to offer up the sacrifices to atone for the sins of the Israelites. Lev. 1:7
 - c) All prophetic of Jesus Christ, as the book of Hebrews teaches clearly.

- 7) They had the promises of the Messiah to come, given to the fathers. vs. 4g-5a
 - a) To Adam the first prophecy of Messiah. Gen. 3:15
 - b) To Noah that the world would not be destroyed by water. Gen. 9:11-15
 - c) To Moses, the prophet to come, the Messiah. Deut. 18:18
 - d) To Jacob that Shiloh would come when the right of capital punishment was removed from Israel. Gen. 49:10
 - e) To David that the Messiah would come throne his lineage. 2Sam. 7:12-17; Rom. 1:3
- 8) They were to be the channel for the Messiah, according to the flesh Christ came, through the Incarnation. vs. 5b-c
 - a) The Messiah was with the Father in fellowship from all eternity. Jn. 1:1
 - b) The Messiah became Incarnate, Immanuel, God with us. Jn. 1:14; Matt. 1:23; Phil. 2:5-11; 1Tim. 3:16
- 9) They had the blessed God in their midst. vs. 5d-f
 - * Heb. 1:1-4; Col. 1:15-17; 1Jn. 5:20
 - a) This is not a doxology, as some translations present it, this is one of the strongest proof-text for Jesus being God and one of many!
 - b) There should be no coma after the word "flesh".

- c) The affirmation is stated, “Amen”, so be it!

9:6-13 The sovereign purposes proclaimed through Abraham and Isaac.

9:6-7 The revelation of God to Israel vindicated.

- 1) The lost condition of Israelites was not that the word of God had failed or become ineffective to them. vs. 6a
 - a) The word “but” marks the sharp contrast between the high privilege and advantage the Jews had, that Paul just mention and their not being saved. vs. 4-5
 - b) Paul stated already, “For what if some did not believe? Will their unbelief make the faithfulness of God without effect? Certainly not! Indeed, let God be true but every man a liar. As it is written: “That You may be justified in Your words, And may overcome when You are judged.” Rom. 3:3-4
- c) The gospel first came to the Jew, but they rejected it. Rom. 1:17
 - 1)) Jesus weeping gave Jerusalem over to judgment, until His 2nd Coming. Matt. 23:37-39
 - 2)) Paul was constantly opposed by the Jews and finally rejected the

Jews for their unbelief of the gospel, Jesus as Messiah. Acts 28:27-28

- 2) The reason was that not all who are of Israel are of Israel. vs. 6b
 - a) Just because they are in the physical national community does not mean that they are govern by God!
 - b) Paul already addressed this point, “For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God”. Rom. 2:28-29
- 3) The second reason was that they are not all children of God just because they are physically or biologically descendants of Abraham. vs. 7
 - a) Just because they had a Jewish mother and father, did not make them one of the children of Abraham.
 - b) God does not believe in an entitlement mentality for salvation.
 - c) Only those of the seed of Isaac were the children of Abraham.
- 4) The clarification of the legitimate seed and children of promise. vs. 8

- a) The children of the flesh, such as Ishmael, are not the children of God. vs. 8a
 - b) The children of promise are counted as the seed, “the seed of Isaac”, the remnant. vs. 8b
 - * “But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Jn. 1:12-13
- 5) The quotation qualifies the words of Paul, regarding the promise of God to Abraham and Sarah. vs. 9
- a) The passage is from the event when Sarah asked Abraham to send Ishmael away and God assured him that in was in Isaac’s seed would be called. Gen. 21:12
 - * Earlier Abraham had declared to God, “Oh that Ishmael might live for ever”. Gen. 17:18
 - b) The promise was given after the birth of Ishmael and Ishmael had lived with Abraham for 13 years, for Abraham was 86 years old when Ishmael was born and 100 when Isaac was born. Gen. 16:16, 21:5, Heb. 11:11

- 1)) We don’t have any record that God spoke to Abraham for 13 years till this promise at 99 years of age. Gen. 18:10-14
- 2)) God’s sovereignty is based on His foreknowledge and perfect wisdom and it can never involve injustice!
 - a)) “For My thoughts are not your thoughts, Nor are your **ways** My **ways**,” says the LORD. For as the heavens are higher than the earth, So are My **ways** higher than your **ways**, And My thoughts than your thoughts.” Is. 55:8-9
 - b)) “So shall My word be that goes forth from My mouth; It shall not return to Me void, But it shall accomplish what I please, And it shall prosper in the thing for which I sent it.” Is. 55:11
- c) The apostle Paul points this out in an allegorical teaching of Ishmael and Isaac and Hagar and Sarah. Gal. 4:21-31
 - 1)) Ishmael was a child of the flesh.
 - 2)) Isaac was a child of the promise.

9:10-13 The sovereign purposes of God proclaimed though Rebecca, Esau and Jacob.

- 1) The conception is stated, continuing the genealogy of the promised seed, through Rebecca and Isaac. vs. 10
 - a) Rebecca conceived by one man through the sexual act, Isaac.
 - b) The idea being not only that they were conceived of the same father, but at the same time in the one sexual act, through Isaac.
 - * “Now Isaac pleaded with the LORD for his wife, because she was barren; and the LORD granted his plea, and Rebekah his wife conceived.” Gen. 25:21
- 2) The election of one child over the other is pointed out by Paul. vs. 11
 - a) The choosing of God was before they were born. vs. 11a
 - * “Before I formed you in the **womb** I knew you; Before you were born I sanctified you; I ordained you a prophet to the nations.” Jer. 1:5
 - b) The choosing of God was prior to either child having committed any good or evil. vs. 11b
 - * This does not mean that Jacob did no wrong, for they both committed wrong, but God knew the rebellious heart of Esau that would despise the things of God.

- c) The choosing was done by God that the purpose of God according to election might stand. vs. 11c
 - 1)) God’s purpose was to have one family, one nation to bring forth salvation history.
 - 2)) God having all knowledge and knowing facts before they happen, it would be foolish for Him to choose people or events that would contradict His purposes!
 - 3)) God is always the initiator, never the responder.
 - 4)) Jesus said, “Come to Me, all *you* who labor and are heavy laden, and I will give you **rest**.” Matt. 11:28
 - 5)) If Jesus invites all to come to Him, all have to have the possibility of coming, otherwise He would be lying!
- d) The choosing of God was not of works, but of Him who calls. vs. 11d
 - 1)) The phrase, not of works, means that neither child deserve or merit their call.
 - 2)) Again the choosing of God is based on His foreknowledge, without violating or forcing the will of man.

- 3)) This section has been used to teach predestination or eternal election heavily by Calvinist, especially five point Calvinist.
- 4)) Yet the focus here is not predestination, as much as the true seed of God which involves the purposes of God, based on His foreknowledge, or knowledge beforehand. Rom. 8:29
- 5)) But what it definitely does not mean, is that God elected a few to be saved, while choosing the greater majority to be lost and damned to hell!
- 6)) The sovereignty of God is in conformity with His foreknowledge and Omniscience and never violates it or contradicts it, for that would make Him imperfect and unholy and He always initiates, we respond.
- 7)) God pleads His innocence about the rebellion of Israel, His vineyard. Is. 5
 - a)) He says, “What more could have been **done** to My vineyard That I have not **done** in it? Why then, when I expected it to bring forth good grapes, Did it bring forth wild grapes?” Is. 5:4

- b)) If God was responsible for their rebellion by not electing to predestine them, then how could God plead innocent, let alone judge them justly?
- 3) The proclamation of election by God. vs. 12
 - a) God declared that the younger would be served by the older, here again is God’s sovereignty, regarding His purposes!
* God declared, “two nations are in you.” Gen 25:23
 - b) This is the context, nations, not individuals.
- 4) The affirmation of the proclamation of election by God. vs. 13
 - a) The context of this election by God, is the pronouncement on the nature and history of Esau, for Paul is quoting Malachi. vs. 13, Mal. 1:2-3
 - 1)) The Edomites always rejoiced at Israel’s calamities and aided the enemy. Obediah 1
 - 2)) Some people have had a difficult time understanding how God could say that He hated Esau, but the truth of the matter is, how could God love Jacob!
 - 3)) The emphasis is not the rejection of Esau, but that as Esau was the

fleshly son of Isaac and not the one chosen, so the Israelites should not presume to be one of the seed of promise, simply due to their Jewish descent.