

Romans 9:1-16

I. Preface thoughts on Romans 9-11

A. It is necessary before we delve into the next three chapters to lay down some opening thoughts and concepts we need to understand to properly interpret chapters 9-11. Chapter 9 deals with Israel past, Chapter 10 deals with Israel present, and Chapter 11 deals with Israel future. It is like the Christmas carol by Dickens!

B. Paul had in the first eight chapters proven that all people, both Jews and Gentiles are sinners that need salvation and that this salvation comes through faith in God's grace in the finished work of Christ.

C. Paul laid out God's plan of salvation which was faith in the finished work of Christ for us on the cross, burial, resurrection, ascension, and seating at the right hand of God.

D. This chapter deals with the problem of the nation of Israel rejection by God in respect to the Gentile church's acceptance.

E. Some would say that since God has saved the Gentile church and have rejected in large part the Jews, then it throws into question the faithfulness of God to His promises since he made many OT promises to Israel.

1. Paul is going to answer this problem in the fact that not all Israel is Israel in God's sight. [**Romans 9:6**]

2. God's mode of salvation has always been faith in Him from the very beginning. The "hall of faith" in Hebrews 11 list people saved by faith in God's grace from different time periods and under different covenants.

3. God sees His Israel as those who have believed upon His saving work for them by grace. All believers whether Jew or Gentile are seen as Israel and Jews. [**Gal. 6:16, Rom. 2:29**]

4. Just because you are a natural descendent of Abraham, Isaac, and Jacob does not mean that you are part of Israel or automatically saved. [**Matt. 3:9, Rom. 9:8**]

F. This chapter also deals with the subject of God's sovereignty.

1. Some teach that God's sovereignty means that God can and will do what every He wants when He wants.

a. Scripture is clear that God does not always get what He wants or wills. [**2 Peter 3:9, 1 Tim. 2:4**]

2. Some teach that God's sovereignty means that God is in charge of all things that happens in heaven and earth, and whatever happens is His will.

a. Scriptures is clear that many things that happen on Earth is not God's will and is a product of man's sinful choices. [**Jer. 19:5, Jer. 4:18- and too many to list here**]

3. Some teach that God's sovereignty means that man has no free will or power to choose so God makes all decisions for creation and for mankind.
 - a. Scripture is clear that man [both saved and unsaved] from the very beginning until today have the power of choice. [**Josh. 24:15, Deut. 30:19, Josh 24:22, Judges 10:14 and way too many to list here!**]
4. Some teach that God's sovereignty means that God chooses the individuals who will get saved and who will get damned. Those who He chooses to save, He regenerates them and then causes them to believe in Him.
 - a. Scripture is clear that salvation is based upon God's grace through man's free exercise of faith. Faith precedes regeneration. [**Eph. 1:13**]
5. True biblical sovereignty means that God is sovereign in that He can do anything **within His own character and nature** that He wants to do. God cannot sin because it is against His character and nature. So it is false to say God can do anything.
6. Many do not understand the fact that God in His Sovereignty has **limited Himself!** He chose to do this. No one made Him! Again, many do not see this. God has made promises and covenants to and with mankind. Because of the character and nature of God as being Faithful He cannot break those promises and covenants. He has limited Himself therefore in that He must do and He must fulfill what He said to do. All contrary possible choices He could make are no longer an option for God. They are off of the table because God is limited to act upon His nature of Truth and Faithfulness.
7. In God's Sovereignty He has chosen a **way of salvation** and a **mode of receiving this salvation**. Salvation is through Christ Jesus' gracious finished work in man's behalf through faith on man's part. This is God's divine choice for salvation. We do not have a say in that. We can't get around that. We can't change it if we don't like it. Anyone who meets this requirement for salvation is saved and becomes God's elect. God foreknows who will do this. [**Rom 8:29**] Who God foreknows will meet this requirement is saved and is the elect of God. Israel in large part did not want to accept God's sovereign way of salvation [grace] and the mode for receiving it [faith]. They wanted to be saved by the Law and their own obedience to it. God therefore rejected the Jews because of it. He turned to the Gentiles and offered His plan and stipulation and those that agreed with it were saved and chosen. Since they agreed, then God saved them and called them His elect. Now, many Jews accepted God's

sovereign choice of the way of salvation and the mode of receiving it and believed upon Christ and they also were saved and are the elect. All believing people are seen as God's Israel.

G. Calvinists love to use this chapter to teach errors about God's sovereignty. They use this chapter to prove that individuals are chosen by God to be saved and others are chosen to be damned apart from their choice in the matter.

1. It is important to know in studying chapters 9-11 that **individuals are not the subject in view.**

2. The subject in these chapters are the nation of Israel and the Gentiles. These chapters deal with God's election of Israel initially and the Gentiles later, not individual election or salvation.

3. God will show that Israel rejected God's choice of salvation by grace while the Gentiles accepted it.

4. Again, Paul is not talking about individual salvation here. Paul in this chapter is not teaching that God just willy-nilly chooses to love some people, saves them, and gives them faith, and others he hates and sends them to hell depriving them of faith. He is talking in this section of scripture about the nation of Israel who was originally chosen by God because of their faith, but after wards they rejected grace and clung to their own works through the Law, so they were later rejected. The Gentiles later were accepted because of their faith, but warns that if they don't continue in God's grace they too would be rejected! [Rom 11:22] These chapters deal with God's acceptance that is based upon God's grace and God's rejection based upon works, self-righteousness, and unbelief.

5. Many have made these chapters hard to understand but really they are simple if you understand the above concepts.

1. I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit,

A. I tell the truth in Christ

1. **tell-** Gr. **lego-** *to relate, to give a discourse*

2. **truth-** Gr. **aletheia**

3. **in Christ-** Paul is basically saying here "by the God's honest truth"

B. I am not lying

1. **lying-** Gr. **pseudomai-** *utter an untruth or try to deceive.* We get the word pseudo from this.

2. Paul is saying this because what he is about to say is incredulous. He is about to say that he is willing to be cut off from Christ and go to hell if the Jews could get saved. This is an unbelievable statement!

C. my conscience also bearing me witness

1. **conscience- suneidesis- sun-with; eido- to know by perception.**

- a. The conscience entered into man when they ate of the fruit of the knowledge of good and evil. Before the fall Adam did not have a moral conscience. Paul calls our conscience as the "work of the law written upon our heart". [**Rom. 2:15**] Eating of the tree of the KNOWLEDGE of good and evil produced a conscience in us. Our conscience is then the inner knowledge of the heart of what is right and wrong. Some of that knowledge is placed in our heart at birth but a larger amount of knowledge is learned in life. God has placed the Ten commandments in our conscience. We inherently know that adultery, murder, lying, and stealing are wrong. Any remote tribe in Africa knows this. This knowledge has been placed in our heart. Our conscience is not only based upon knowledge God has placed in the heart but also knowledge placed there from being taught in life.
- b. Our conscience is a good guide if it has been trained according the New Covenant.
 1. The conscience can become evil- [**Heb. 10:22**]
 2. The conscience can be seared- [**1 Tim. 4:2**]
 3. The conscience can be weak- [**1 Cor. 8:2**]
 4. The conscience can become defiled- [**Titus 1:15**]
 5. The conscience can become good. [**1 Pet. 3:16**] It becomes good when it is training in line with the Word of God. You can have a pure conscience. [**1 Tim. 3:9**]
- c. Outside of the inherent laws of God written in our heart, our conscience operates largely upon what we know to be right and wrong. We can be taught something is wrong, and it really isn't, but our conscience can tell us it is. We could have been taught growing up that going to a football game is evil and if you go to one your conscience will bother you. Our conscience is our guide of what we believe is right and wrong. If the conscience is properly trained by the New Covenant then it is a safe guide.
- d. A safer guide than our conscience is the inward witness of the Spirit in our spirit. [**Rom. 8:16**] We can get an inward witness that something is wrong even if our mind and conscience does not think it is. You can be almost ready to board onto a plane and you get an inward witness not to get on the plane. It is not evil to get on the plane, but God is directly communicating to your spirit not to get on the plane. It doesn't make sense to not get on the plane but you just have an inner knowing in your spirit not to. Never go against the inner witness of your spirit. It is always a safe guide. Follow it even if it does not make sense! Our conscience will bug

us based upon what we have been taught to be right and wrong. Since that can be faulty, our conscience is not always a safe guide for us.

- e. It is important to keep a pure conscience however. Never violate your conscience. If you do then you will not have full confidence towards God. [**1 John 3:20-21**] In other words if your conscience bothers you then your faith will be hindered in receiving the grace of God. God grace is available but it must be received by faith. If our faith is crippled by a bad conscience we will have trouble receiving from our side.
- f. It is possible that our conscience will tell us that God is angry with us and that He has separated from us because of our sin. This is not in line with the Word. [**Romans 8:33-35**] The conscience is not been taught properly and thus it will bother us wrongly. When our conscience "knows" something against us, God knows ALL the things that was carried by His Son on the cross. He knows us in the spirit and not the flesh. [**1 John 3:20-21**]
- g. The conscience will be cleared by accurate knowledge of the Word of God and by confession of sin to God and others if necessary. God has been reconciled to us by the blood of Jesus. Our conscience often is only cleared by accurate knowledge of the Word of God and confession to God and others. God has provided complete and eternal forgiveness but our heart must receive it just like our sick body has to receive the healing that Jesus provided. Thus it is scriptural to confess our sins to God. This is not to make God reconciled to us, but to reconcile our heart to God. God has reconciled Himself to us by one means- the blood of Christ! Not confession or works or any other thing! God operates upon a blood economy when it comes to forgiveness of sins.

2. **bearing me witness-** Gr. **summartureo-** *to testify jointly*

- 1. The conscience is a testifier of the truth you perceive and know. We often lie to ourselves to soothe our conscience. This is because our conscience is testifying to us of what we really believe to be true. If we do this long term we can sear our conscience and not be able to hear it any longer.

C. **in the Holy Spirit**

- 1. When our conscience lines up with the Word and the witness of the Holy Spirit, we are good to go!
- 2. Paul is being honest with what is in his heart. God knows it and Paul knows it. He is not denying it.
- 3. He had a true burden for his countrymen. True burdens however

can be drawn out of bounds and lead us astray and become false burdens.

4. This burden on Paul did just that. He set his course for Jerusalem to minister to the Jews when God clearly and repeatedly had revealed to him that his ministry was the Gentiles. [Gal. 2:9] Paul in this case will not listen to God warn him not to go to Jerusalem. A true burden will turn into a false burden.

2. **that I have great sorrow and continual grief in my heart.**

A. **great sorrow**- Gr. **megas lupe**- *mega sadness and grief*.

B. **continual grief**- Gr. **adialeptos odune**- *unremitting consuming grief, pain, sorrow*

1. Our emotions are always a product and reflection on what we think on. Obviously Paul's thoughts were constantly dwelling on the Jews. Paul was to put his focus on the Gentiles. However, He was only thinking about the Jews.
2. I personally believe that Paul up to this point never really settled in his heart His call to the Gentiles. Yes, he cared about them, but I believe Paul thought he should have been the apostle to the Jews instead of Peter. In his mind there was no one more qualified! Paul was classically trained by Gamaliel and no one knew the OT better than he. If anyone could teach and prove Christ was the Messiah it was he. If anyone could argue as good as he, Paul did not know of any. We see that everywhere Paul went he tried to minister to the Jews. He tried to argue with them out of the scripture and make people see the truth. It never really worked! He would be kicked out of town. With no other choice he would turn to the gentiles and preach to them and revival broke out! The gentiles loved him and his message! Paul's gift and grace was to minister to the gentiles and not to the Jews. Paul thought that because of his training and knowledge he was the best person to minister to the Jews. However, God selected Peter. He did this because God's kingdom is not advanced by arguing people into it. Peter had no formal training in Jewish matters or theology. He was an ignorant fisherman. He had to trust fully in God. Peter trusted God and operated in the power of God which ministered to the Jews. If he would have tried to argue with them it would have not worked. Now, Paul was sent to ignorant Gentiles who had no knowledge of the Old Testament or the Law. He could not use his vast knowledge to preach to them. They did not know the OT or Jewish theology. He was left to just trust God and His power flowing through Him. Paul even said that when he came to Corinth [largely Gentile city] he was in fear and trembling and only

determined to know and preach the simple gospel of Christ and the power flowed through him! [1 Cor. 2:2-5]

3. Paul caused himself all that grief because he took on a burden that was not his to carry. It caused him to get off in his ministry. Later he got back where he was supposed to go. We see in this very book of Romans that he felt a call to come to the Romans but he was going to follow his burden to minister the Jews first and then come to them. [Rom. 15:23-25] Paul was warned repeatedly not to go to Jerusalem but he did not listen. He got to Jerusalem, played a hypocrite, and never got to preach the gospel. He got himself arrested and guess where he was sent as a prisoner? To Rome! The very place God was leading him to go before he got off. Only now he would go to Rome as a prisoner instead of a free man.

3. **For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh,**

- A. **could wish-** Gr. *euchomai*- *to wish or pray*. This is not the prayer of faith, but a petition that has a doubtful conclusion.
- B. **accursed from Christ-** Gr. *anathema*- *excommunicated, cut off, cursed*.
 1. Many view this as very noble of Paul.
 2. This is very bad by Paul. Paul is off base here. He was placing men above his relationship with Christ.
 3. Most people hold Paul as sinless and that he never made mistakes as a Christian. This is just false. Paul was a man just like us and he made mistakes like all the other men of the Word of God. God is not shy about putting man's successes and failures in the Word of God. He just lays it out like it happened and it is up to us to see it. God does not introduce someone's mistakes in the Word. It does not say, "Now pay attention Abraham is going to blow it now with Hagar the Egyptian handmaid!" It does not say, "Watch closely here because David is about to blow it big time with Bathsheba." It does not say, "Now Peter is about to screw it up again by putting his foot in his mouth!" No, we must see it and realize they made a mistake and learn from it! Somehow we don't do this with Paul like we should. We just gloss over things and twist them around so that his mistakes are somehow noble! Paul missed it here when he went to Jerusalem which we will look at now.
 - a. On his way to Jerusalem God will warn him not to go to Jerusalem!
 - b. Paul is told by believers on the way clearly **by the Holy Spirit** not to go to Jerusalem. [Acts 21:4] They were not speaking from personal concern for him, but it says they spoke by the Spirit of

God!

- c. Agabus, the prophet, came to Paul and warned him about going to Jerusalem. [**Acts 21:11**] After hearing Agabus' prophecy, Paul again sounds very noble! He said he was not only willing to be bound in Jerusalem but to die for the gospel. Again what sounds noble is not. It is dumb! Paul was not called to minister to the Jews! Paul was a type A personality and had a stubborn streak in him, which served him well most of the time, but not here.
- d. Lastly, God sends him an old disciple named Mnason to Paul. [**Acts 21:16**] The name Mnason means, "**Remember!**" It says Mnason was an old disciple. That does not mean he was just an old man, but it means Mnason was a Christian before Paul was. Mnason was a disciple when Paul was Saul of Tarsus. I believe God sent someone called "Remember!" to Paul so that he would remember how he was before he was born again. As Saul of Tarsus he would not listen to anyone. He stood there and listened to Stephen's sermon in Acts 7 and still stoned him! The same cold hard heart Saul had was still in the Jews in Jerusalem. God sent Mnason to him to remind him of this! But Paul did not listen.
- f. Finally Paul gets to Jerusalem and talks to church leadership. They tell Paul that they are glad he was there but that he had a bad rap with the Jews. They said the rumor was that Paul was teaching Jews that one did not need to observe the Law of Moses anymore like being circumcised. [**Gal. 5:2-3**] That was exactly what Paul was preaching. We see it in the book of Romans and Galatians! He taught this both to Jews and Greeks. The church leadership in Jerusalem basically told Paul that they did not believe that and that Paul needed to prove that he still obeyed and followed the law by taking a vow and sacrificing animals in the temple! Paul being pressured did it! [**Acts 21:20-26**] He shaved his head and was in the temple almost ready to sacrifice animals that represented the death of his beloved Savior! Paul got caught in the temple and tried to explain himself. He wanted to share his testimony and the gospel in it like he always did, but he did not get that far. He got as far as God's call for him to go to the gentiles and they about killed him! Paul never got to preach any of the gospel to them like he wanted. He never got to Jesus dying on the cross for them and raising from the dead! Paul ended up making himself into a hypocrite like Peter did in Galatians! Paul got religious out of peer pressure. He almost sacrificed animals in the temple!
- g. Paul went before a trial and appealed to Caesar. Guess where

Paul got to go? An all around expense paid trip to ROME chained as a prisoner. He would now go where he was supposed to go and preach to the gentiles.

- h. What lesson can we learn from Paul's mistake? We need to stay within our calling. Other callings no doubt seem very alluring. We may even feel we are better suited to do something other than the Lord told us to do. We must stick with what God called and graced us to do. If we will focus on that we will be blessed. If we start thinking about and focusing on areas that God has not instructed us about we will end up going there and getting off in our ministry.

4. **who are Israelites, to whom *pertain* the adoption, the glory, the covenants, the giving of the law, the service *of God*, and the promises;**

A. who are Israelites

- 1. **Israelites**- *descendents from Jacob [Israel]*

B. to whom pertain the adoption

- 1. **adoption**- Gr. *uiothesia*- *son placing*

- a. We saw in the last chapter how Christians are included in this adoption. God had adopted believing Israel. [**Ex. 4:22**] We will see that the natural branches were broken off [Israel] and we Gentiles were grafted in. [**Romans 11:17**] It was always God's intention to have sons. God has ordained that His sons will be born of Him from faith in His Messiah- Jesus Christ, not by natural birth.
- b. Abraham was made righteous before he was circumcised. He then is a father of those not circumcised [the Gentiles] not just to a natural race born of Him. Those who are of the faith of Abraham are considered sons [huios] of God. [**Gal. 3:29**]
- c. The covenant of Abraham is a much wider covenant than just with natural Israel. It is wide open to all on the earth that will believe in the Lord like Abraham did. Those who do are considered Israel by God.
- d. Jesus is Abraham's seed. When we believe in Him we are born again in Him and also become Abraham's seed and share in the adoption as sons.

C. the glory

- 1. **glory**- Gr. *doxa*

- a. The law had glory.
- b. It was glory to Israel to have the presence of God with them as they traveled in the cloud by day and pillar of fire at night. This presence was in the tabernacle and later in the temple. This

presence was the Shekinah glory cloud.

c. This glory is now in us believers as the temple of God! [2 Cor. 4:7]

D. the covenants

1. **covenants**- Gr. **diatheke**- *a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will*

a. Several covenants were given to the Israelites.

1. **Abrahamic Covenant**- [Gen. 12, 15, 22] This is the covenant God blessed Israel from all the way to Mt. Sinai. There they accepted a different covenant. Up until that time no one was killed for rebellion or sin. When they accepted the Law then they died when they rebelled and sinned.

2. **Palestinean Covenant**- [Gen. 15:18]

3. **Davidic Covenant**- [2 Sam. 7:11-16]

4. **Mosaic Covenant**- [Ex. 19]

5. **New Covenant**- [Jer. 31:31]

a. Not many people know that all we possess today in the New Covenant was actually promised to Israel, but not all of Israel, it was to believing Israel. Through God's grace the Gentiles were allowed into this New Covenant by faith. We could never partake by works. We still can't partake of the new covenant by works! If you will enjoy the benefits today of the new covenant then you must partake by faith in God's grace!

E. **the giving of the Law**- Gr. **nomothesia**- *from nomos- law and tithemi- to place-"law placing"*

1. Israel under the Abrahamic Covenant was a son to God, but they exchanged covenants. They went from a son placing covenant [Abrahamic Covenant] to a slave placing covenant [Mosaic Law]. They went from sons to slaves.

2. Often Christians will exchange covenants after they get saved. They accepted the new covenant of grace and experience son placing. However, soon many take on the covenant of works- "law placing" and turn to their own works to please and earn from God. They lose the joy of being a son and take upon themselves the bondage of a slave.

F. and the service of God

1. **service**- Gr. **latreia**- *to minister (to God), that is, render religious homage*

a. The service of the priests in the tabernacle and temple.

- b. We now as believers have been given the service of God. We are to continually offer up sacrifices of thanksgiving and praise to God! [**Heb. 13:15**]

G. and the promises

1. **promises-** Gr. **epaggalia-** *an announcement (for information, assent or pledge; especially a divine assurance of good*
 - a. Under the Law God gave His divine assurance of good based upon their obedience to the Law.
 - b. Under the new covenant God gives us His divine assurance of good based upon Christ's obedience! [**Rom 5:19**] We enter into these promises through the obedience of faith. [**Rom. 1:5, Rom. 16:26**]
2. All the promises of God today are yes! That is because the perfect obedience of Christ on which they rest is unchanging! All we need to experience them is to add our AMEN of faith! [**2 Cor. 1:20**]

H. We as Christians share in all these things through grace. We share adoption as sons, we share the glory, we share in the covenant of God, we share in the service of God, and of the promises. We participate in and by faith in Christ and His finished work. Praise to God!!

5. of whom *are* the fathers and from whom, according to the flesh, Christ *came*, who is over all, *the* eternally blessed God. Amen.

A. of whom are the fathers

1. The Israelites come from the fathers- Abraham, Isaac, and Jacob. These are the patriarchal fathers.

B. and from whom

1. Christ has his natural lineage not just from Adam, but through Abraham, Isaac, and Jacob. Christ is called the Seed of Abraham. [**Gal. 3:16**]

C. according to the flesh- Gr. **kata sarx**

1. Christ was both God and man. His humanity was born of a virgin. His natural lineage can be traced back to Abraham, Isaac, and Jacob through Mary his mother.

D. Christ came

1. What a blessed fact that **Christ came to us**. All religions make their adherents try to come to God. No, God came to us in Christ to bring us to where He is by grace through faith!

E. who is over all

1. **over all-** Gr. **epi pas-** *upon or over all or everything*
2. In His humanity Christ humbled himself to be servant of all. However, in His deity, Christ is over all! Now in resurrection we have the God-man

who is over all!

F. the eternally blessed God

1. lit. Gr. -**God blessed unto the ages**

a. **blessed**- Gr. **eulogetos**- *from eu-good; logeo- to speak- to speak good of; praise*

b. **God- JESUS IS GOD IN THE FLESH!**

b. **unto the ages**- Gr. **eis aion**- *unto and into all the time periods to come*. Christ made all time periods. [**Heb. 1:2**- worlds- lit. Gr **aion**- ages] These time periods will stretch into eternity. Christ is the Father of Eternity. [**Isa. 9:6**- Everlasting Father- lit. Father of Eternity]

G. Amen- Gr. **amen**- *so be it; it is so*

1. God has left us to accept or reject His Son, promises, and truths. We can reject them or say amen to them! God has given us precious promises that are always yes according to God but we must add the amen to them for them to be effective in our lives! [**2 Cor. 1:20- the amen is by US!**]

2. **Christ is over all blessed!** We need to say amen to that! Since Christ is over us and He is blessed then when we add our amen to that truth then His blessing is over everything to us. It is over our bodies, it is over our finances, it is over our possessions, It is over our family, It is over our ministry and church. It is over all! Amen!

3. Christ is eternally blessed, but we need to add our amen and bless Him in our daily lives. His eternal blessing is over us!

6. **But it is not that the word of God has taken no effect. For they *are* not all Israel who *are* of Israel,**

A. **But it is not that the word of God has taken no effect.**

1. **taken no affect**- Gr. **ekipto**- *ek-away or off; pipto- to fall- to fall off or away from*.

a. God's word and promises did not fall off or away from Israel. Israel fell off and away from them!

b. God promises are to those who believe. They fell off because of their unbelief.

B. **For they are not all Israel who are of Israel**

1. This is one of the keys to understanding this section of scripture. God only acknowledges Israel as those who believe in His grace through His Messiah- Jesus Christ. It matters not if they are naturally from the loins of Abraham or not. Abraham was made righteous before God because of his faith and not because of his heredity. So it is with the Gentiles. We are saved by faith in God's grace through Christ, not because of our natural birth. It is our spiritual birth that makes one a member of Israel

in God's eyes. [Rom. 4:11-12, Gal. 6:16]

7. nor *are they* all children because they are the seed of Abraham; but, "IN ISAAC YOUR SEED SHALL BE CALLED."

A. Abraham had many children, but the promise of God came to only one, which was Isaac. It was because Isaac was a believer. Ishmael was not a believer. Then Isaac had two sons. The promise came to Jacob and not Esau. This is because Jacob was a believer and Esau was not. Then Jacob had twelve sons. The promise went down to all twelve because all twelve were believers. The promise comes down upon all those who believe in the promise that righteousness comes by faith in the Lord whether they be Jew or Gentile. [Rom. 3:9] shows us that all Jews and Gentiles are sinners by nature and need salvation. [Rom. 3:29-30] shows us God's plan was to justify both groups the same way which is by faith in Christ. Any Jew or Gentile that accepts God's sovereign choice in the way of salvation – by grace and his mode of salvation- by faith will be accepted with God and be one of His holy people- Israel!

8. That is, those who *are* the children of the flesh, these *are* not the children of God; but the children of the promise are counted as the seed.

A. That is, those who are the children of the flesh

1. These are natural born Jews.

B. These are not the children of God

1. God's promise was to Abraham and His seed.

2. Christ is the Seed of Abraham. [Gal. 3:16]

3. Through the new birth we are placed into union with Jesus Christ and share His nature, calling, and position. By being in Him we become Abraham's seed and heirs according to the promise of righteousness by faith! [Gal. 3:29]

C. but the children of the promise are counted as the seed

1. **counted-** Gr. *logizomai*- *accounted for*

2. We like Isaac are children of promise. [Gal. 4:28]

3. Those of faith are true children of Abraham. [Gal. 3:7]

9. For this *is* the word of promise: "AT THIS TIME I WILL COME AND SARAH SHALL HAVE A SON."

A. For this is the word of promise

B. AT THIS TIME I WILL COME AND SARAH SHALL HAVE A SON

1. **time-** Gr. *kairos*- *set period of time*

a. There is always a set time for God's promises to be fulfilled. We can't change that time or make a short cut.

2. **son-** Gr. **huios**- *son who is the legal heir*
 - a. The word **huios** here speaks of being the legal heir instead of the word **teknon** which means a small child.
 - b. Even though Sarah gave birth to a baby, that baby was considered a legal heir [**huios**] of Abraham.
 - c. Christ Jesus is the legal heir of God. However, because of our union with Him by faith we have become joint heirs with Him and are called the sons [huios] of God. [**Rom. 8:17, Gal. 3:26**- KJV children- Gr. **huios**]

10. **And not only *this*, but when Rebecca also had conceived by one man, even by our father Isaac.**

A. **And not only this**

1. Now we move down one generation

B. **but when Rebecca also had conceived**

1. **conceived-** Gr. **koite**- from keimi- *to lie outstretched. The marriage bed; sexual intercourse.*
2. She conceived twins.

C. **by one man, even by our father Isaac**

1. **One man-** Rebecca had twins but both children were from the same man Isaac.
2. Ishmael was from Abraham and Hagar. Isaac was from Abraham and Sarah. The two sons were from two different parent pairs. However, both Jacob and Esau were from the same parent pair- Rebecca and Isaac. This means that God does not reject upon our parentage but upon whether we have faith in His grace or not.

11. **(for *the children* not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls),**

A. **for the children not yet being born**

1. When, to whom, and how we are born has no bearing on our being accepted by God.
2. Only spiritual birth matters in the kingdom of God. [**John 3:3, 2 Cor. 5:17**]

B. **nor having done any good or evil**

1. The good or evil that we have done has no bearing on our being accepted by God. [**Eph. 2:8-9, Titus 3:5**]

C. **that the purpose of God according to the election might stand**

1. **purpose-** Gr. **prothesis**- a *setting forth*, that is, (figuratively) *proposal (intention)* specifically the *show bread*
 - a. God's purpose was that all of mankind would be saved by the

finished work of Christ- death, burial, resurrection, ascension, and seating of the God-man Jesus Christ. This purpose was that all the work for redemption and salvation would be done by One Man- Jesus Christ. The results of this finished work God has purposed that it be offered freely by grace and to be accepted by faith. God's purpose is that all things would be from Christ, through Christ, and unto Christ's glory. This was God's purpose.

2. **election-** Gr. **ekloge-** *to select out*

- a. Jesus died for every man that has ever lived. [**Heb. 2:9**] God calls all men to be saved. [**Mark 16:15**] It is not His will that any man perish but all be saved. [**1 Tim. 2:4, 2 Pet. 3:9**] Jesus said many are called but few are chosen, selected, elected. [**Matt. 22:14**]
- b. Those who are selected are those who are in alignment with God's prescribed mode of receiving salvation which is by faith. Those who believe are chosen, selected, and elected!
- c. Isaac and Jacob were selected not because of their birth pedigree or good works, but because of their faith in the Lord. Both Isaac and Jacob are found in the Hall of Faith in Hebrews 11.

3. **might stand-** Gr. **meno-** *to stay or remain*

D. **not of works but of Him who calls**

1. We are not chosen by God because of our natural birth or good works but by answering the call of God's grace!

12. **it was said to her, "THE OLDER SHALL SERVE THE YOUNGER."**

A. **elder-** Gr. **meizon-** *larger or greater*

1. Esau was greater in the family by birth order. He might have been larger in physique and physical abilities as well as he was a mighty hunter.

B. **younger-** Gr. **elasson-** *smaller or lesser*

2. Jacob was lesser in the family by birth order. He might have been smaller in physique and physical abilities and stayed within the tents.

C. **shall serve-** There is a spiritual principle here. The flesh is the elder in our being. Our new birth is the younger. God has ordained that the elder serve the younger.

1. Jacob was chosen by God to rule instead of Esau because He was a believer, not because of his birth position, physical abilities, or greater morality. Jacob was a jerk!

D. In the Patriarchs we see a pattern in which the eldest firstborn is rejected that the blessing of Abraham [a blessing of grace] would pass from one whom it was owed and deserved to one that it was not owed or deserved.

1. Abraham's son Ismael was rejected as firstborn and it fell upon Isaac the younger.
2. Isaac's son Esau was rejected as firstborn and it fell upon Jacob the

younger.

3. Jacob's son Reuben was rejected as firstborn and it fell upon Joseph the younger [*The coat with sleeves Jacob gave him was a sign of rulership among the sons-this should have gone to the firstborn*].
4. Joseph's son Manasseh was rejected as firstborn and it fell upon Ephraim
 - a. Each of these elder sons were rejected so the blessing of grace would fall upon the one who did not earn it or deserve it. They simply believed and they were chosen by God!
 - b. None of them received the blessing because of anything in them inherently but because of their faith in the Lord.
 - c. Jesus, God's firstborn was rejected for us on the cross so the blessing of Abraham would come upon us who had not earned it or deserved it, who would be born to God later! [**Gal. 3:13-14**] We now have the blessing of Abraham, the blessing of grace, upon us by faith!

13. **As it is written, "JACOB I HAVE LOVED, BUT ESAU I HAVE HATED."**

A. **As it is written**

1. This was written in the book of Malachi. [**Mal. 1:2-3**] This was written long after Esau and Jacob had died. God did not say this prior to them being born.

B. **Jacob I have loved**

C. **but Esau I have hated**

1. to hate someone in Hebrew vernacular does not always mean hate in our sense. It meant to refuse, not chose, or not to prefer.
2. Jacob was tricked by Laban on his wedding night and was given Leah instead of Rachel. This is what Genesis records: **Gen 29:30** Then *Jacob* also went in to Rachel, and **he also loved Rachel more than Leah**. And he served with Laban still another seven years. **Gen 29:31** When the LORD saw that **Leah was hated**, He opened her womb; but Rachel *was* barren.
 - a. Notice that it does not say that Jacob did not love Leah. It says that he loved Rachel more than Leah. In the next line it says that Leah was hated. This means she was not chosen or preferred by Jacob.
3. God did not hate [did not choose or prefer] Esau because of his works or birth order. He was hated in the respect that God chose Jacob over him because of his faith and Esau's unbelief.

D. **A couple of thoughts here before we proceed:**

1. Paul has pointed out different individuals here in this chapter that lived in the Old Testament who God rejected and those who he accepted.

2. God's acceptance and rejection was not based upon birth or works, but upon faith or unbelief.
3. Calvinists love to use this chapter to teach their individual election based upon divine sovereignty alone. **It is very important to note that all of those Paul just spoke of being accepted by God in this chapter are found in the Hall of Faith in Hebrews 11!** By faith Abraham. By faith Isaac. By faith Jacob.
4. This chapter deals with God sovereign choice of who He will save by His grace. The next chapter will show that the ones God sovereignly chooses to save and bless are those who believe! [**Rom. 10:9-10, 13**]
5. God will use the patriarchs to reveal his choice of saving by grace instead of man's works and worthiness. Now Paul will focus on the nation of Israel and the Gentiles. Paul used the patriarchs as a set up to teach about Israel and the Jews. Again this chapter is not focused on individual salvation.
6. The Jews thought they deserved blessing because of their birth [from Abraham]. They also thought they deserved salvation because of their deeds. Paul uses the patriarchs to teach that God does not chose people because of their natural birth or their good deeds. The Gentiles were blessed because of faith in God's grace not because of their birth or good deeds. God is righteous in rejecting unbelieving Israel and righteous in accepted the believing Gentiles. That was His sovereign choice in the way of salvation and mode of salvation.

14. What shall we say then? *Is there* unrighteousness with God? Certainly not!

A. Is there unrighteousness with God? Certainly not!

1. God is not unrighteous at all. His promise of blessing has always been given out of grace and not by human merit.
2. God is not unrighteous by choosing the way of salvation [grace through Christ] and the mode of salvation [faith in Christ]. He chose that plan from the beginning and God stuck to it! Christ was the lamb slain from the foundation of the world! The grace/faith plan was His sovereign choice from the beginning. He is God and He could make His salvation plan any way He wanted as long as it did not violate His nature and character.
3. God is righteous and will make any person righteous who will place their faith in Christ.

15. For He says to Moses, "I WILL HAVE MERCY ON WHOMEVER I WILL HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOMEVER I WILL HAVE COMPASSION."

- A. This is a quote from [Exodus 33:19]. Many use this verse out of context to prove that God indiscriminately picks some to go to heaven and others to burn in hell.
- B. The background of this chapter is that Moses had asked God to show him His glory because God said that he had found grace in His sight. [Exodus 33:17-18] The same thing was said about Noah. It says Noah found grace in God's sight. [Gen. 6:8] How did Moses and Noah find grace in God's sight? It was through faith!
 - 1. Four times it is said of Moses in Hebrews 11- By faith Moses, by faith Moses, by faith, by faith. [Heb. 11:23-28] This is how you find the grace of God in His sight- it is by faith, faith, faith, faith!!
 - 2. Hebrews 11 speaks of Noah- By faith Noah.. [Heb. 11:7]
- C. People who take this chapter in isolation and just teach God's sovereignty from it do damage to biblical theology. This chapter focuses on God's side of redemption which is His choice by grace. Chapter 10 deals with man's side which is faith. We are saved by grace through faith. [Eph. 2:8] That is the order. That is why chapter 9 deals with God's grace first and chapter 10 deals with man's faith. [Rom. 10:9-10, 13] It takes both for salvation and blessing to occur!
- D. God has mercy and compassion on those who believe in Christ for salvation. That is God's plan. We can know who God will have mercy and compassion on folks! If you believe upon Christ then He will have mercy and compassion on you! He will have mercy and compassion on the worst sinner in the world if they will but believe upon Christ. If they do this they are in agreement with God's plan of salvation! If people don't believe they are not and will be eternally lost to God's displeasure. God has no pleasure in the death of the wicked. [Ezek. 33:11]

16. So then *it is* not of him who wills, nor of him who runs, but of God who shows mercy.

- A. **wills-** Gr. **thelo-** *to choose, determine*
 - 1. God has not left it up to man to choose or determine the way they will get saved. The number one song in hell is "I did it my way!" God has sovereignly chosen the way of salvation which is grace and the mode of salvation which is faith. We have no say in that!
 - 2. Man does have a say if they will agree with God's plan or not by accepting it by faith or rejecting it in unbelief.
- B. No one will enter heaven and put their thumbs behind their suspenders and boast that they are getting what they deserve! No! Everyone who enters heaven's gates will do so with a shout of praise for God's mercy through Christ!

