

Romans Chapter 9

God's Righteousness Revealed in Sovereign Election (9:1-29)

Since God is the self-existent Being who is the Creator of everything that exists outside Himself, He is sovereign and can therefore use and dispose of His Creation as He wishes.

A. Israel's privileges having been elected by God (9:1-5)

1. A man's great love for his people (v.1-3a)

a. The plea of a distressed man to be trusted (v.1)

Jews hated Paul

Acts 13:45 Jews were filled with envy, contradicting...

Acts 14:5 The Jews wanted to stone them

Acts 14:19 "having stoned Paul..."

Acts 17:5 Jews stirred up people.

Acts 18:6 "your blood be upon your own head...I am going to Gentiles."

Ac 21:21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

Acts 21:27 "they wanted to kill Paul."

b. The heart of a distressed man (v.2)

c. The unbelievable willingness of a man to be sacrificed for his people (v.3a)

2. A man's great respect for his people (v.4 -5)

a. Were Israelites (v.4a)

b. Had the adoption (v.4b, Ex. 4:22)

c. Had the glory (v.4c, Ex. 16:10, 24:17, 40:34)

d. Had the covenants (v.4d, Ge. 15:18, II Sam 7:12ff, Jer. 31:31-34)

e. Had the law (v.4e, Deut. 5:1-22)

f. Had the true worship (v.4f, Lev.)

g. Had the promises of the Messiah (v.4g, Deut 18:15, Dan.7:13)

3. Affirmation of Christ' Deity (V.5b)

B. God's Election Illustrated, 9:6-18

1. God's Word, His promise, has not failed (v.6a)

2. Israel redefined (v.6b, 2:28-29)

3. Israel is not of any particular parentage or heritage (v.7a)

4. God chose (elected) Isaac over Ishmael (v.6-9) Not all natural descendents of Abraham received the Promise. One must be chosen by God. A choice of one woman's seed over another woman's seed.

Spurgeon:
"How could
God love
Jacob?"

5. God chose (elected) Jacob over Esau (v.10-13) A choice between two twins, without any regard to their merits. It was God's sovereign election. God's "love" for Jacob was revealed in His choice of Jacob and God's "hatred" for Esau was seen in His rejecting Esau for the line of promise. Hatred in this sense is not absolute but relative to a higher choice.

a. Paul is anticipating the outcry: "That is NOT FAIR." (v.14a)

b. Paul's response: God forbid (v. 14b)

c. God simply chooses to whom He gives mercy (v.15, Ex. 33:19)

d. Mercy does not depend on desire (willeth) or effort (runneth) (v. 16a)

e. God chooses His objects of mercy.

6. God raised (Chose) up Pharaoh (v.17-18)

To Pharaoh God said through Moses, I raised you up (i.e., brought you onto the scene of history) to display my power in you and that my name might be proclaimed in all the earth (cf. Ex. 9:16). God's power (cf. Rom. 9:22) was demonstrated as He freed the Israelites from under Pharaoh's hand. And other nations heard about it and were awed (Ex. 15:14-16; Josh. 2:10-11; 9:9; 1 Sam. 4:8). Paul concluded, God has mercy on whom He wants to have mercy (cf. Rom. 9:15) and He hardens whom He wants to harden ("make stubborn"; cf. Ex. 4:21; 7:3; 9:12; 10:27; 14:4, 8; cf. 14:17). Because of God's choice, Pharaoh then hardened his own heart (Ex. 7:13-14, 22; 8:15, 19, 32; 9:7, 34-35). All this shows that God chooses and works sovereignly, but not arbitrarily. Yet, Pharaoh was responsible for his actions.(BKC)

The fact that God chose one and not the other seems to indicate that He is unrighteous. "Is there unrighteousness with God?" Paul asked; and then he replied, "God forbid!" It is unthinkable that the holy God should ever commit an unrighteous act. Election is always totally a matter of grace. If God acted only on the basis of righteousness, nobody would ever be saved. Paul quoted Exodus 33:19 to show that God's mercy and compassion are extended according to God's will and not man's will. All of us deserve condemnation—not mercy. The reference in Exodus 33 deals with Israel's idolatry while Moses was on the mount receiving the Law. The whole nation deserved to be destroyed, yet God killed only 3,000 people—not because they were more wicked or less godly, but purely because of His grace and mercy.

Paul then quoted Exodus 9:16, using Pharaoh as an illustration. Moses was a Jew, Pharaoh was a Gentile; yet both were sinners. In fact, both were murderers! Both saw God's wonders. Yet Moses was saved and Pharaoh was lost. God raised up Pharaoh that He might reveal His glory and power; and He had mercy on Moses

that He might use him to deliver the people of Israel. Pharaoh was a ruler, and Moses was a slave; yet it was Moses who experienced the mercy and compassion of God—because God willed it that way. God is sovereign in His work and acts according to His own will and purposes. So it was not a matter of righteousness but of the sovereign will of God.

God is holy and must punish sin; but God is loving and desires to save sinners. If everybody is saved, it would deny His holiness; but if everybody is lost, it would deny His love. The solution to the problem is God's sovereign election.

A seminary professor once said to me, "Try to explain election, and you may lose your mind; but explain it away and you will lose your soul!" (Wiersbe)

C. Election Explained: The Rejection of Israel: (v. 19-29)

1. Paul anticipates another question: How can He then find fault? (v.19)
2. Man has no right to question God (v.20a)
3. God's right is as the potter's right over clay (v.20b-21, Is. 45:9-10). From the same lump the potter can make a beautiful vase and a trash barrel.
4. God has the right to put up with evil (unbelieving) men in order to share His glory with some (believing) men (v.22-24)
 - a. God is willing to suffer long with evil (v.22) "fitted for destruction" Gr. Middle voice: "prepared themselves" for destruction.

The thought is that they have been and are in a state of readiness or ripeness to receive God's wrath. The objects of God's wrath are the unsaved (1:18), who will suffer eternal judgment (John 3:36). God has patiently endured their antagonism to Him (cf. Acts 14:16; Rom. 3:25), but their judgment is coming. Those who oppose Him and refuse to turn to Him (Matt. 23:37) are then "prepared" by Him for condemnation. They are "storing up [God's] wrath" against themselves (Rom. 2:5). In hell they will experience **His wrath**, and **His power** will be made known (cf. 9:17). God does not delight in wrath, and He did not choose some people to go to hell. Some are prepared by God for eternal judgment not because He delights to do so, but because of their sin. In view of their sin, which makes them "ripe" for destruction, God is willing to exhibit His wrath, and He will do so at the proper time. (BKC)

Current Election: Remnant Jews & Gentiles (church)
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- b. God's purpose to make known His glory upon vessels he prepared in advance for MERCY. (v.23, Ro. 8:29-31; Col. 1:27; 3:4)
- c. The subjects of His glory: **Both Jews and Gentiles are called by God.**(v.24)

5 God has identified the chosen long ago in prophecy (v.25-29)

- a. The reference here is to two kinds of Israel. Unbelieving Israel (not my people) and believing Israel (my people, children of God) (v.25-26; Hos 2:23, 1:10)
- b. There will remain a small remnant of Israel (v.27-29; Is. 10:22-23, 1:9)

Bibliography:

The Bible Knowledge Commentary, Walvoord & Zuck. The Bible Exposition Commentary, Warren Wiersbe; ROMANS, The Gospel of God's Grace, Alva McClain; Romans Verse By Verse, William Newell; Romans - Preachers Outline and Sermon Bible - Commentary,