

II SECTION, Chapters 9-11

Chapter 9:1-29 God's Faithfulness to Israel (remnant)

This whole section (9-11) continues the exposition of the Righteousness of God in Messiah (1-8). These next three chapters are about the covenant faithfulness of God to Israel.

And the apostle will answer this fundamental question: now that the Messiah has come, what is the place of Israel in God's plan of salvation in light of the Gospel revealed in chapters 1-8?

The previous 8 chapters have naturally led to some very important questions:

- Does resistance to the gospel among Jews mean that God has rejected his beloved Israel?
- Does their present dilemma of unbelief, which is the latest in a long life of national crises for the chosen people, mean that God has not been faithful to Israel?
- And what of all the promises in Scripture that God will save and restore the twelve tribes of Israel after centuries of judgment and exile have whittled a nation down to a bare remnant?

These are the pressing matters Paul takes up here in Romans 9-11.

To accomplish this, He narrates the covenant history of Israel, to show from scripture God's faithfulness to Israel.

Paul begins with Abraham then moves to Isaac and Jacob- Moses and the Exodus by the end of chapter 9 has reached the prophets and their predictions of exile and restoration. Then, in 10:6f., he expounds that passage in Deuteronomy (chapter 30) which predicts the return from exile, and in 11:1ff. develops this in terms of the 'remnant' idea, before reaching, toward the end of chapter 11, the great predictions of covenant renewal from Isaiah and Jeremiah.

St. Paul considers the question of God's rejecting the unbelieving Jews, and calling into His Church a body of persons elected from among Jews and Gentiles. Unbelieving Jews ARE separated from the Love of Christ because they have stumbled in their unbelief.

(1-5) I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit— 2 that I have great sorrow and unceasing anguish in my heart. 3 For I could wish that I myself were **accursed** and **cut off** from Christ for the sake of my brothers, my **kinsmen according to the flesh**. 4 They are **Israelites**, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. 5 To them belong the patriarchs, **and from their race, according to the flesh, is the Christ**, who is God over all, blessed forever. Amen.

God has chosen Israel for His people. He elected Israel. To them were given “an everlasting covenant, even the sure mercies of David.” ELECTION unto PRIVILEGE.

Could then the rejection of the Jews be explained consistently with God's justice, His promises, and His past dealing with His people? Paul now begins to show that God is presently dealing with Israel as he had always dealt with them in the past. HE EMPLOYS TONS OF SCRIPTURE TO ARGUE HIS CASE.

(6-13) Question: Did the Promise of God Fail Israel?

6 But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, 7 and not all are children of Abraham because they are his offspring, **but “Through Isaac shall your offspring be named.”** (Gen 21:12) 8 This means that it is not **the children of the flesh [Ishmael]** who are the children of God, but **the children of the promise [Isaac] are counted as offspring.** 9 For this is what the promise said: **“About this time next year I will return, and Sarah shall have a son.”** (Gen 18:10, 14)

Children of Promise = being the offspring covenantally promised to Abraham by God (to include all the nations of the earth, not only Israel): ELECTION unto PRIVILEGE AND BLESSING.

Not all Israel is Israel by ‘the flesh’ or by natural birth, ethnic descent: “For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his offspring.” The promise was given to Abraham but limited to the descendants of Isaac.

10 And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, 11 though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of him who calls— 12 she was told, “The older will serve the younger.” 13 As it is written, “Jacob [Israel] I loved, but Esau [Edom] I hated.” (Mal 1:2-3)

Though God gave the promise to Abraham and limited it to Isaac, here again, though Esau and Jacob were both Isaac's children, He gave the privileges of His Church to the descendants of Jacob (Israel), not to those of Esau;

Election is Arbitrary = and that with no reference to Jacob's goodness [against those who believe God sees some future meritorious work]; for the restriction of the promise was made before either Jacob or Esau were born exactly according to those words by Malachi, where God, speaking of His calling of the Israelites, says, "Jacob have I loved, but Esau have I hated."

Election is not “You are special so you can sit back and take it easy.” It was always, “You are special, so why are you taking God for granted, failing to honor him, and ignoring **your calling in election** to carry forward his purposes?”

God’s choice never results in easy, arrogant, automatic superiority. Much is expected of those to whom much is given. **ELECTION unto the PURPOSES OF GOD.**

(Rom. ix. 6—13.) This restriction therefore of God's promises, first to Isaac, and then to Jacob, corresponded exactly with His purposes now revealed in the Gospel: the promise is given to the church, the elect of God, comprised of believing Jews and believing Gentiles. **ELECTED unto PRIVILEGE for BLESSING to accomplish a PURPOSE.**

(14-18) Question: Does God's Sovereign Choosing Make Him Unjust?

14 What shall we say then? **Is there injustice on God's part?** By no means! 15 For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." 16 So then it depends not on human will or exertion, but on God, who has mercy. 17 For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." 18 So then he has mercy on whomever he wills, and he hardens whomever he wills.

God had long suffered the disobedience of Israel just as he suffered the disobedience of Pharaoh. He showed mercy to Israel and took vengeance upon Pharaoh's hardening his heart (you see all are disobedient, mercy is God's prerogative). A portion of Israel (by faith) are being counted among the children of promise, the elect, narrowing, as God has always done "not all Israel by birth is Israel."

Now disbelieving Israel has been hardened by unbelief and mercy is shown to non-Israelites (Pharaohs). God therefore shows mercy upon whom he will and hardens whomever he wills. This phrase lends one to think that man has nothing to do with it, God determines by being merciful or hardening... So then, if man has nothing to do with any of this, how can one be at fault?

(19-25) Question: Then How Can Anyone Be At Fault?

19 You will say to me then, "Why does he still find fault? **For who can resist his will?**" 20 But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?" [why have you made me for this purpose and one for another purpose or use?]

21 Has the potter no right over the clay, to make out of the same lump [humankind] one vessel for honorable use [believing Israel, The Church-Jews/Gentiles] and another for dishonorable use? [hardened, unbelieving ethnic Israel]

22 What if God, desiring to show his wrath and to make known his power, has endured with much patience **vessels of wrath** prepared for destruction, [hardened,

unbelieving ethnic Israel] 23 in order to make known the riches of his glory for vessels of mercy, he has prepared beforehand for glory— 24 even us whom he has called, **not from the Jews only but also from the Gentiles?** [believing Israel, The Church- Jews/Gentiles]

“Potter & Clay” See Brown’s Note (Jeremiah 18:2-10)

“Prepared for destruction” = Meaning, presently, their course of life will end in destruction NOT they will be destroyed or were created to be destroyed (Phil 3:17)

(25-29) God Will Save A Remnant (Israel)

25 As indeed he says in Hosea, (2:25) vessels of mercy from Gentiles (v.24 above)

“Those who were not my people I will call ‘my people,’ and her who was not beloved I will call ‘beloved.’” 26 “And in the very place where it was said to them, ‘You are not my people,’ there they will be called ‘sons of the living God.’”

What if the real reason of all this were, that "God, willing to manifest His wrath, and to make His power known," as He did with Pharaoh, so now also has endured with much long-suffering the unbelieving Israelites, who are "vessels of wrath" already" fitted to destruction," in order " that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared for a position of honor, even on us, who are that Church of Christ, which He hath now called, not of the Jews only, but also of the Gentiles?"

Vessels of mercy from Israel (v.24 above)

27 And Isaiah (10:22-23) cries out concerning Israel: “Though the number of the sons of Israel be as the sand of the sea, **only a remnant** of them will be saved, [not all Israel is Israel] 28 for the Lord will carry out his sentence upon the earth fully and without delay.” 29 And as Isaiah predicted,

“If the Lord of hosts had not left us offspring, [elect remnant] we would have been like Sodom and become like Gomorrah.”

As in the past, God will show mercy by saving a remnant (Rom 11:2-5)