

# The Book of Romans

## V. Paul's *Discourse* on the **Present** and **Future Status** of the **People of Israel** (9:1-11:36)

A. He *Expresses* his **Personal Burden** concerning **his people Israel** (9:1-5)

B. He *Explains* how that **Israel's *Present Status*** is according to the **Sovereign Purposes** of **God** (9:6-29)

1. *Who Chose* from *among Abraham's Descendants* according to **His Sovereign Purposes** (9:6-13)

a. *Choosing Abraham's son Isaac* to be the **Child of Promise** (9:6-9)

b. *Choosing Isaac's son Jacob* according to **His Purposes** (9:10-13)

2. *Who* being "**Creator**" of **all**, can *rightfully choose* and **do** according to **His Sovereign Purposes** (9:14-22)

<sup>14</sup> **What** shall we say then?

There is **no *injustice*** with **God**, is there? May it **never be!**

<sup>15</sup> For **He** says to **Moses**,

"I WILL HAVE **MERCY** ON *WHOM* I HAVE **MERCY**,  
AND I WILL HAVE **COMPASSION** ON *WHOM* I HAVE **COMPASSION**."

<sup>16</sup> So then it *does not depend* on the **man** who *wills*  
or the **man** who *runs*, but on **God** who has **mercy**.

<sup>17</sup> For the **Scripture** says to **Pharaoh**,

"FOR THIS VERY **PURPOSE** I RAISED YOU UP,  
TO **DEMONSTRATE MY POWER** IN YOU,  
AND THAT **MY NAME** MIGHT BE **PROCLAIMED**  
THROUGHOUT THE **WHOLE EARTH**."

<sup>18</sup> So then **He has *mercy*** on whom **He desires**,  
and **He *hardens*** whom **He desires**.

<sup>19</sup> **You** will say to me **then**,

"**Why** does He still **find fault**? For **who *resists*** His will?"

<sup>20</sup> On the **contrary**, **who** are **you**, **O man**, who **answers back to God**?

The **thing molded** will not say to the **molder**,  
“**Why** did you **make me like this**,” will it?

<sup>21</sup> Or does not the **potter** have a **right** over the **clay**,  
to make from the **same lump one vessel** for **honorable use**  
and another for **common use**?

### 3. **Who** is now **Choosing**, from **both** the **Gentiles** and **Israel**, those whom **He** has **Prepared for Glory** (9:22-29)

<sup>22</sup> What if **God**, although **willing** to **demonstrate His wrath**  
and to make **His power known**, **endured** with much **patience**  
**vessels of wrath** prepared for **destruction**?

<sup>23</sup> And **He did** so to make **known** the **riches** of **His glory** upon  
**vessels of mercy**, which **He prepared** *beforehand* for **glory**,

<sup>24</sup> **even us**, whom **He also called**, **not** from among **Jews only**,  
but **also** from among **Gentiles**. <sup>25</sup> As **He** says also in **Hosea**,

“I WILL **CALL** THOSE WHO WERE NOT MY PEOPLE, ‘**MY PEOPLE**,’  
AND HER WHO WAS NOT BELOVED, ‘**BELOVED**.”

<sup>26</sup> “AND IT SHALL BE THAT IN THE **PLACE** WHERE IT WAS SAID TO THEM,  
‘YOU ARE NOT MY PEOPLE,’  
**THERE** THEY SHALL BE **CALLED SONS** OF THE LIVING **GOD**.”

<sup>27</sup> **Isaiah** cries out concerning **Israel**,  
“THOUGH THE **NUMBER** OF THE **SONS OF ISRAEL**  
BE LIKE THE **SAND** OF THE **SEA**,  
IT IS THE **REMNANT** THAT WILL **BE SAVED**;

<sup>28</sup> FOR THE **LORD** WILL **EXECUTE HIS WORD** ON THE EARTH,  
**THOROUGHLY** AND **QUICKLY**.” <sup>29</sup> And just as **Isaiah** foretold,

“UNLESS THE **LORD OF SABAOTH** HAD LEFT TO US A **POSTERITY**,  
**WE** WOULD HAVE BECOME LIKE **SODOM**,  
AND WOULD HAVE RESEMBLED **GOMORRAH**.”

## Introduction to Summary

In our **last message** we read about **Paul’s heartfelt burden**  
for **his people Israel** who, for the **most part**, had **rejected** their **Messiah** (9:1-5).

**He** also declared **his belief** that the **word of God** had **not failed**  
concerning **Israel**, because “they are **not all Israel**  
who are **descended** from **Israel** (9:6).”

Paul then explained how that God had *sovereignly chosen* from among Abraham's descendants, he who would bring forth the "children of promise."

It was according to God's *sovereign choice* that Isaac was chosen instead of Ishmael, and the Jacob was called instead of Esau (9:7-13).

At this point, Paul anticipates the question;  
"Is God unjust when He chooses one over the other?"  
Was it "fair" to choose Jacob over Esau even before they were born, and "had not done anything good or bad?"

Paul's answer was a resounding, "May it never be" (9:11, 14).  
Tonight's text is a *declaration* and *defense* regarding God's "right," as Creator of all, to choose and do according to His *sovereign purposes*.

## Message Summary

It's may *sound* a little **crazy** to have to say **this** but,  
God our Creator has "Rights" too

1. As Creator of all, and with regard to **sinful men**, it is God's *sovereign choice* as to whom He will show mercy or compassion. For we read in the Torah:

"I WILL HAVE MERCY ON WHOM I HAVE MERCY,  
AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION."  
(9:15, Ex. 33:19)

2. God's mercy is **not** based on man's effort, "on the man who wills or the man who runs," but on the *sovereign God* who has mercy (9:16).
3. As Creator of all, and with regard to **sinful men**, God can have mercy on whom He desires, and He can "harden," or make stubborn, whom He desires (9:18).

In Paul's example of Pharaoh, who had already hardened his heart against Israel (Ex. 7:13-14, 22), God would harden him even further in order to accomplish His *sovereign purposes* (Ex. 9:12). For we read tonight:

"FOR THIS VERY PURPOSE I RAISED YOU (PHAROAH) UP,  
TO DEMONSTRATE MY POWER IN YOU,  
AND THAT MY NAME MIGHT BE PROCLAIMED  
THROUGHOUT THE WHOLE EARTH." (9:17, Ex. 9:16)

4. As Creator of all, God has the right to do with His creation, what He sees fit to do, in order to accomplish His purposes.

"Or does not the *potter* have a right over the *clay*,

to make from the **same lump** one vessel for **honorable use** and another for **common use?**" (9:21)

**God**, who can "**demonstrate**" His *wrath* and *power* at any time, has **endured** with **patience**, *sinful men* → "**vessels**," whom **He prepared** for **destruction** (9:22).

**His purpose** for **enduring** the "**vessels of wrath**," that **God** might make **known** the "**riches of His glory**," upon the "**vessels of mercy**" whom **He** has chosen and determined for **future glory** (9:23).

5. **Paul** declares that the "**vessels of mercy**" that **God** is **choosing** will be among *both* Gentiles and Jews. Regarding the **Gentiles** it is written:

"I WILL CALL *THOSE* WHO WERE NOT MY PEOPLE, 'MY PEOPLE,'  
AND *HER* WHO WAS NOT BELOVED, 'BELOVED.'" (Hosea 9:25)

6. **Paul** declared **earlier**, that concerning his people **Israel**, the "**word of God** has not failed" (9:6). **God** has not **forsaken Israel**, but like **He** had done **previously** in **Israel's history**, **He** is calling a "**remnant**" from among them to be saved (9:27-29).

**Isaiah** cries out concerning **Israel**,  
"THOUGH THE **NUMBER** OF THE **SONS OF ISRAEL**  
BE LIKE THE **SAND OF THE SEA**,  
IT IS THE REMNANT THAT WILL BE SAVED; (9:27)

7. Finally, some of you might walk away from **our study** tonight feeling a bit **fatalistic**. It seems like **God** has this **all planned out**, and **we are all** just following a "**divine script**."

Well it is **true** that **God** has *sovereignly* **predetermined all things** (9:28-30). **However**, it is also **true** that as **human beings** made after the **image of God**, we are also given the **capacity to choose** or not to choose to **follow Him**. The offer of **salvation** is extended to all who would believe in the Messiah →

→ "For **God** so loved the *world*, that **He** gave His **only begotten Son**, that whoever believes in Him shall **not perish**, but have **eternal life**. (John 3:16)

→ The **Lord** is *not slow* about His **promise**, as some count slowness, but is patient toward **you**, **not wishing for any to perish** but for all to **come to repentance**. (II Peter 3:9)

→ Therefore do not go on **passing judgment** before the time, *but wait* until **the Lord comes** who will both bring to **light** the **things hidden** in the **darkness** and disclose the motives of *men's hearts*; and then **each man's praise** will come to him from God. (I Corinthians 4:5)