

## Romans 9

### Outline of the Book:

Introduction	1:1-17	
I. The Wrath of God	1:18 – 3:20	
II. The Grace of God	3:21 – 8:39	
<b>III. The Plan of God</b>	<b>9 – 11</b>	<b>What about Israel?</b>
IV. The Will of God	12 --16	

### God works according to long term plans; we can trust that He knows what He's doing.

- I. His Choice of Israel
- II. His Choice of the Remnant
- III. His Choice of the Gentiles
- IV. Coming to Grips with God's Right to Choose
- V. His Choice of All Those Who Believe

#### I. His Choice of Israel

##### A. Israel's Advantages (9:1-5)

- i. **The adoption**—chosen by God because of His love
- ii. **The glory**—the presence of God in the tabernacle.
- iii. **The covenants**—through Abraham, Moses and David, God gave unchanging covenants to His people Israel.
- iv. **The giving of the Law**—No other nation had this. Israel heard God's voice and received His laws to govern their lives.
- v. **The service of God**—the priestly service in the Temple was a unique privilege.
- vi. **The promises**—many OT promises have been fulfilled, and many are yet to be fulfilled for the Jews.
- vii. **The fathers**—Abraham, Isaac, Jacob, and the twelve sons of Jacob.
- viii. **The Messiah**—Christ was a Jew, of the tribe of Judah, born according to the Law.  
Note in v. 5 that Paul calls Christ "the eternally blessed God" (NKJV)

##### B. Election Illustrated in History (9:6-13, 17)

- i. Keep in mind that the election discussed throughout Rom. 9-11 is primarily national and not individual. If we apply all the truths of these chapters to the salvation or security of the individual believer, we're going to miss what God is trying to teach us about the nation of Israel and their place in God's plans.
- ii. Abraham 9:7 – He was chosen as the father of the Hebrew nation. Abraham had many children (Gen. 16, 25:1-6), but the covenant passed on to Isaac only.
- iii. Isaac 9:7-9 – He was the child of promise by faith (see Gal. 4:21-31),
- iv. Jacob 9:10-13 – God chose Jacob, and this choice was made before the children were born. The Edomites (Esau's descendants) later certainly rebelled against God. The relationship between man's choice and God's purpose is hard to explain, but both are true and are taught in the Word. (See also *Wiersbe's Expository Outlines on the New Testament*.)
- v. Pharaoh 9:17 – God showed His power as He brought the nation up out of Egypt. God used Pharaoh almost as much as He used Moses in the process.

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### II. His Choice of the Remnant

- A. God chose the people of Israel nationally, but over the centuries He has rejected spiritually many Israelites who were Israelites nationally.
  - i. v.6 This is what Paul is referring to here.
  - ii. v.27 Isaiah refers to a remnant of Israel who will be saved.
  - iii. v.29 God always spared a remnant, though it seemed the nation would be wiped out.
  
  - iv. What we see now happening with Israel is probably best explained in Romans 11:

*Romans 11:25 (NKJV) For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness **in part** has happened to Israel **until the fullness of the Gentiles has come in.***

There is a blindness at the present upon Israel, but that blindness has two limitations on it: It is **partial** and **temporary** – only until the fullness of the Gentiles has come in – until the church is completed in this present age.

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### III. His Choice of the Gentiles

- A. See 9:22-26
- B. See 9:30-32
- C. This is what God always intended. This is from Isaiah, around 700 B.C.

*Isaiah 49:6 (NKJV) Indeed He says, 'It is too small a thing that You should be My Servant to raise up the tribes of Jacob, And to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, That You should be My salvation to the ends of the earth.'*

### IV. Coming to Grips with God's Right to Choose

- A. God works sovereignly, but not capriciously or arbitrarily.
  - i. When we read 9:14-16, we're prone to read them as implying that God is limited in His mercy. In context Paul quotes from a spot right after Israel's sin with the golden calf. Moses is essentially begging for mercy upon the nation and God assures him of it.
  - ii. Pharaoh: In the story of the Exodus you'll see 3 things in combination: 1) *Pharaoh hardening his own heart*, 2) *God hardening Pharaoh's heart* and 3) *Pharaoh's heart hardening* – neither God nor Pharaoh is specifically mentioned as the one doing it.
    - a) I believe the danger is in oversimplifying what actually happened in the interaction between Pharaoh and God.
    - b) Some like to emphasize God's active role. Others focus on Pharaoh's responsibility. I'm OK with not knowing how it works. Still, what God said before the flood:

*Genesis 6:3 (NKJV) And the LORD said, "My Spirit shall not strive with man forever..."*

## V. His Choice of All Those Who Believe

A. Read **9:30-33** once more.

### Conclusions:

- Doctrinal:
  - God's irrevocable choice of Israel. We'll see as we go through the next two chapters that, even though Israel largely rejected Christ, nothing has changed in God's plan. He intends to return to them and work through them again at some future time.
  - The tension between God's sovereignty and human responsibility. God is in charge, but He works through willing vessels. Get in touch with God's plan for your life.
- Personal:
  - Grieve as Paul's did over the lost. Listen to Moses:

*Exodus 32:31-32 (NKJV) <sup>31</sup>Then Moses returned to the LORD and said, "Oh, these people have committed a great sin, and have made for themselves a god of gold! <sup>32</sup>Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written."*

- And listen to Jesus not long before He went to the cross:

*Matthew 23:37 (NKJV) "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!"*

- Jesus was of course the only one who could die in the place of others.
- Abandon any theology of salvation, or even merit, by works.
  - Avoid the trap of **grace in theory but works in practice**.
    - *This can lead to guilt over things we can't do anything about anyway.*
    - *This can also lead to self-righteousness.*
- Don't find fault with God over what He is doing in your life. See 9:14, 20-21.
  - The potter still has power over the clay.
  - Be **content** with who God has made you.
  - Be **intent** upon becoming who He wants you to be.

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