

GOD'S RIGHTEOUSNESS FOR MAN FROM START TO FINISH

Part V: God's Righteousness Vindicated In His Dealings With Israel And The Gentiles, Romans 9:1-11:36

A. God's Righteousness Vindicated In His Election Of Believers

(Romans 9:1-33)

I. Introduction

A. Romans 9:15-18 has been used by extreme Calvinists to claim that God justifies those He sovereignly chooses to justify, but that the rest He hardens so they cannot believe to be saved.

B. However, the **context** reveals Paul's argument deals with a very different subject, that of why not all Hebrew people will be justified just because they are Hebrews, so we view the chapter for our insight and edification:

II. God's Righteousness Vindicated In His Election Of Believers, Romans 9:1-33.

A. The Apostle Paul expressed his heartfelt desire to see His Hebrew countrymen saved, claiming that he could wish that he might somehow be accursed from Christ were it to mean their salvation, Romans 9:1-3.

B. Paul then explained **why** many Jews were not saved regardless of their great national privileges, Rom. 9:4-29:

1. The privileges of the Hebrew people were great -- adoption as a nation (Rom. 9:4a; Ex. 4:22), glory (Rom. 9:4b; Ex. 16:10), covenants (Rom. 9:4c; Eph. 2:12) and the Mosaic Law, service in the tabernacle and temple, many promises, the patriarchs and Christ, Rom. 9:4c-5, Ryrie S. B., KJV, 1978, fn. to Rom. 9:4-5.

2. Yet, though many Hebrews were not saved, this did not mean God's Word and promises to them were of no effect, for they were not all **true** Israel who are a part of the *nation* Israel as to *lineage*, Romans 9:6.

3. Indeed, not all who are of the seed of Abraham are the blessed seed of Abraham, for only in his one son Isaac among the other sons of Abraham was his blessed seed to come, Romans 9:7.

4. Paul explained that those who are Abraham's children according to the flesh are not thereby children of God, but only the children of the promise are counted for the blessed seed of Abraham, Romans 9:8.

5. The Apostle then described various cases in Israel's history where God chose to bless only certain parties who descended from Abraham while not blessing Abraham's other descendants, Romans 9:9-13:

a. God first promised that Abraham's blessed seed would come through Sarah, not Hagar, Romans 9:9.

b. He then promised that Rebecca would bear two sons, but that the younger, Jacob, would be blessed over the older, Esau, according to God's sovereign choice, Romans 9:10-13.

6. Paul anticipated the charge from his critics that God was unrighteous for loving Jacob but (figuratively) hating Esau in comparison to Jacob as seen in God's having given Jacob the blessing, Romans 9:14a, so Paul replied that God was not in any way unrighteous, Romans 9:14b. After all, a sovereign God chooses to show mercy and compassion on whom He wishes to show mercy and compassion, for one's reception of mercy does not depend on one's meritorious works, but on God's grace, Romans 9:15-16.

7. Paul then illustrated his point by alluding to Pharaoh whom God raised up in Moses' day to show His power by showing mercy on others but hardening Pharaoh unto destruction, Romans 9:17-18.

8. Anticipating a critic would react to this claim by charging Paul with making God wrongly find fault in one for his not being able to resist God's will so as to be hardened (Rom. 9:19), Paul explained that no man had any right to resist a sovereign God from doing what a sovereign God willed to do with His creatures, v. 20.

9. Paul added that God had every right as God to endure with great longsuffering vessels fitted for wrath to destruction while showing mercy to those who were before prepared for glory, be they Jews or Gentiles, Romans 9:21-24. Paul then described the mercy of God on various people who would be saved, v. 25-29.

C. However, **in summation**, Paul explained that *God had sovereignly chosen to save those who BELIEVED in Christ, Jew or Gentile, while NOT saving those who did NOT BELIEVE*, Romans 9:30-33. In other words, God was **not** saving or hardening people **unto justification or damnation** for some reason unknown to us as extreme Calvinism would teach, but **sovereignly** choosing to save those who **believed** while **sovereignly** choosing **not** to save those who did **not believe**, be they Jew or Gentile, and that throughout history!

Lesson: *Romans 9:1-33 is NOT a treatise on God's sovereignly choosing to justify some while not justifying others for some reason unknown to us as extreme Calvinists teach, but a treatise on God's sovereignly choosing to justify those who BELIEVED in Him while condemning and hardening unto judgment those who did NOT BELIEVE!*
[As for Pharaoh, Exodus 3:18-20 with 5:1-6 and 6:1 show Pharaoh first rejected God, so God then hardened him!]

Application: *God does not sovereignly elect some to believe and others not to believe as extreme Calvinism claims, but to save those who believe of their own will under the Holy Spirit's conviction, Revelation 22:17; John 16:8-11.*