

Romans 9 – 11

Questions being answered in these chapters.

1. Why are the majority of national Israel, our Lord's and Paul's own ethnic people unbelieving and rejecting the promised Messiah?
- 2 What is the position now and in the future of Israel in the great plan of salvation?

Romans 9.

1-3. Paul records his deep sorrow of heart for his own nation and people in their prevailing unbelief.

4-5. The record of the tremendous privileges they had enjoyed from God under the Old Covenant.

They had been chosen before all others to be His special people.

His glory had been manifest among them.

The covenant agreements He had entered into with them.

The holy law of God had been given to them through Moses.

The Temple worship giving them a way of approaching God.

The great gospel promises given to Abraham, David and the prophets regarding the coming Saviour-King.

The patriarchs of the Jewish nation through which The Messiah had indeed come.

So they had good reason to believe and no excuse for their unbelief.

6. This verse together with chapter 11.26 is crucial in the interpretation of these three chapters.

The gospel has not failed. Though the nation Israel as a whole has rejected The Messiah, a spiritual remnant within Israel has believed.

7-8. Not all Abraham's children are God's children. Isaac was also a spiritual son of Abraham but not Ishmael. Only those who believe the promise are regarded as spiritual children of Abraham.

9-13. The mystery but fact of God's sovereign choice is illustrated in His choice of Isaac and not Ishmael, and again in Isaac's twin sons, Jacob and not Esau.

Sovereign election makes it clear that God's choice is not based on works for the choice was made before those sons were born.

14-16. Some would charge God with injustice; but salvation is not a matter of justice, otherwise all would be condemned.

No, salvation is an exercise of mercy and compassion upon lost sinners; therefore we must realize that no amount of desire or effort on our part will secure salvation, but only an appeal to God's grace and mercy.

17. Pharaoh is cited as one who having hardened his heart and defied the will and word of God was used by God to display His power in judgment.

18. God is sovereign. He has mercy on some, some He hardens.

19. An objector protests and questions God's right to act as He does.

20-21. The objector is reprov'd for his impudence. We have no right to question God, we are better to listen to Him.

Even a potter has rights over the clay.

22-24. God demonstrates His wrath in some after bearing with them with patience. He reveals the riches of His glory to humble sinners who repent.

Who are these vessels of mercy?

All those called by the gospel from among national Israel together with saved Gentiles.

25-26. The prophecy in Hosea of a restoration of back slidden Israel is fulfilled in the salvation of remnant Israel and Gentiles, neither of whom were considered to be God's people.

27-29. Isaiah prophesying the reduction of Israel from a vast number to a remnant in his day, is spiritually interpreted as alluding to the salvation of remnant Israel under the gospel.

30-31. Paul concludes. Gentiles who had formerly no interest in being righteous before God, through the gospel have come to value and enjoy a right standing with God through faith in the Lord Jesus Christ. On the contrary, majority Israel who had professed great interest in righteousness had failed to attain it.

32-33. They had failed because they had sought to obtain it by a wrong principle – Their own works which would always fall short instead of faith in the Saviour.

A crucified Messiah requiring humble repentance and offering salvation righteousness as a free gift of God's grace was offensive to them.

Isaiah 28.16;8.14 The Stone is either a cornerstone for the foundation of a spiritual temple or a Rock of offense causing proud unbelievers to stumble and fall.