

Notes on Romans 9
Israel Elected
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I. Introduction

- A. Romans in a nutshell
 - 1. Doctrine -- chapters 1-8
 - 2. Dispensation -- chapters 9-11
 - 3. Duty -- chapters 12-16
- B. Overview of chapters 9-11
 - 1. Israel elected -- chapter 9
 - 2. Israel rejected -- chapter 10
 - 3. Israel restored -- chapter 11
- C. Absolutely proves the 'literal hermeneutic'.
 - 1. Written after the work of Christ and after the beginning of the Body of Christ
 - 2. Covenant comp. Dispensational Theologies
 - 3. Sina qua non of Dispensationalism according to 'Dispensationalism Today' by C. C. Ryrie (1965, Moody) pp. 44-
 - a. Keeps Israel and 'church' distinct. (He means 'Body of Christ')
 - b. Literal, plain, normal hermeneutic.
 - c. He lists somethings about God's purposes and glory which seem not to hold.

II. Israel Elected—two controversies

- A. ISRAEL≠Body of Christ—dispensationalism
- B. ELECTED—Calvinism

III. Paul's love for Israel—9:1-3

- A. Paul's real feeling—9:1
 - 1. In this life
 - a. We might want enemies dealt with—Ps 5
 - b. We really wish most were saved (especially family, nation, etc.)
 - c. This does not contradict Calvinism since we don't know who the elect are.
 - 2. In the next life—Isa 66:22-24; Ps 104:35; Rev 19:1-8
 - a. acceptance of God's will≠knowing it—comp. 2Sa 12:23; Ps 115:3
 - 3. We pray to the God who is in control
- B. Paul's feeling—9:2
 - 1. Problem—Paul knew that Israel was (temporarily) set aside. Indeed, this is the subject of these three chapters. Why then this prayer? Was Paul praying against what he knew that God had already decided?
 - 2. I have great grief
 - a. 'lupe'=(BSL) grief, sorrow, pain. comp. John 6:6,20-22
 - 3. My heart has incessant pain—Ro 9:2
 - a. 'odune'=pain, sorrow (BSL)—1Ti 6:10; Ro 9:2 (only)
 - b. verb denotes great pain and distress and is found in Lk 2:48; Lk 16:24,25; At 20:38
- C. I was wishing
 - 1. imperfect—'I was on the way to wishing'
 - a. Gk word is 'euchomai' is used in At 26:29; 27:29; Ro 9:3; 2Co 13:7,9; Ja 5:16; 3Jn 2
 - b. The Greek noun is used in At 18:18; 21:23; Ja 5:15
 - 2. The wish
 - a. 'anathema'—At 23:14; Ro 9:3; 1Co 12:3; 16:22; Gal 1:8,9
 - b. implies 'unsaved' here and is so treated in Gal 1:8,9
 - c. comp. Ex 32:30-34
 - 3. The wish refused—(a record of a sin of Paul)
 - a. It contradicts responsibility—Ex 32:30-34

- b. It contradicts the extent of the work of Christ (it isn't for everyone—only the elect and all of the elect)—Ro 8:32-39
- c. It contradicts the election of Paul himself—Ro 8:29-31
- d. If truly meant, it would imply greater love for men than for God—Col 1:18; Mt 22:37-38
- e. It contradicts perseverance
- f. It contradicts God's word to Moses

IV. Israel's Blessings—9:4,5

- A. ARE Israelites—present tense
- B. The adoption
 - 1. Ex 4:22; Hos 11:1 (comp vs 8); Dt 14:1; Isa 63:16
 - 2. National not just individual
- C. The glory
 - 1. The Shechinah glory is the divine presence manifested
 - 2. wilderness—Ex 16:10
 - 3. In the holy of holies within the temple—Ex 25:22; Lv 16:2; Ps 80:1; 99:1; Isa 37:16
 - 4. It was thus a pledge of spiritual privilege
 - 5. Moule says it was used as a paraphrase for JHVH in the targums, etc.
- D. The covenants
 - 1. with Abe, Moses, Levi, David—Gen 17:4,11,19; Ex 31:16; 34:28; Mal 2:4,5; Ps 89:28,34
 - 2. even the New Covenant—Jer 31:31-34
 - 3. This implies dispensationalism. That is, the promises of a kingdom in a land gives Israel some distinctives that are never ours in the Body of Christ (Phil 3:20). We are however saved by the blood of the new covenant.
 - a. The land and the kingdom are still of Israel and not the Body
- E. The giving of the Law—(implies privilege)—Dt 4:8; Neh 9:13-14
- F. The service—(This is the privilege of temple/tabernacle worship according to the Lexicons)—comp Heb 9:1
- G. The promises—Ro 9:4 (contrast our promise of the Spirit in Galatians 3)
 - 1. Matt 1:1—David & Abraham
 - 2. Land, Messiah—comp. covenants
 - 3. Heb 6:12,15,17
 - 4. Promises based on covenants—Heb 8:6; 9:15; 11:9
 - 5. Comp. 2Pt 3:4,9
 - 6. Comp. 1Jn 1:5; 2:25
 - 7. Land—Dt 9:28; 19:8
 - 8. Messiah—1Ki 2:24
- H. Fathers (human)—comp Ro 11:28 (we have but one mentioned in Paul's letters—Abraham)
 - 1. Abraham—At 7:2; Mt 3:9; Jn 8:53
 - 2. Isaac—Ro 9:10
 - 3. Jacob—At 7:8
 - 4. David—At 2:29
- I. Of whom Christ came
 - 1. Chronologies—Matt 1; Lk 3:22-
 - 2. Time—Daniel 9:24-27
 - 3. Son of David, Abraham—Matt 1:1
 - 4. The one being over all, God blessed forever, AMEN
 - a. Christ is God—Col 1:16-19; Jn 1:1; Col 2:9
 - b. He is also man—Ro 1:3

V. God's Sovereignty—9:6-33

- A. God's word is sure—9:6
 - 1. Generally—Ps 89:11; I Sam 15:29
 - 2. Specifically
 - a. Basis for security
 - b. Basis for prophecy

- c. Implies that God will keep his promises to Abraham and David
 - 1. Their hope will not change—nor will ours
 - 3. God is immutable—Nu 23:19; Job 23:13; Ps 33:11; 119:89-91; Ro 11:29; Ja 1:17
 - 4. The centrality of the Word—2Tim 3:16,17; 2:15
- B. Doctrine of the Remnant of Israel—6,7
 - 1. It is still Israel, Abrahams natural descendants who are in view
 - 2. Comp Isa 10:20-22; Jer 6:9; 23:3-4
 - 3. Promise—Gen 22:18—not all seed but SEED
 - a. Certain ones
 - b. Used also of Christ
 - 4. Election/Remnant go hand in hand
- C. God chooses Isaac -- Romans 9:7-9
 - 1. Keturah's kids -- ignored
 - a. a concubine -- Gen. 25:6 (concubine means mistress)
 - b. children could not inherit anything
 - 2. Ishmael -- God said **NO**
 - a. Born -- Genesis 16
 - b. Custom and law of that day allowed Sara to give maid to Abraham. Son normally counted as her son.
 - c. God promised Abraham **and** Sarah in Genesis 17:15-19
 - a. Abraham had doubt and laughed
 - b. Abraham actually opposed God's choice.
 - d. God chose Isaac -- Romans 9:7-9; Galatians 4:22-31
 - a. note: Arabs largely from Ishmael
 - e. Election is up to God
 - a. Not from birth (Ishmael older)
 - b. Not from normal law
 - c. Not from human choice
- D. God chose Jacob -- Romans 9:10-13
 - 1. Jacob and Esau had the same -- 10
 - a. Parents
 - b. Birthday -- twins
 - c. Both parents were saved yet God chose one child and **not** the other!
 - 2. The twins were still in the womb -- 11,12
 - a. Shows that man can't influence God's will and way
 - b. God spoke to Rebekah -- Genesis 25:22-28
 - a. The two of them struggled in the womb -- 22
 - 1. shows they were human -- abortion is murder
 - b. Esau a hunter -- 27, two hunters in scripture
 - c. God went against Isaac's choice and Esau was oldest
 - 3. Comments on election
 - a. Paul makes two assumptions
 - a. The scriptures are God's Word
 - b. All God does is righteous and proper
 - b. Imposed on a world of depraved sinners -- Rom. 5:8,9
 - c. Total Depravity (The lost won't come) John 5:40
 - 4. Verse 13
 - a. Men love John 3:16 but hate Rom. 9:13
 - b. Love/hate
 - a. Hate sometimes means 'love less'
 - 1. Gen. 29:30,33 (KJV only)
 - 2. Matt. 10:37; Lk. 14:26; Jn. 12:25
 - b. Different levels
 - 1. Highest -- redemptive love
 - 1. Eternal -- Rom. 8:30-39
 - 2. The point of John 3:16
 - 2. Lower -- providential love

- 1. Only manifested in this life -- Mt. 5:43-48
 - 2. Toward all men -- for example, wealthy
 - c. God does **hate** the wicked -- Ps. 5:5; 11:5
 - d. God is immutable -- Ja. 1:17; Mal. 3:6
 - e. Men miss the point of John 3:16
 - a. not 'all men'
 - b. But, God gave his unique Son
 - c. Also, all believing are saved
- E. Vindication (defense) of Election -- Romans 9:14-29 (or 33)
- 1. Is God unrighteous? 14-18
 - a. Proves we read verse 13 correctly
 - b. Man is totally depraved and does not want to come to Christ
 - 2. What shall we say then? Introduces controversy
 - a. Is God unrighteous? -- 14
 - b. Is man responsible? -- 19
 - 3. Is God unrighteous? -- 14
 - a. God forbid -- such a question is blasphemous
 - b. For God said -- the Bible is **our rule**
 - c. What God said -- Ex. 33:19
 - a. Moses wanted to see God's glory -- God told his sovereignty.
 - b. God does what He pleases
 - 1. nature
 - 2. history
 - 3. mercy
 - d. Therefore, v.16
 - a. Not of works
 - b. Not of free will
 - 1. free from outside
 - 2. bound by sin -- Rom. 7:25; 6:20
 - c. But **of God**
 - 1. who shows mercy
 - 2. of **His** will
 - e. What the scripture says -- Ex. 9:16
 - a. The word 'scripture' is used of God speaking through Moses
 - b. The context from Exodus 7:14- is the plagues
 - 1. 7th plague is hail and fire -- Ex. 9:23
 - 2. may be hail and effects of lightning
 - 3. could be meteorites
 - 4. also, see Rev. 8:7 and compare Rev.11:19
 - c. 'Raised up' = preserved
 - 1. Pharaoh still there after six plagues
 - f. Purpose -- to show God's glory
 - a. Display God's mighty power
 - b. God's name/fame published throughout the world
 - g. Therefore, v. 18
 - a. God has mercy
 - b. God hardens
 - 1. Pharaoh hardened his heart
 - 2. God hardened Pharaoh's heart Prov. 16:4; Rom. 11:7
 - 4. Is Man Responsible? -- Romans 9:19
 - a. Again -- Proof we've read correctly
 - a. Mankind guilty in Adam -- Rom.5:12-19
 - b. Bondage of the Will -- John 6:44; Rom. 9:16; 6:20; John 8:34; Rom.6:16
 - c. Man according to God
 - 1. Enmity -- Rom.8:6,7; Ja.4:4; Isa.30:9; Ezk.12:2
 - 2. Hatred -- Rom.1:30; Ps. 89:23
 - 3. Blind -- Eph.4:18; Col.1:13; II Cor.3:14

- 4. Insensible -- I Tim.4:2
- 5. Polluted -- Tit.1:15; Rom.1:21
- 6. In Bondage -- Jn.6:43,44; Rom.6:20-23
- 7. Dead -- Eph.2:1-3
- d. Comment on Blindness -- Eph.4:18; Tit.1:15; Rom.1:21,22; 3:11,17
 - 1. Lack of light -- Rom.10:13-17 (haven't heard)
 - 2. Lack of sight -- Eph.4:18; Ja.3:15
 - 3. Power of darkness -- Col.1:13; II Cor.4:3,4
- e. Man has the ability to do what he wishes. But, he has no will to do that which is right. Man imagines a god too much like himself -- Ps. 50:21
- b. Since men are unable to come to God, **why does God find fault** -- Rom. 9:19
 - a. God's commands are universal -- Acts 17:30; John 3:18,19; II Thess.1:8
 - b. Men lack the desire to come
 - 1. The bondage is within
 - 2. Men do not **want** to come
 - c. God must change the heart -- Rom.9:16; II Tim.1:9
- c. Paul does not even give this much of an explanation here
 - a. We must accept God's Word no matter what!!
 - 1. Isaiah 55:7-9
 - 2. Does man have a good heart?
 - 3. Evolution
 - 4. Is man open to truth?
 - b. Orthodoxy requires sovereignty without apology
 - c. We act freely bound by our nature
- d. Nay, rather -- 20
 - a. Take the position of a creature not a questioner
 - b. "Why did you make me thus?" -- adapted by Paul from Isaiah 29:16
- e. The Potter and the Clay -- 9:21-24
 - a. The Potter is in charge -- 21, see also Isaiah 29:16-17 and Jer. 18:1-10
 - b. Honor/dishonor -- see also II Timothy 2:20-21
 - c. Even the wicked -- Proverbs 16:4
 - d. God's desire (Greek $\theta\epsilon\lambda\omega$ means 'wish' or 'desire')
 - 1. To show wrath and power -- 22
 - 1. Is God's desire
 - 2. Endured vessels of wrath -- Prov. 16:4
 - 3. Patiently -- cf. II Peter 3:9,15; II Cor. 4:3-6
 - 4. fitted for destruction
 - 1. the fall
 - 2. total depravity
 - 3. God can change man
 - 2. To show mercy -- 23, 24
 - 1. God's desire
 - 2. Before prepared -- **predestination**
 - 3. Unto Glory -- Rom. 5:1,2; 2:7-
 - 4. Jews & Gentiles
 - 3. To show the riches of His Glory -- 23, 24; II Cor. 4:3,4
 - 1. More than other elect -- Eph. 1:18; 3:16; Col. 1:27
 - 2. Fulness -- Eph. 1:23; 3:19; 4:13
 - 3. Jew = Gentile -- Eph. 3:1-6
 - e. Called -- v. 24, cf. Romans 8:28
- 5. Quotes to support -- Romans 9:25-
 - a. From Hosea compared Romans 9:25, 26
 - a. Cross references
 - 1. v. 25 is from Hosea 2:23; see I Pt. 2:10
 - 2. v. 26 is from Hosea 1: 9,10
 - b. Overview of Hosea
 - 1. Salvation of Jewish Remnant is in view - 1:1-10

2. "Her" in Romans 9:25
 1. **BODY** called 'male' in Eph. 4:13
 2. The Bride of Christ is Israel not the Body of Christ
 1. BODY contradicts BRIDE
 2. Lamb's wife - Rev. 21:9, 2-14
 1. Israel in OT - Jer. 3:14; 31:32; Isaiah 54:4-8; Hosea 2:19
 2. Bill of divorce - Isaiah 50:1 cf. Dt. 24:1-4; note-Hos. 1:2; 2:2
 3. Remarriage - Rev. 21:9 (wife,bride); note-Hos.3:1
 - c. Issue is **NOT** Gentile salvation but Israel restored - Ps. 110:3
 - d. For the mystery see Eph. 3:1-6; 2:14-16
 - e. The point here is **DISPENSATIONAL**
- b. From Isaiah -- Romans 9:27-29
 - a. Cross references
 1. Romans 9:27-28 from Isa. 10:22-23
 2. Romans 9:29 from Isa. 1:9
 - b. Issue -- size -- a remnant sovereignly chosen
 - c. Cries -- power and intensity of message
 - d. Isaiah 10:22-23
 1. Context is the Assyrian conquest of Israel. Verses 28-32 is a description of Sennacherib's advance on Jerusalem. Each city is within a 3 hour march of Jerusalem.
 2. A remnant sovereignly delivered (physically) then
 3. Paul's hearers knew all about this
 - e. Isaiah 1:9
 1. very small
 2. On Sodom, see Gen. 13:10-13; 19:1-25 (Lot a judge -- 19:9)
 - f. If God is Sovereign in physical deliverance then He is in spiritual deliverance
- F. Saved Gentiles compared with Unserved Jews -- Romans 9:30-33
 1. What shall we say then? -- (see v. 14) introduces controversy
 2. How Gentiles were saved - Romans 9:30
 - a. Did not pursue it (works) - Rom. 3:23-31
 - b. 'Pursue' comes from a Greek word that means "persecute (pursue), chase; seek after, strive for, ". See Rev. 12:13 for a use as 'persecute'
 - c. 'Attained'
 - a. at conversion -- Ephesians 1:13
 - b. sovereignly -- Ephesians 2:8,9
 - d. 'Out of' or 'of' faith -- John 6:29; Acts 13:48; II Thess. 2:13, compare the doctrine of **irresistible grace**
 3. How the Jews were lost-Romans 9:31-33
 - a. The use of the law -- I Timothy 1:8
 - a. The civil/criminal law-Exodus 21-22
 1. criminal justice system
 - b. The religious law-Exodus 23:1-19;Leviticus
 1. ceremony, liturgy
 - c. Ten Commandments-moral law-Exodus 20
 1. morality defined
 - d. Israel took the civil and religious law as the way to salvation-Rom. 9:31; 10:3
 1. note: could be kept faithfully; see Php. 3:4-6; Matt. 19, 20
 - e. Instead, the moral law was intended to show us our sin -- Gal. 3:23-25; Matt. 19:7-12; 19:21-26; 5:27-30 (cf. Ex. 20:17)
 - b. There is no righteousness their way
 - c. Righteousness is by faith-32; see Romans 4
 - d. They stumbled at Christ, verses 32-33
 4. The stone of stumbling, Romans 9:32-33
 - a. **THE** -- in verse 32 (there is no article in I Peter 2:8)
 - a. meaning may be 'that'
 - b. the same stone can be useful to one and cause another to stumble

- c. The difference is in the person who reacts.
- b. The prophecy
 - a. A combination of Isaiah 8:14 and Isaiah 28:16
 - b. It follows the Hebrew and differs significantly from the LXX on Isaiah 8:14
 - c. note: no translation is perfect
 - d. you depart from a translation when it is appropriate to the truth
 - e. Note: Rev. 19:10 -- Christ is the center of prophecy
 - f. Isaiah 8:14 -- reference is to Jehovah (Yahweh)
 - 1. A sanctuary
 - 2. A snare/trap to others
 - 3. Reference to deity
 - g. Isaiah 28:16
 - 1. costly, foundation = redemption
 - 2. tested = temptations, see Matt. 4:1-
- c. The Rock
 - a. offense to some -- Romans 9:33 (stumbling) it causes them to sin -- cf 2 Cor. 6:3
 - b. source to others -- 1 Cor. 10:4; Matt. 16:18
 - c. II Cor. 2:15-17
- d. Believers not put to shame -- perseverance