

## Romans-Chapter 9

**Rom 9:1** I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

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- Having left the religion of Judaism, Paul, now a Christian here, emphasizes the fact that his conscience (*Gk.4893-co-perception, moral consciousness*) was being corroborated (*backed up*) by what the Holy Spirit taught, thus proving he was telling the truth.

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**Rom 9:2** That I have great heaviness and continual sorrow in my heart.

**Rom 9:3** For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

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- As did Moses in the Old Testament and Jesus in the New, Paul here had a special place in his heart for his fellow countrymen the Jews.

Exo 32:31 So Moses returned to the LORD and said, "Alas, this people has sinned a great sin. They have made for themselves gods of gold. 32 But now, if You will forgive their sin--but if not, please blot me out of Your book that You have written."

Luk 13:34 O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!

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- Paul had such great sadness and a grief without end to the point of stating he prayed he would be accursed (*Gk.331-a [religious] ban, excommunicated*) from (*Gk.575-"off", that is, away [from something near]*) Christ.
- my kinsmen according to the flesh- as a descendant of Benjamin, Paul was a "*Hebrew of the Hebrews*".

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Php 3:5 circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; 6 as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

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**Rom 9:4** Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises;

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- to whom- God, under the Old Covenant, gave Israel the following but, according to that covenant, they could lose them and another then would receive them.

Exo 19:5 Now therefore, **if you will indeed obey My voice** and keep My covenant, you shall be My treasured possession **among all peoples**, for all the earth is Mine; 6 and you shall be to Me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel." (*Emp. added*)

*Mat 21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*

Read also: 1 Pet 2:9-10; Rom 2:28-29; Jn 3:8.

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- adoption- (*Gk.5206-the placing as a son [figuratively Christian sonship in respect to God]*)

Exo 4:22 Then you shall say to Pharaoh, "Thus says the LORD, **Israel is My firstborn son**, 23 and I say to you, "Let My son go that he may serve Me." If you refuse to let him go, behold, I will kill your firstborn son." (*Emp. added*)

Hos 11:1 When **Israel** was a child, I loved him, and out of Egypt I called My son. (*Emp. added*)

Gal 4:3 In the same way we also, when we were children, were enslaved to the elementary principles of the world. 4 But when the fullness of time had come, God sent forth His Son, born of woman, born under the law, 5 to redeem those who were under the law, so that we (*Jews*) might receive **adoption as sons**. (*To be explained further in Romans 11*) (*Emp. added*)

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- glory- (*Heb.3519-weight; but only figuratively in a good sense, splendor or copiousness [Webster: Latin: copia, abundance]*) (*Gk.1391-dignity, honour*)

Read: Gen 45:13; 1 Sam 4:21-22; Isa 17:1-3.

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- covenants- (*Gk.1242-disposition, [specifically] a contract, will*)

Gen 15:18 On that day the LORD made a covenant with Abram, saying, "To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates, (*land*)

Read also: 2 Sam 7:12-16; Jer 31:31-34.

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- giving of the Law-

Rom 2:14 For when Gentiles, **who do not have the law**, by nature do what the law requires, they are a law to themselves, even though they do not have the law. (*Emp. added*)

Deu 5:1 And Moses summoned all Israel and said to them, "Hear, O Israel, the statutes and the rules that I speak in your hearing today, and you shall learn them and be careful to do them. 2 The LORD our God made a covenant with us in Horeb. 3 Not with our fathers did the LORD make this covenant, but with us, who are all of us here alive today.

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- service of God- had to do with the function of the Levitical priests. (*Ex 28-29*)

Num 16:39 So Eleazar the priest took the bronze censers, which those who were burned had offered, and they were hammered out as a covering for the altar, 40 to be a reminder to the people of Israel, so that no outsider, who is **not of the**

**descendants of Aaron, should draw near to burn incense before the LORD**, lest he become like Korah and his company--as the LORD said to him through Moses. *(Emp. added)*

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- the promises- through the patriarchs, Abraham, Isaac, Israel, Judah, David etc. the Messiah would come through the Jewish lineage.

Gen 22:18 and in your (*Abraham's*) offspring shall all the nations of the earth be blessed, because you have obeyed My voice."

Gen 21:12 But God said to **Abraham**, "Be not displeased because of the boy and because of your slave woman. Whatever Sarah says to you, do as she tells you, for **through Isaac shall your offspring be named.** *(Emp. added)*

Read also: Isa 41:8; 65:9; 1 Kin 8:20.

*1Ch 29:23 Then Solomon sat on the **throne of the LORD** as king in place of David his father. And he prospered, and all Israel obeyed him. (Emp. added)*

- Throne carries with it the idea of supreme authority. The throne of David always belonged to God. Christ became the new Owner of said authority over spiritual Israel when He ascended back to Heaven (*Acts 1:9*). (See also: Dan 7:13-14)

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**Rom 9:5** Whose are the fathers, and of whom as concerning the flesh Christ came, Who is over all, God blessed forever. Amen.

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- Whose- (*referring back to the promises*) the fathers (*Abraham, Isaac, Jacob, etc.*).

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- concerning to the flesh- Christ came in the flesh as a baby born in Bethlehem and grew having been foreordained the promised Messiah Who would take away the sins of the world through His death on the cross. (*Heb 10:5*)

Act 2:30 Being therefore a prophet (*speaking of David*), and knowing that God had sworn with an oath to him that He would set **one of his descendants on his throne**, *(Emp. added)*

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- over all- Jesus was born into the nation of Israel as was prophesied. But the Jewish people being the chosen of God fulfilled that purpose once Jesus came. After His death, burial and resurrection they lost that preference unless they were "grafted" back in (*Rom 11:23*). Only "*spiritual Israel*" (*Rom 11:26*) can now be saved. And spiritual Israel includes Gentiles (*Rom 11:30-31*).

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- Amen- (*Gk.281-properly firm, trustworthy; adverbially "surely" [often as interjection "so be it"]*) Ending this section, Paul affirms what he just said as it was truly backed up by the Holy Spirit and thus inspired.

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**Rom 9:6** Not as though the word of God hath taken none effect. For they *are not all* Israel, which are of Israel:

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- Not that God hasn't kept His promise to the patriarchs or went back on His covenant with Israel. Not all Israel from the standpoint of being born under the First Covenant would be the Israel born under the New (*Heb 8:7*). Just being born into one dispensation did not guarantee a place in the ultimate, final one (*Jn 3:3-7*). The **physical** descendants of Jacob were not automatically the **spiritual** seed of Abraham (*11:23*). Jews did not automatically become Christians when the Law of Moses was nailed to the cross (*Col 2:14*).

Gal 3:16 Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to One, "And to your Offspring," Who is Christ. 17 This is what I mean: **the Law**, which came **430 years afterward, does not annul** a covenant previously ratified by God, so as to make the promise void. 18 For if the inheritance comes by the Law, it no longer comes by promise; but God gave it to Abraham by a promise. 19 Why then the Law? It was added because of transgressions, until the Offspring should come to Whom the promise had been made, and it was put in place through angels by an Intermediary. (*Emp. added*)

Gal 6:15 For neither circumcision counts for anything, nor uncircumcision, but a new creation. 16 And as for **all who walk by this rule**, peace and mercy be upon them, and upon **the Israel of God**. (*spiritual Israel, the church*)

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**Rom 9:7** Neither, because they are the seed of Abraham, *are they all* children: but, In Isaac shall thy seed be called.

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- Just being born into the "physical" seed of Abraham didn't necessarily evolve the Jew into the "spiritual" seed. Abraham had two sons: Isaac and Ishmael.
- In Isaac shall thy seed be called- being the child of Sarah, Isaac received the seed promise through which Christ would come. Ishmael was fathered with an Egyptian slave (*Sarah's handmaiden Hagar- Gen 16*) and therefore was not qualified. God did bless Ishmael who went on to become the father of the Arab nation. The conflict between physical Israel and the Arabian nations continues to this day.

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Gal 4:22 For it is written that Abraham had two sons, one by a **slave woman** and one by a **free woman**. 23 But the son **of the slave** was **born according to the flesh**, while the son **of the free woman** was born **through promise**. 24 Now this may be interpreted allegorically: these women are **two covenants**. One is from Mount Sinai, bearing children for slavery; she is Hagar. 25 Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. 26 But the **Jerusalem above is free**, and she is our mother. 27 For it is written, "Rejoice, O barren one who does not bear; break forth and cry aloud, you who are not in labor! For the children of the desolate one will be more than those of the one who has a husband." 28 Now **you, brothers** (*speaking to Christians*), **like Isaac**, are **children of promise**. (*Emp. added*)

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- At the time when God tested Abraham's faith Ishmael was already born to Hagar. Further evidence that God recognized Isaac as being the one through whom the seed promise was carried.

Gen 22:2 He said, "Take your son, **your only son** (*Ishmael had already been sent away at this time*) **Isaac**, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you."

Gen 22:12 He said, "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, **your only son**, from Me."

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**Rom 9:8** That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

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- children of the flesh- people of Jewish descent.
  - children of God- the N.T. Spiritual Israel.
  - children of the promise- Abraham's seed through his obedient faith.
  - counted- (*Gk.3049-to take an inventory, conclude*)
  - seed- (*Gk.4690-offspring; specifically a remnant*) Read Rom 9:27; 11:5; Rev 12:17.

Gal 3:26 for in Christ Jesus you are all sons of God, **through faith**. 27 For as many of you as were **baptized into Christ** have put on Christ. 28 There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are **all one in Christ Jesus**. 29 And if you are Christ's, then you are **Abraham's offspring, heirs according to promise**. (*Emp. added*)

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**Rom 9:9** For this is the word of promise, At this time will I come, and Sara shall have a son.

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- word of promise- referring to Isaac's birth and his becoming the seed through whom Christ would come.
  - At this time will I come- according to the time of life, i.e., the nine month pregnancy period.

Gen 18:10 The LORD said, "I will surely **return to you** about this time next year, and Sarah **your wife shall have a son**." And Sarah was listening at the tent door behind Him. 11 Now Abraham and Sarah were old, advanced in years. The way of women had ceased to be with Sarah. 12 So Sarah **laughed to herself**, saying, "After I am worn out, and my lord is old, shall I have pleasure?" 13 The LORD said to Abraham, "**Why did Sarah laugh** and say, 'Shall I indeed

bear a child, now that I am old?' 14 Is anything too hard for the LORD? At **the appointed time I will return to you**, about this time next year, and Sarah shall have a son." 15 But Sarah denied it, saying, "I did not laugh," for she was afraid. He said, "No, but you did laugh." (*Emp. added*)

- Isaac in the Hebrew (*Heb.3327*) means laughter.

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**Rom 9:10** And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

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- And not only this- now that Isaac continued the seed promise through Rebecca, we have **one** mother (*not two, as in Sarah and Hagar*) with **two** sons from which to choose for the continuation of the seed promise.

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**Rom 9:11** (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth;)

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- The genealogy of Christ came through only one of the sons of Isaac. But which son would God choose since neither one had yet to know good or evil, both being innocent and yet neutral? Because God is omniscient He has known everything about everybody since before He created anything. He knew in eternity that Jacob would be the one best suited for His purpose. So in Jacob's lineage the Messiah would come.

Isa 46:10 declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all My purpose,'

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- election- (*Gk.1589-[divine] selection, chosen*) Not that Jacob didn't have free will to reject God's plan for him. God selected Jacob because His "*foreknowledge*" allowed Him to know which one would best fit in His plan of redemption.
- might stand- God chose the right "*man for the plan*" to get the job done.
- not of works- not according to any action on the part of Jacob but because God chose him over Esau. (*Deu 7:6-8*)

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**Rom 9:12** It was said unto her, The elder shall serve the younger.

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Gen 25:23 And the LORD said to her, "Two nations are in your womb, and two peoples from within you shall be divided; the one shall be stronger than the other, the older shall serve the younger." 24 When her days to give birth were completed, behold, there were twins in her womb. 25 The first came out red (*Heb.132-reddish [of the hair or the complexion]*), all his body like a hairy cloak, so they called his name Esau. 26 Afterward his brother came out with his hand holding Esau's heel, so his name was called Jacob. Isaac was sixty years old when she bore them.

Gen 25:27 When the boys grew up, Esau was a skillful hunter, a man of the field, while Jacob was a quiet man, dwelling in tents. 28 Isaac loved Esau because he ate of his game, but Rebekah loved Jacob. 29 Once when Jacob was cooking stew, Esau came in from the field, and he was exhausted. 30 And Esau said to Jacob, "Let me eat some of that red stew, for I am exhausted!" (Therefore his name was called Edom [*Heb.123-from 122-red; Edom, the elder twin-brother of Jacob*].)

- This promise to Rebecca was later fulfilled through the descendants of Jacob and Esau.

2Sa 8:14 Then he (*David*) put garrisons (*Heb.5333-a prefect, a military post*) in Edom (*Heb.123-elder twin-brother of Jacob; hence the region [Idumaea] occupied by him*); throughout all Edom he put garrisons, and all the Edomites became David's servants. And the LORD gave victory to David wherever he went.

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**Rom 9:13** As it is written, Jacob have I loved, but Esau have I hated.

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- God loved (*Gk.25-agapao-to love [in a social or moral sense]*) Jacob more than Esau whom he hated (*Gk.3404-to detest [especially to persecute]; by extension to love less:-hate [-ful]*). Once again, because of God's foreknowledge concerning these twin brothers (*both "free agents"*), He knew how they would turn out well in advance. Through providence He saw, in choosing Jacob over Esau, His plan for the lineage of the Messiah was set. Therefore knowing Esau would be flippant (*frivolous and disrespectful*) with his birthright, the choice was made in eternity.

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**LXX+ (Septuagint)**

**Mal 1:2** ηγαπησα<sup>G25 V-AAI-1S</sup> υμας<sup>G4771 P-AP</sup> λεγει<sup>G3004 V-PAI-3S</sup> κυριος<sup>G2962 N-NSM</sup> και<sup>G2532</sup>  
 CONJ ειπατε<sup>V-AAI-2P</sup> εν<sup>G1722 PREP</sup> τινη<sup>G5100 I-DSN</sup> ηγαπησας<sup>G25 V-AAI-2S</sup> ημας<sup>G1473 P-AP</sup>  
 ουκ<sup>G3364 ADV</sup> αδελφος<sup>G80 N-NSM</sup> ην<sup>G1510 V-IAI-3S</sup> ησαυ<sup>G2269 N-PRI</sup> του<sup>G3588 T-GSM</sup> ιακωβ<sup>G2384</sup>  
 N-PRI λεγει<sup>G3004 V-PAI-3S</sup> κυριος<sup>G2962 N-NSM</sup> και<sup>G2532 CONJ</sup> ηγαπησα<sup>G25 V-AAI-1S</sup> (*to love*)  
 τον<sup>G3588 T-ASM</sup> ιακωβ<sup>G2384 N-PRI</sup>

**Mal 1:3** τον<sup>G3588 T-ASM</sup> δε<sup>G1161 PRT</sup> ησαυ<sup>G2269 N-PRI</sup> εμισησα<sup>G3404 V-AAI-1S</sup> (*to detest*  
*[especially to persecute]; by extension to love less:-hate [-ful]*) και<sup>G2532 CONJ</sup>  
 εταξα<sup>G5021 V-AAI-1S</sup> τα<sup>G3588 T-APN</sup> ορια<sup>G3725 N-APN</sup> αυτου<sup>G846 D-GSM</sup> εις<sup>G1519 PREP</sup>  
 αφανισμον<sup>G854 N-ASM</sup> και<sup>G2532 CONJ</sup> την<sup>G3588 T-ASF</sup> κληρονομιαν<sup>G2817 N-ASF</sup> αυτου<sup>G846 D-</sup>  
 GSM εις<sup>G1519 PREP</sup> δοματα<sup>G1390 N-APN</sup> ερημου<sup>G2048 N-GSF</sup>

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**Hebrew Old Testament**

H3808 הלווא H157 אהבתנו H4100 במה H559 ואמרתם H3068 יהוה H559 אמר H853 אתכם H157 אהבתי **Mal 1:2**  
 H853 את (*to have affection for*) H157 ואהב H3068 יהוה H5002 נאם H3290 ליעקב H6215 עשו H251 אח  
 יעקב: H3290

H2022 הריו H853 את H7760 ואשים (to hate [lypersonal]) H8130 שנאתי H6215 עשו H853 יאת Mal 1:3  
 H4057 שממזה H8077 ואת H853 נחלתו H5159 לתנות H8568 מרבר: H4057

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- Some examples that show the context between these **two extremes**.

Luk 14:26 "If anyone comes to Me and does not hate (*Gk.3404-to love less*) his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple.

Mat 10:37 Whoever loves father or mother **more** than Me is not worthy of Me, and whoever loves son or daughter **more** than Me is not worthy of Me.

Joh 12:25 Whoever loves (*Gk.5368-have affection for [denoting personal attachment]*) his life loses it, and whoever hates (*Gk.3404-love less*) his life in this world will keep it for eternal life.

Eph 5:29 For no one ever hated (*Gk.3404*) his own flesh, but nourishes and cherishes it, just as Christ does the church,

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- Similar examples of this can be found in the Old Testament. These are to show, in context, the parallel between how the husband felt about one wife as opposed to the other. Even though Jacob loved Rachel **more than** Leah, God saw Leah as being offensive to him. Jacob had worked for Laban to receive Rachel as wife but was covertly given Leah, thus his distain for her.

Gen 29:30 So Jacob went in to Rachel also, and **he loved Rachel more than** Leah, and served Laban for another seven years. 31 When the LORD saw that **Leah was hated** (*Heb.8130-to hate, odious [Webster: disgusting, offensive]*), He opened her womb, but Rachel was barren. 32 And Leah conceived and bore a son, and she called his name Reuben, for she said, "Because the LORD has looked upon my affliction; for now **my husband will love me.**" 33 She conceived again and bore a son, and said, "Because the LORD has heard that I am hated, He has given me this son also." And she called his name Simeon. (*Emp. added*)

Deu 21:15 "If a man has two wives, the one loved and the other unloved (*in context, found her disgusting*), and both the loved and the unloved have borne him children, and if the firstborn son belongs to the unloved, 16 then on the day when he assigns his possessions as an inheritance to his sons, he may not treat the son of the loved as the firstborn in preference to the son of the unloved, who is the firstborn, 17 but he shall acknowledge the firstborn, the son of the unloved, by giving him a double portion of all that he has, for he is the firstfruits of his strength. The right of the firstborn is his.

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**Rom 9:14** What shall we say then? Is there unrighteousness with God? God forbid.

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- Paul asks a rhetorical question. Knowing his audience would reject the idea that God could do anything that would be against His will, he answered his own question with (*KJV*) "God forbid". This phrase is taken from two Greek words: γινομαι- ginomai- *ghin'-om-ahee* (*Gk.1096- to cause to be, to become [come into*

being]) and μη- me- may (Gk.3361-negation, not). And since the word for God (Gk.2316-θεος-theos) is not included in the Greek phrase here, the original text would read "become not" or "certainly not". This is another example where the King James translators substituted their own rendering of the text (*just as "baptidzo" was transliterated for immerse*).

Eze 18:23 Have I any pleasure in the death of the wicked, declares the Lord GOD, and not rather that he should turn from his way and live?

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**Rom 9:15** For He saith to Moses(Ex 33:19), I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

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- In the following passages, God grants Moses' request when asked to spare the Israelites for their idolatrous behavior during the forty days and nights he spent on Mt. Sinai receiving the tables on which the Ten Commandments were written.

Read Ex 32:31-35; 33:1-3, 14-19.

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- Knowing what would happen even before Moses petitioned Him on behalf of Israel, God taught Moses a lesson. The same went for Abraham in the plains of Mamre when pleading for the inhabitants of Sodom where Lot was living. God knew there would not be at least ten righteous there but allowed Abraham the lesson of showing that His mercy could only be shed on the godly.

Gen 18:32 Then he said, "Oh let not the Lord be angry, and I will speak again but this once. Suppose ten are found there." He answered, "For the sake of ten I will not destroy it." 33 And the LORD went His way, when He had finished speaking to Abraham, and Abraham returned to his place.

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**Rom 9:16** So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

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- willeth- (Gk.2309-to determine, to wish) A person can't just "wish" for God's mercy while living a worldly lifestyle or even just by being a good person.
- runneth- (Gk.5143-[the base of Gk.1408-a race, that is, (figuratively) career] to run or walk hastily [literally or figuratively]; have course) Nor is God's mercy extended to those who, as a politician runs for office, try to obtain it by their own works. Without God's mercy they (*we*) gain nothing.

1Co 13:3 If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing.

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- Since before time God has a set plan for those who desire His mercy. Those who become His faithful, loving children obtain His mercy, but those who do not suffer His wrath. Everyone has been given a choice; thus "free agency". Eph 1:3-12.

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**Rom 9:17** For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew My power in thee, and that My name might be declared throughout all the earth.

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- Quoted from Ex 9:16. The purpose God used in allowing Egypt to become a world power and putting a tyrant like Pharaoh at the helm of it was to show "Who's in charge", not just to Pharaoh, but to His people Israel. Even the mighty Pharaoh was humbled by the all powerful Entity of the universe. Again, this all shows that God has a choice in the matter as to upon whoever He wills to extend His mercy and those He does extend it to are the righteous. He chooses not to extend it to all others.

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**Rom 9:18** Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth.

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- Free agency will either harden a person's heart or soften it. God gave Pharaoh several opportunities to redeem himself. But it was Pharaoh who first hardened his own heart. Remember, God will not harden the hearts of the humble.

Exo 8:32 But Pharaoh hardened his heart this time also, and did not let the people go.

- After the numerous times that Moses appeared before him, and Pharaoh continued refusing the demands of God, it was God Who then hardened Pharaoh's heart because Pharaoh was not a righteous king.

Exo 11:10 Moses and Aaron did all these wonders before Pharaoh, and the LORD hardened Pharaoh's heart, and he did not let the people of Israel go out of his land.

- The purpose of hardening Pharaoh's heart was, once again, to not only punish His people Israel for their sins, but to also show them His power over the nations around them. This was to be useful to them when entering the Promised Land. But, alas, it didn't (*at least not the first time*).

2Th 2:10 and with all wicked deception for those who are perishing, because they refused to love the truth and so be saved. 11 **Therefore** God **sends them a strong delusion**, so that they may **believe what is false**, 12 in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness. (*Emp. added*)

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**Rom 9:19** Thou wilt say then unto Me, Why doth He yet find fault? For who hath resisted His will?

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- Question: How can God find fault when Pharaoh performed according to His will? Answer: Foreknowledge and free will! God only respected Pharaoh's choice of hardening his own heart by continuing to do so for him because it was his (*Pharaoh's*) choice in the first place. Pharaoh never truly repented of his ways. God providentially saw in eternity where a man (*Pharaoh*) would come into the

picture whom He would be able to use for the purpose of chastening His people Israel into remembering who they were. This is another example where God used an ungodly nation to punish His ungodly children. **Timing** was everything.

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**Rom 9:20** Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

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- repliest against God- (*Gk.470-to contradict or dispute, answer again*) Some may ask: "How can God punish someone for a task for which God raised him up to do?" God doesn't always punish a person without giving them the opportunity to make things right. Free agency was purposed for everyone. Remember, He gave those Jews who were responsible for killing His own Son an opportunity to redeem themselves. Read Act 2:22-24; 3:17-22.
- Why hast thou made me thus?- Answer: "free agency"! We are all created with the will to do good or evil. We have the same choice that Adam had in the garden.

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Gen 2:16 And the LORD God commanded the man, saying, "You **may** surely eat of every tree of the garden, 17 **but** of the tree of the knowledge of good and evil you shall **not** eat, for in the day that you eat of it you shall surely die." (*Emp. added*)

Rom 7:18 For I know that nothing good dwells in me, that is, in my flesh. For I **have the desire** (*Gk.2309-choose or prefer*) to do what is right, but not the ability to carry it out. 19 For I do not do the good I want, but the evil I do not want is what I keep on doing. (*Emp. added*)

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**Rom 9:21** Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonor?

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- of the same lump- All of humanity is created in the image of God (*Gen 1:26*) "of the dust of the ground" (*Gen 2:7*) and born innocent. From that innocence God has the right to deem some good and others evil according to their obedience to His will. The choice rests on the individual when they come to the point of understanding the difference between good and evil. Once a person's choice is made only then will God make His choice (*even if it's in eternity*).
- make- (*Gk.4160-to make or do [in a very wide application, more or less direct]: appoint*)
- vessel- (*Gk.4632-vessel, implement, equipment or apparatus [literally or figuratively (specifically a wife as contributing to the usefulness of the husband)]*)
- honor- (*Gk.5092-value, esteem [especially of the highest degree], or the dignity itself*)
- dishonor- (*Gk.819-infamy, indignity, disgrace, reproach, shame, vile.*)

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**Rom 9:22** What if God, willing to shew His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction:

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- willing- (Gk.2309-to determine [as an active voice **option** from subjective impulse]) God displayed His wrath (Gk.3709-[ire, or (justifiable) abhorrence]; by implication punishment) in such a way as to make known what He was/is capable of doing. As a weight lifter rolls up his sleeve to show his bicep...

Isa 52:10 The LORD has **bared His holy arm** before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.

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- endured with much longsuffering- the Lord "carried with a lot of patience" (Gk.5342, 4183, 3115) the Israelites through the wilderness even when they murmured against Him and turned their backs on Him. He put up with their rebellion until they fulfilled their purpose in bringing the Messiah into the world.

Num 14:18 'The LORD is **slow to anger** and **abounding in steadfast love, forgiving** iniquity and transgression, but He will **by no means clear the guilty**, visiting the iniquity of the fathers on the children, to the third and the fourth generation.' 19 Please pardon the iniquity of this people, according to the greatness of Your steadfast love, just **as You have forgiven this people, from Egypt until now.**" 20 Then the LORD said, "I have pardoned, according to your word. 21 **But** truly, as I live, and as **all the earth shall be filled with the glory of the LORD**, 22 Because all those men which have seen My glory, and My miracles, which I did in Egypt and in the wilderness, and have tempted Me now these ten times, and have not hearkened to My voice; 23 Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked Me see it: (Emp. added)

Psa 86:15 But You, O Lord, are a **God merciful and gracious, slow to anger** and **abounding in steadfast love and faithfulness.** (Emp. added)

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- fitted- (Gk.2675-complete thoroughly, repair [literally or figuratively] or adjust) The vessels of no use were "changed so as to fit" [Webster] their fatal ways. Again, it was their choice that determined their fate.

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**Rom 9:23** And that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory,

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- On the other hand, concerning those He has compassion on, God displays the riches (Gk.4149-wealth [as fulness], bestowment) of His glory (Gk.1391-dignity, honour, praise).

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- afore prepared- God's predetermined plan decides who will receive His limitless honour: Only those who **choose** to be obedient to His will.

Eph 1:4 even as He chose us **in Him** before the foundation of the world, that we **should be** (our choice) **holy** and **blameless** before Him. 5 In love He predestined (Gk.4309-predetermined) us for adoption as sons through Jesus

Christ, according to the purpose of His will, 6 to the praise of His glorious grace, with which He has blessed us **in** the Beloved (*Christ*). (*Emp. added*)

Eph 1:13 In Him you also, when you heard the word of truth, the gospel of your salvation, and **believed** in Him, **were sealed** with the promised Holy Spirit, 14 Who is the guarantee of our inheritance until we acquire possession of it, to the praise of His glory. (*Emp. added*)

Eph 1:19 and what is the immeasurable greatness of His power **toward us who believe**, according to the working of His great might (*Emp. added*)

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**Rom 9:24** even us whom He has called, not from the Jews only but also from the Gentiles?

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So, "what if" (*v. 22*) God shows His abhorrence toward the evil and His favor toward the good? He has that right because He's impartial!

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- even us- referring back to verse 23, Paul makes it understood that God shows His mercy on those who have answered the Lord's bidding to obey His will.

2Th 2:13 But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be saved, **through sanctification by the Spirit and belief in the truth**. 14 To this He **called** you **through** our **gospel**, so that you may **obtain the glory** of our Lord Jesus Christ. (*Emp. added*)

Col 3:24 knowing that from the Lord **you will receive** the inheritance as **your reward**. **You are serving the Lord Christ**. 25 For (*because*) **the wrongdoer** (*choice*) will be **paid back** (*consequence*) for the wrong he has done, and there is **no partiality** (*Gk.4382- favoritism*). (*Emp. added*)

Gal 3:27 For as many of you as were **baptized into Christ** have put on Christ. 28 There is **neither Jew nor Greek**, there is neither **slave nor free**, there is no **male and female**, for you are **all one in** Christ Jesus. (*Emp. added*)

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**Rom 9:25** As He saith also in Osee, I will call them My people, which were not My people; and her beloved, which was not beloved.

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- Here is a prophecy where the Gentiles were foretold that they would become part of the family of God through Christ.

Hos 2:23 and I will sow her for Myself in the land. And I will have mercy on No Mercy, and I will say to Not My People, 'You are My people'; and he shall say, 'You are my God.'

Eph 3:2 assuming that you have heard of the stewardship of God's grace that was given to me for you, 3 how the mystery was made known to me by revelation, as I have written briefly. 4 When you read this, you can perceive my insight into the mystery of Christ, 5 which was not made known to the sons of men in other

generations as it has now been revealed to His holy apostles and prophets by the Spirit. 6 This mystery is **that the Gentiles are fellow heirs**, members of the **same body**, and **partakers of the promise** in Christ Jesus **through the gospel**. 7 Of this gospel I was made a minister according to the gift of God's grace, which was given me by the working of His power. *(Emp. added)*

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**Rom 9:26** And it shall come to pass, that in the place where it was said unto them, Ye are not My people; there shall they be called the children of the living God.

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- Speaking to the Gentiles, God here calls them His children.

Hos 1:10 Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, "You are not My people," it shall be said to them, "**Children of the living God.**" *(Emp. added)*

Act 11:18 When they (*Jewish Christians*) heard these things they fell silent. And they glorified God, saying, "Then **to the Gentiles also** God has granted repentance that leads to life." *(Emp. added)*

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**Rom 9:27** Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

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Isa 10:22 For though Your people Israel be as the sand of the sea, only a remnant of them will return. Destruction is decreed, overflowing with righteousness.

- remnant- (*Gk.2640-remainder, that is, [by implication] a few*) There would only be a few Jews who would become Christians in comparison to the nation of Israel as a whole. They could no longer look to their lineages as proof they were God's chosen and in 70 AD all the records that could prove such were destroyed. Paul, in his letter to Timothy, warned the Jewish brethren to give up on their pursuit of tracing their genealogies since their physical status as Jews was replaced by their spiritual, which alone could save them. (*1 Tim 1:4*)
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**Rom 9:28** For He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

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- for- based on what was just said.
- finish the work- Bring about the end of the Mosaic age and introduce the Christian age whereby the physical Jew, along with the Gentile, could be saved.

Joh 19:30 When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost.

Heb 8:13 In that He saith, A new *covenant*, He hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

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- cut short in righteousness- Again, because of the hardness of their hearts there would only be a limited number of Jews that would be made righteous in Christ. But God, through His righteous nature, still gave them the opportunity to do so even though that opportunity was soon ended.  
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- short work- the Jews didn't have much time to convert before the Romans sacked Jerusalem, thus physically ending the Old Testament sacrificial system. (See Ray Murray, Jr.'s work on "The Destruction of Jerusalem".)  
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**Rom 9:29** And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha. (Isa 1:9)

- Lord of Sabaoth- (Gk.4519-armies; a military epithet of God) so Isaiah words it more correctly, giving the earned impression of God's omnipotence.  
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- seed- (Gk.4690-sperma-something sown; specifically a remnant) Remember, it was through the nation of Israel that Jesus came; specifically of the tribe of Judah. If all of the tribe of Judah had been wiped out there would be none left to fulfill the seed promise made first to Abraham concerning the advent of Christ.  
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- Sodoma and Gomorrha- Isaiah used this example to say that both of these cities were so wiped off the face of the earth that none survived to continue their wicked ways. Since Joseph and Mary were both from the tribe of Judah, the seed was preserved.

Num 36:6 This is what the LORD commands concerning the daughters of Zelophehad, 'Let them marry whom they think best, **only** they shall **marry within the clan of the tribe of their father**. (Emp. added)  
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**Rom 9:30** What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

- What shall we say then? - Considering verses 24-26, how are we to understand that a Gentile has the same standing with God as the Jew?  
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- Followed not after righteousness- The nations around Israel were mostly made up of heathens. There were a few though, after witnessing the power of the God of Israel, who did follow after righteousness\* even though the average Jew did not except it. One of those heathens was in the genealogy of Jesus. Read Jos 2:1-13.

*Mat 1:5 and Salmon the father of Boaz by **Rahab**, and Boaz the father of Obed by Ruth, and Obed the father of Jesse,*  
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\*Rom 2:13-15.  
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- Remember, it was God Who told His people Israel to stay clear of the heathen nations around them because He knew how vulnerable they were to the worship of idols. It would have been attractive to them to serve idols because God, via the

Law of Moses, was so demanding. But there were also those once considered heathen who did follow after God's moral laws.

Ezr 6:21 It was eaten by the people of Israel who had returned from exile, and also by **everyone who had joined them and separated himself from the uncleanness of the peoples of the land** to worship the LORD, the God of Israel. *(Emp. added)*

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- We know there were some converts to Judaism however from the following:

Mat 23:15 Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land **to make a single proselyte**, and when he becomes a proselyte, you make him twice as much a child of Hell as yourselves.

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- have attained to righteousness- attained (*Gk.2638-to take eagerly, seize, possess, apprehend*) This gives the idea that it wasn't something that was thrust upon them. They went after it. How? Through faith (*Gk.4102-moral conviction [of religious truth]*). Many of them pursued it with conviction. Once the Jewish nation fulfilled it's purpose (*bringing into fruition the promised seed*) they then became as all other nations (*unless they accepted Christ as the Messiah*) except for the fact that the Messiah **did** come through them.

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**Rom 9:31** But Israel, which followed after the Law of righteousness, hath not attained to the Law of righteousness.

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- But Israel- In contrast to the Gentiles obtaining God's favor through faith, the Jews went about trying to keep their old status as God's chosen through the Law of Moses.

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- followed after- (*Gk.1377-to pursue*)

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- Law of righteousness- The Law of Moses with all its ordinances was good but was unable to save because it required perfection. The Jew under it could not attain (*Gk.5348-to have arrived at*) its perfection. Only one Person could and they crucified Him for it. Read Heb 8:6-7; 10:1.

Rom 10:5 For Moses writes about the **righteousness that is based on the Law**, that **the person who does the commandments shall live by them.** *(Emp. added)*

Rom 7:12 So the Law is **holy**, and the commandment is **holy and righteous and good.** *(Emp. added)*

Rom 8:3 For God has done what the Law, weakened by the flesh, could not do. By sending His own Son in the likeness of sinful flesh and for sin, He condemned sin in the flesh, 4 in order that **the righteous requirement of the Law** might be fulfilled in us, who walk **not according to the flesh** but according to the Spirit. *(Emp. added)*

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**Rom 9:32** Wherefore? Because *they sought it not by faith, but as it were by the works of the Law. For they stumbled at that Stumblingstone;*

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- Wherefore? - Why couldn't they attain perfection through the law? Because they didn't seek it the same way the Gentiles did, **through faith**. They sought it through attempting to keep all the ordinances and then failed to acknowledge Jesus as the Christ. After all, the Law of Moses pointed to Him. See Rev 11:3, 11; 12:1-2, 5 concerning how the Law pointed to Christ fulfilling it.

Luk 24:44 Then He said to them, "These are My words that I spoke to you while I was still with you, that everything written about Me in the **Law of Moses** and the Prophets and the Psalms must be fulfilled." (*Emp. added*)

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- Stumblingstone- Christ, the Messiah they were looking for, to them was not Jesus of Nazareth. The kingdom of God would be taken from the physical Jews and given to the spiritual Jews, the church.

Mat 21:42 Jesus said to them, "Have you never read in the Scriptures: "'The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is marvelous in our eyes'? 43 Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits. 44 And the one who falls on this Stone will be broken to pieces; and when it falls on anyone, it will crush him."

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**Rom 9:33** As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on Him shall not be ashamed.

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- Sion- (*Gk.4622-a hill of Jerusalem; figuratively the church [militant or triumphant]*)

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- rock- (*Gk.4073-a [mass of] rock*) Jesus told Peter that He would build His church on the foundation of his confession that Jesus is the Christ, the Son of the Living God (*v. 16*).

Mat 16:18 And I tell you, you are Peter (*Gk.4074-a [piece of] rock*), and on this rock (*Gk.4073-a [mass of] rock*) I will build My church, and the gates of hell (*Gk.86-Hades*) shall not prevail against it.

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- offence- (*Gk.4625- "scandal"; snare, occasion to fall*) The Jews stumbled at that confession.

Mar 14:61 But He remained silent and made no answer. Again the high priest asked Him, "Are you the Christ, the Son of the Blessed?" 62 And Jesus said, "I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven." 63 And the high priest tore his garments and said, "What further witnesses do we need? 64 You have heard His blasphemy. What is your decision?" And they all condemned Him as deserving death.

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- whosoever- (*Gk.3956-all, any, every, the whole*)

Gal 3:28 There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are **all** (*Gk.3956*) one in Christ Jesus. (*Emp. added*)

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- believeth- (*Gk.4100-to have faith [in, upon, or with respect to, a person or thing]; by implication to entrust [especially one's spiritual well being to Christ]*)

Heb 11:6 And without faith (*Gk.4102-persuasion, that is, credence; moral conviction [of religious truth], especially reliance upon Christ for salvation*) it is impossible to please Him, for whoever would draw near to God must believe (*Gk.4100*) that He exists and that He rewards those who seek (*Gk.1567-to search out, that is, [figuratively] investigate, crave*) Him.

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- ashamed- (*Gk.2617-to shame down, that is, disgrace or [by implication] put to the blush:- confound, dishonour*)

Mar 8:38 For whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when He comes in the glory of His Father with the holy angels."

*Charli Yana- November 2022*  
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