

**The Righteousness,
Justice, and Grace of God
in dealing with Israel**

Romans 9:14-33

Introduction

Romans 9 teaches that God sovereignly chose the people who would make up the lineage of the promised Messiah.

He chose **Abraham**, **Isaac**, then **Jacob** and Jacob's descendants to be people through whom the promised Messiah (Jesus) would come.

Introduction

- As Paul explained Israel's present rejection by God because of unbelief, he defends four attributes of God:
- God's **faithfulness** (9:6-13);
- God's **righteousness** (9:14-18);
- God's **justice** (9:19-29);
- God's **grace** (9:30-33).

God's faithfulness (9:6-13)

- In Romans 9:6-13 Paul defended God's faithfulness to His promises.
- We learned that God never promised to bless the Jews simply because they were Jews.

God's faithfulness (9:6-13)

- God's promise to Abraham was only for select descendants, and among those descendants only for those who obeyed (were in right relationship with God).
- The obedient ones in the nation of Israel participated in the promise made to Abraham.

God's faithfulness (9:6-13)

- Being chosen (“elected”) to participate in the lineage of Messiah did not cause their salvation!
- Although the term “elect” is used, it is contextually an election to participate in the lineage and the blessings that came to those so chosen (“elected”).

God's faithfulness (9:6-13)

Today we continue our study of Romans 9 and see Paul defense of:

- God's **righteousness** (9:14-18);
- God's **justice** (9:19-29); and
- God's **grace** (9:30-33).

God's righteousness (9:14-18);

Question: Is not the restriction of the promises to one line (Isaac and Jacob, not Ishmael and Esau), and to believing Jews (not to all genetic Jews in general), UNJUST on God's part?

God's righteousness (9:14-18);

Romans 9:14 What shall we say then?
Is there unrighteousness [injustice] with
God?

Answer: Certainly not!

In **Romans 9:15-18** Paul explains the
right of God to exercise His sovereignty
in choosing the lineage of the Messiah.

God's righteousness (9:14-18);

Romans 9:15 For He says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion." [Exod. 33:19]

¹⁶ So then *it is* not of him who wills, nor of him who runs, but of God who shows mercy.

God's righteousness (9:14-18);

¹⁷ For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth." [Exod. 9:16]

¹⁸ Therefore He has mercy on whom He wills, and whom He wills He hardens.

God's righteousness (9:14-18);

- Paul is explaining God's sovereignty in choosing the lineage of Messiah and protecting that lineage.
- Remember, although individuals are involved, **NO ONE'S ETERNAL DESTINY IS IN QUESTION.**

God's righteousness (9:14-18);

- The protection of the chosen line through whom Messiah would come:
 - was not decided by what Moses willed or wanted,
 - Was not hindered by Pharaoh's opposition to God's will,

God's righteousness (9:14-18);

- Is not the result of anyone “willing or running” (= human desires and plans).
- The protection of the chosen line through whom Messiah would come was controlled by a sovereign God who shaped His plan according to His will and wisdom.

God's righteousness (9:14-18);

- Neither Pharaoh's nor Moses' eternal destiny is in question.
- It is the role of Moses and Pharaoh in the earthly function and destiny of the nation of Israel that is at issue.

God's **justice** (9:19-29);

Question: Since God is sovereign, and He ultimately controls history, is man really responsible for his choices?

Romans 9:19 One of you will say to me: "Then why does God still blame us? For who is able to resist his will?"

God's **justice** (9:19-29);

Paul answer:

- A sovereign God has the right to do as He chooses.

Romans 9:20 But who are you, a human being, to talk back to God?

"Shall what is formed say to the one who formed it, 'Why did you make me like this?'"

God's **justice** (9:19-29);

²¹ Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

²² *What* if God, wanting to show *His* wrath and to make His power known, endured with much longsuffering the

God's **justice** (9:19-23);

vessels of wrath prepared for destruction,

²³ and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory,

God's **justice** (9:19-23);

Remember: God is talking about His choice of the people who would be the lineage through whom Messiah would come.

God is **not** talking about choosing some individuals to be saved and some to be lost!

God's **justice** (9:19-23);

Romans 11:32 speaks of God's sovereign choice about His mercy and grace toward individuals: God has chosen to "have mercy on all."

- **2 Peter 3:9** The Lord is not willing that any should perish but that all should come to repentance.

God's **justice** (9:19-23);

- **1 Timothy 2:4** who [God] desires **all** people to be saved and to come to the knowledge of the truth.
- What God does both nationally and personally with individuals is always in harmony with His character.

God's **grace** (9:124-33);

- God's plans included the salvation not just of the Jews, but also the Gentiles.

Romans 9:24 even us whom he has called, not from the Jews only but also from the Gentiles?

- God's actions are also always in harmony with His prophecies.

God's **grace** (9:24-33);

- In 9:25 Paul quotes from Hosea 2:23, a statement declaring that God would turn from the Jews and call the Gentiles.
- **Romans 9:25** As He says also in Hosea: "I will call them My people, who were not My people, And her beloved, who was not beloved."

God's **grace** (9:24-33);

- In 9:26 he quotes Hosea 1:10 to prove that this new people being called [the Gentiles] would be God's people and "children of the living God."
- **Romans 9:26** "And it shall come to pass in the place where it was said to them, 'You are not My people,' There they shall be called sons of the living God."

God's **grace** (9:24-33);

- In 9:27-28, he quotes from Isaiah 10:22-23 to show that only a remnant of Israel would be saved, while the greater part of the nation would suffer judgment because of their unbelief.

God's **grace** (9:24-33);

- **Romans 9:27** Isaiah also cries out concerning Israel: "Though the number of the children of Israel be as the sand of the sea, The remnant will be saved. ²⁸ For He will finish the work and cut *it* short in righteousness, Because the LORD will make a short work upon the earth."

God's **grace** (9:24-33);

- 9:28 probably refers to God's work of judgment during the Tribulation, when the nations of Israel will be persecuted and judged, and only a small remnant of Jews will be left to enter into the kingdom when Jesus Christ returns to earth.

God's **grace** (9:24-33);

- The final quotation in 9:29 is from Isaiah 1:9 and emphasizes the grace of God in sparing the believing remnant.
- **Romans 9:29** And as Isaiah said before:
"Unless the LORD of Sabaoth had left us a seed, We would have become like Sodom, And we would have been made like Gomorrah."

God's **grace** (9:24-33);

- We close with the explanation in **Romans 9:30-33** why so many Jews have not been saved.
- **Romans 9:30** What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith;

God's **grace** (9:24-33);

- **Romans 9:31** but Israel, pursuing the law of righteousness, has not attained to the law of righteousness.
- **Romans 9:32** Why? Because *they did not seek it by faith*, but as it were, by the works of the law. For they stumbled at that stumbling stone.

God's **grace** (9:24-33);

- **Romans 9:33** As it is written:
"Behold, I lay in Zion a stumbling stone and rock of offense, And whoever believes on Him will not be put to shame."

God's **grace** (9:24-33);

- Israel, nationally, is rejected because she would not accept salvation by grace through faith (as illustrated in Abraham's life – Gen. 15:6).
- Rather, Israel tried to earn her salvation by works (thinking that obedience to the Law earned them salvation).

Conclusion

- God cannot be accused of unfairness in selecting Israel and not some other nation. He has the right to choose to whom he will show mercy and to whom he will show wrath.
- This fact Paul then illustrates in several ways:

Conclusion

- by Moses pleading for Israel (Exod. 32-33),
- by Pharaoh rejecting God and God subsequently hardening him so that he let Israel leave (Exod. 7:1,5; 9:12),

Conclusion

- by God molding the nation Israel for a purpose as a potter does clay (Jer. 18:1-12),
- by God calling out the church made up of Jews and Gentiles as indicated by Paul using Hosea's words for Gentiles, “not my people” and “not beloved,” (Rom. 9:24),

Conclusion

- and by having a remnant of national Israel who will in the future be saved (Rom. 9:27).
- Finally, Romans 9:30-33 teaches that faith in God's promises is the required human response by all people.

Conclusion

- The Gentiles who were not God's appointed redemptive people, believed God and attained righteousness.
- The Israelites, who were God's appointed redemptive people, tried to get righteousness by works instead of by faith.

Conclusion

- They stumbled over Jesus the Messiah.
- Jesus the Messiah is the stone of stumbling and rock of offense.
- Israel as a nation has temporarily stumbled at him and Gentiles have believed in him.

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