



# **NT 2732 The Book of Romans**

## **Chapters 9 – 16**

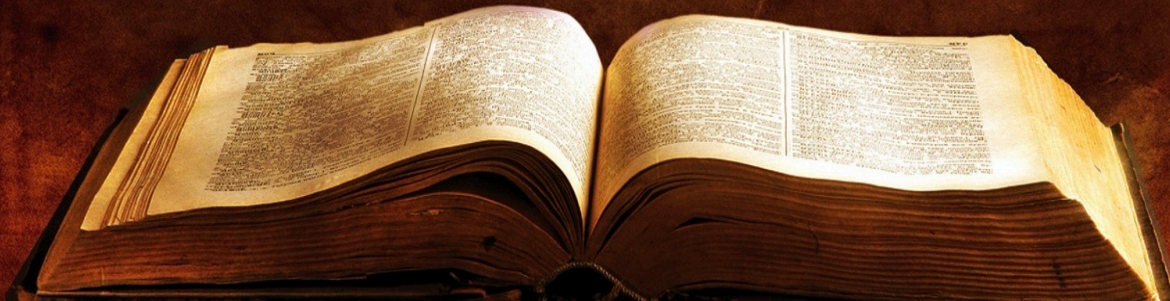


**MID-AMERICA**  
SEMINARY • COLLEGE

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A STUDY IN THE BOOK OF  
ROMANS

CHAPTER 9A



**This week...**

**Chapter 9a:**

**Deep Concern for Israel, 1**



## Chapter 9

**Verse 1-** *I am telling the truth in Christ, I am not lying; my conscience testifies with me in the Holy Spirit,*

We see similar oaths by Paul elsewhere in his letters (Romans 1:9; 2 Cor. 11:31; Phil. 1:8; 1 Tim. 2:7).

This truth he is sharing in the next three chapters originates and is motivated by being “in Christ” and is also seen elsewhere (2 Cor. 2:17, 2:19; Eph. 4:17; 1 Thess. 4:1).

Paul’s statement that “I am not lying) supports the idea he is telling the truth and is used elsewhere (2 Cor. 11:31; Gal. 1:20; 1 Tim. 2:7).

## Chapter 9

**Verse 1-** *I am telling the truth in Christ, I am not lying; my conscience testifies with me in the Holy Spirit,*

Our conscience can be fallible (e.g., we can feel false guilt), but Paul's conscience (syneídēsis = sýn (together with) + eídō (to know, see) – what he is about to write about is not in error or subjective but supported by the truth of the Holy Spirit.

# ROMANS

**Sin**



**Chapters 1-2**

**Salvation**

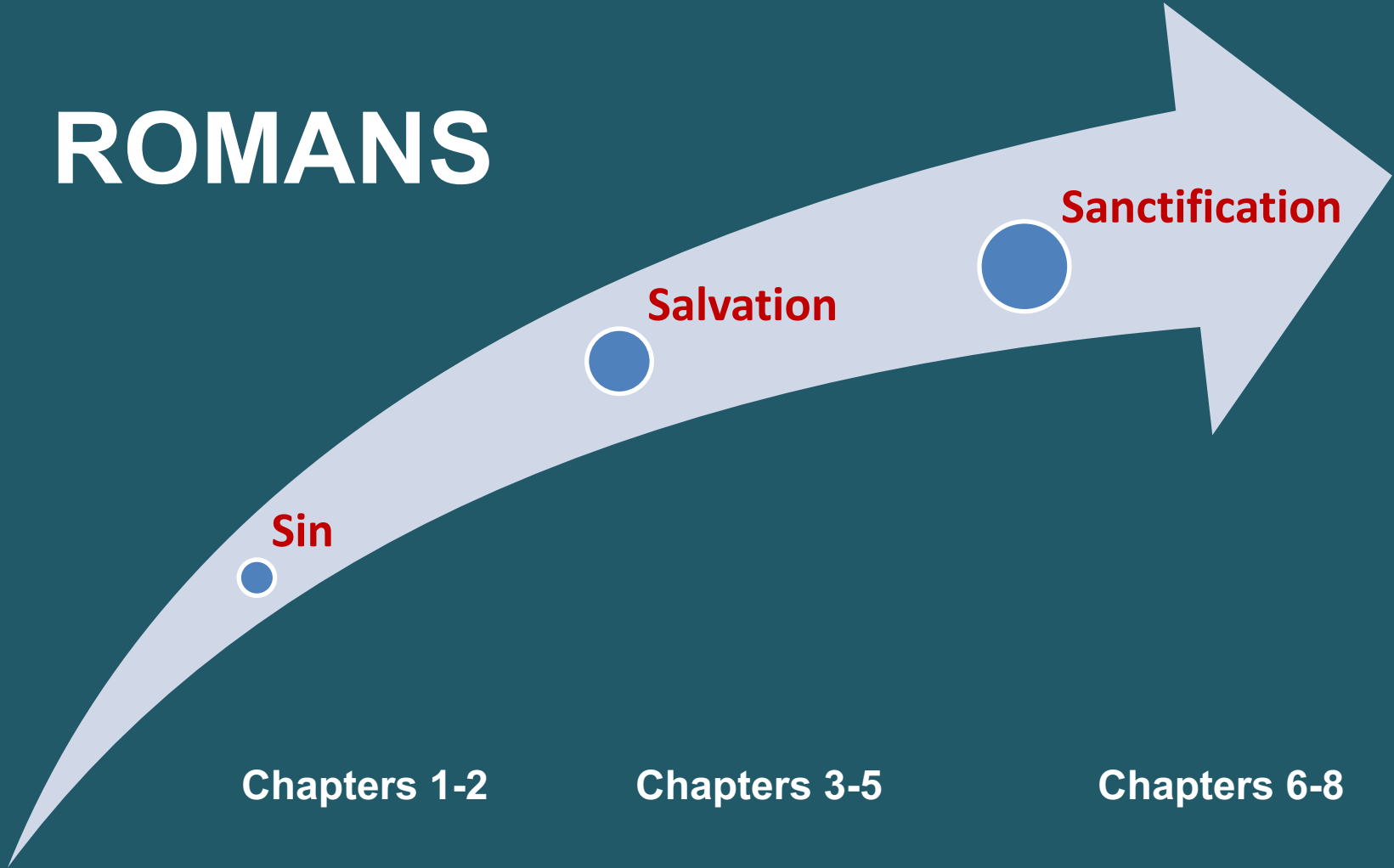


**Chapters 3-5**

**Sanctification**



**Chapters 6-8**



refuting the central point

refutation

counterargument

contradiction

responding to tone

ad hominem

name-calling

explicitly  
refutes the  
central point

finds the mistake  
and explains why it's  
mistaken using quotes

contradicts and then  
backs it up with reasoning  
and/or supporting evidence

states the opposing case  
with little or no supporting evidence

criticizes the tone of the writing without  
addressing the substance of the argument

attacks the characteristics or authority of the writer  
without addressing the substance of the argument

sounds something like, "You are an idiot."

## Disagreement Hierarchy

(Based on an essay,  
"*How to Disagree*")

Paul Graham

## Chapter 9

**Verse 2-** *that I have great sorrow and unceasing grief in my heart.*

What is the reason for Paul's sorrow and grief? Although not stated in this verse, it is the fact that the vast majority of Israel, his nation and race, has rejected Jesus as the Messiah.

## Chapter 9

**Verse 3-** *For I could wish that I myself were accursed, separated from Christ for the sake of my countrymen, my kinsmen according to the flesh,*

The “for” of this verse indicates the reason for his opening statement in verses 1-2. Paul has already explained how believers can’t be separated from Christ (8:38, 39- *neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other created life*), nevertheless he wished that he could be accursed (*anathema*) for the sake of unbelieving Israel if it were possible.

## Chapter 9

**Verse 4-** *who are Israelites, to whom belongs the adoption as sons and daughters, the glory, the covenants, the giving of the Law, the temple service, and the promises;*

Now Paul begins to list many of the things the Israelites have been given by God and why they are so special as a people.

He begins by mentioning Israel's adoption as God's children. This is a different adoption than Paul writes about in the previous chapter (being adopted as children of God through the Spirit-8:15). Here, Israel is seen more as a "firstborn son" (Exodus 4:22). Israel is not the church.

## Chapter 9

**Verse 4-** *who are Israelites, to whom belongs the adoption as sons and daughters, the glory, the covenants, the giving of the Law, the temple service, and the promises;*

Paul continues his list by mentioning the glory that belongs to Israel, probably meaning that God had favored Israel by revealing His glory to them, especially during the time of Moses (Exodus 16:10; 24:17), where God's glory (Shechinah) rested on the mercy-seat and illuminated for a time the face of Moses. Israel's glory was destined to fade away in the greater glory of the revelation of God in Christ.

## Chapter 9

**Verse 4-** *who are Israelites, to whom belongs the adoption as sons and daughters, the glory, the covenants, the giving of the Law, the temple service, and the promises;*

Next on Paul's list of the many things they have been given by God and why they are so special as a people. Many scholars suppose these covenants in reference to the covenants with Noah (Gen. 9:9), Abraham (Gen. 17:2), Moses (Exod. 24:8), Joshua (Josh. 8:30ff.), and David (2 Sam. 23:5).

## Chapter 9

**Verse 4-** *who are Israelites, to whom belongs the adoption as sons and daughters, the glory, the covenants, the giving of the Law, the temple service, and the promises;*

Continuing Paul's list of that which has been given by God is the giving of the Law (Deuteronomy 5:1-22), something Paul has written about fully in Romans. Also, temple service, how Israel worshiped God in the temple through the sacrificial system, and "the promises," which refer to the promises God gave His people in the Old Testament, especially the messianic promises.

## Chapter 9

**Verse 5-** *whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.*

Paul continues his list of that which God gave Israel by mentioning the patriarchs- the founding fathers of Abraham, Isaac, and Jacob. God gave many great promises to the patriarchs and all of their descendants. He ends his list with the final and biggest blessing to Israel- Jesus the Messiah, whom the Jews rejected as a nation, although some came individually to Christ.

## Chapter 9

**Verse 6-** *But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel;*

Paul now introduces a question he will continue to answer in chapters 9-11. Since God has given Israel all the benefits and blessings listed in the last few verses, and since they rejected His ultimate gift of the Messiah, what is His relationship with them now? Has he cast them aside, or will He be faithful? Is His faithfulness dependent upon their faithfulness? A final question: Do you have to be an ethnic Jew to be a child of God?

## Chapter 9

**Verse 7-** *nor are they all children because they are Abraham's descendants, but: "through Isaac your descendants shall be named."*

Every ethnic Jew is not a person of promise. He repeats an idea he wrote of in 2:28-29:

*For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. But he is a Jew who is one inwardly; and circumcision is of the heart, by the Spirit, not by the letter; and his praise is not from people, but from God.*

## Chapter 9

**Verse 7-** *nor are they all children because they are Abraham's descendants, but: "through Isaac your descendants shall be named."*

Paul then quotes from the Old Testament (Genesis 21:12):

*But God said to Abraham, "Do not be distressed because of the boy and your slave woman; whatever Sarah tells you, listen to her, for through Isaac your descendants shall be named."*

God said to Abraham that it is through Isaac that his offspring will be named. Jesus made similar remarks to His criticism (John 8:36-39).

## Chapter 9

**Verse 8-** *That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.*

Paul builds on the idea that not all of Abraham's offspring are children of God (only those who descend from Isaac). He now goes a step further by saying Isaac's descendants are children of his flesh, but not necessarily children of the promise. Jesus makes this same claim in John 8:42:

*Jesus said to them, "If God were your Father, you would love Me, for I came forth from God and am here; for I have not even come on My own, but He sent Me."*

## Chapter 9

**Verse 9-** *For this is the word of promise: “At this time I will come, and Sarah will have a son.”*

Paul continues by citing an example from Israel's history of what a true Israelite is. God will keep His promises to true Israel, but it is not based on ethnicity. Right standing with God is a matter of the heart and has always been based on faith. This is why Gentiles can be part of God's plan of salvation.

Paul uses one of the promises given by God to Abraham as an example (Genesis 17:21; 18:10, 14). Isaac was Abraham and Sarah's only child of a promise. The others were not.

## Chapter 9

**Verse 10-** *And not only that, but there was also Rebekah, when she had conceived twins by one man, our father Isaac;*

Paul continues to build his argument by using Rebekah's twin sons, Esau and Jacob, as an example. From the previous verse, we know that Isaac was Abraham's only son of promise. Now, Isaac's wife Rebekah gave birth to twin sons, Abraham's grandsons, but only one would be a son of promise. Paul will demonstrate that only one of the twin sons would receive the covenant promise of God because He chooses whom He will bless. Salvation is never based on genetics, nationality, or membership- only by grace through faith.

## Chapter 9

**Verse 11-** *for though the twins were not yet born and had not done anything good or bad, so that God's purpose according to His choice would stand, not because of works but because of Him who calls,*

Paul uses the illustration of the birth of twin sons to Isaac and Rebekah about God making choices for His own purposes. Before they were even born, God made a choice about the two boys to serve His own purpose of election. God chose one of the two to be the father of His chosen people. He did not choose them because of what they had or hadn't done (they were unborn).

## Chapter 9

**Verse 12-** *it was said to her, “The older will serve the younger.”*

The question (to be addressed later) is this: Does the illustration of one nation being chosen over another (Jacob over Esau) equate to the personal salvation or damnation of every person? Is this illustration national or personal?

Second, God chose one nation over all others (Israel over every other nation) other for a purpose- to bless those not chosen.

The purpose of this passage (chapters 9-11) is to show how God is at work through Abraham's family to bring the Messiah into the world to bring the gospel to the nations not elected to do so.

## Chapter 9

**Verse 13-** *Just as it is written: “Jacob I have loved, but Esau I have hated.”*

- What is meant by the word “hate?” Is Paul using this in a literal or idiomatic sense?
- Is he writing about personal salvation or the service of Israel to the non-elect (those not chosen = every other nation)?
- Is this a national election of Israel or about personal salvation?
- Is this election of Israel unconditional (hidden) or conditional (rational)?

**“Jacob have I loved, but Esau I have hated.”**

**Literal or Idiomatic?**

**Salvation or Service?**

**Individual or National?**

**Unconditional or Conditional?**

**“Jacob have I loved, but Esau I have hated.”**

**Literal or Idiomatic?**

**Did God hate Esau before he was born?**

**If so, Esau represents the non-elect.**

**Thus, God hates the non-elect from birth.**

“...individuals are born, who are doomed from the womb to certain death, and are to glorify him by their certain destruction. Therefore, those whom God passes over, he condemns; and this he does for no other reason than that he wills to exclude them from the inheritance which he predestines for his own children.”

Calvin's Institutes of the Christian Religion  
Book 3, Chapter 23

JOHN CALVIN

INSTITUTES of the  
CHRISTIAN RELIGION

*Translated by Henry Beveridge*



Many modern Calvinists don't believe or promote the idea of reprobation, that God has elected most of humanity for damnation (eternity in Hell).

“Many professing a desire to defend the Deity from an individual charge admit the doctrine of election but deny that any one is reprobated. This they do ignorantly and childishly, since there could be no election without its opposite, reprobation.”

Calvin's Institutes of the Christian Religion  
Book 3, Chapter 23

Leighton Flowers

JOHN CALVIN

INSTITUTES of the  
CHRISTIAN RELIGION

*Translated by Henry Beveridge*



**“If anyone comes to Me and does not **hate** his own father, mother, wife, children, brothers, sisters, yes, and even his own life, he cannot be My disciple.”**

**Luke 14:26**

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**“Honor your father and mother (which is the first commandment with a promise).”**

**Ephesians 6:2**

**“This is My commandment, that you love one another, just as I have loved you.”**

**John 15:12**

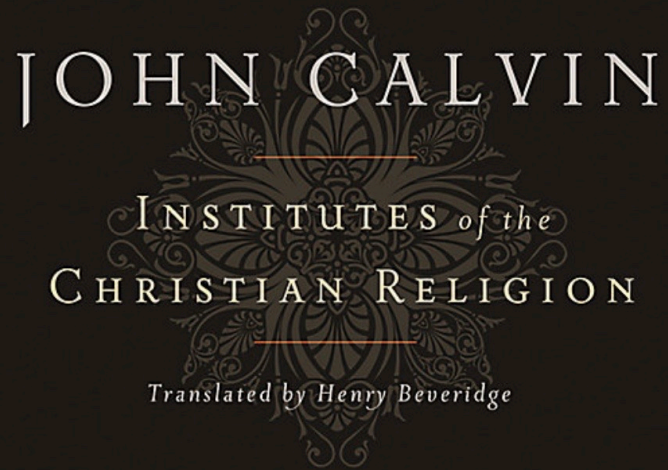


# Is Romans 9:13 in reference to salvation or service?

## Salvation

Jacob (Israel) → Salvation (Love)

Esau (Edomites) → Damnation (Hate)



# Is Romans 9:13 in reference to salvation or service?

## Service

Jacob (Israel) → Honorable Use  
(Messiah)

Esau (Edomites) → Common Use  
(Serving Israel)



And the Lord said to her (Rebekah),  
“Two nations are in your womb;  
And two peoples will be separated from your  
body; And one people will be stronger than  
the other; **And the older will serve the  
younger.**”

Genesis 25:23

Is Romans 9:13 in reference to individual  
salvation or His purpose for nations?

Paul quotes Genesis 25 in verse 12

Paul quotes Malachi 1 in verse 13

There are 1500 years of history between the two verses

When God expressed “hatred” for Esau in Malachi 1:3, it was 1500 years after Esau died. Was he referring to his descendants, the Edomites?

Is Romans 9:13 in reference to conditional  
or unconditional hatred for Esau?

Is there a reason for His hatred, or is the purpose higher than reason (Just because He wills it so?)

The reason is that the Edomites attacked Israel.

*“And I will make you into a great nation, And I will bless you,  
And make your name great; And you shall be a blessing; **And I will bless  
those who bless you, And the one who curses you I will curse.**  
And in you all the families of the earth will be blessed.”*

Genesis 12:2-3 (God speaking to Abram)

## Chapter 9

**Verse 14-** *What shall we say then? There is no injustice with God, is there? Far from it!*

God's attributes are immutable (unchanging). He hasn't changed at all since eternity past.

One of His attributes is His justice. He always has been and will be just.

He is consistent, virtuous, innocent, and right. If He ever acts in an unjust way, He would no longer be God because God is unchanging.

## Chapter 9

**Verse 15-** *For He says to Moses, “I will have mercy on whomever I have mercy, and I will show compassion to whomever I show compassion.”*

Two of God's other attributes are mercy and compassion. Paul quotes Exodus 33:19 when God passed by Moses in the cleft of the rock and saw a glimpse of God's glory.

Are God's mercy and compassion instrumental or personal? Is God referring to his purposes for Israel as opposed to other nations, or salvation and reprobation?

## Chapter 9

**Verse 16-** *So then, it does not depend on the person who wants it nor the one who runs, but on God who has mercy.*

God wants to show mercy on every person He has created. Neither Jews nor Gentiles are saved by their own actions but by God's mercy.

We (Jews and Gentiles) cannot do anything to be saved but accept or reject by faith what has already been done on our behalf (Christ's atoning work on the cross).

## Chapter 9

**Verse 17-** *For the Scripture says to Pharaoh, “For this very reason I raised you up, in order to demonstrate My power in you, and that My name might be proclaimed throughout the earth.”*

Paul quotes Exodus 9:16 to show that His power is much greater than Pharaoh's by bringing Egypt to submission through the ten plagues. This was not without reason. It was to make sure that His name was proclaimed throughout the earth.

Exodus 9:16- *But indeed, for this reason I have allowed you to remain, **in order to show you My power and in order to proclaim My name throughout the earth.***

# Who Raised Up Whom?

Behold  
my power



Romans 9:14–18

**Behold  
my power**



## Who Raised Up Whom?

God's plans result from both human agents making decisions and God's divine prerogative to accomplish His purposes.

As Creator, He has sovereign authority to do as He wishes. Thus, while Pharaoh made decisions about releasing Israel from slavery, God's hand was at work, demonstrating His power through Pharaoh.

**Next week...**

**Chapter 9b:**

**Deep Concern for Israel, 2**

