

# Let God be God!

Romans 9:6 **Not as though the word of God hath taken none effect.** For they *are* not all Israel, which are of Israel: **7 Neither, because** they are the seed of Abraham, ***are they all children:*** but, **In Isaac** shall thy seed be called. **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.** **9** For this *is* the **word of promise,** At this time will I come, and **Sara shall have a son.** **10** And not only *this;* but when Rebecca also had conceived by one, *even* by our father Isaac; **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;) **12 It was said unto her,** The elder shall serve the younger. **13 As it is written,** Jacob have I loved, but Esau have I hated. (Malachi 1:2-3) **14** What shall we say then? ***Is there unrighteousness with God?*** God forbid. **15 For**

**he saith to Moses,** I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. **16** So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy. **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. (Exodus 9:16) **18** Therefore hath he mercy on whom he will *have mercy,* and whom he will he hardeneth. **19**

**Thou wilt say then unto me,**

**Why doth he yet find fault?** For who hath resisted his will? **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? **21** Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? **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: **23** And that he might make known the riches of

his glory on the vessels of mercy, which he had afore prepared unto glory, **24** Even us, whom he hath called, not of the Jews only, but also of the Gentiles? **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. (Hosea 2:23) **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. **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: **28** For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth. **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. **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**. **31** But Israel, which followed after the **law** of righteousness, hath not attained to the **law** of righteousness. **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; **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.

- Even the apostle Peter had a hard time understanding some of the things that God had Paul write **II Peter 3:16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.**
- The greatest obstacle to salvation is self righteousness. If you think you are already righteous and pleasing God then you will not see the need of salvation
- This is what happened to the Jews. It is the reason that Israel will be set to the side as the people of God
- Most Jews thought that they please God because they were Jews, His people, and they kept the law
- They didn't see why they would need grace or the gospel of Jesus Christ

1. The purpose of this passage
  - a. This passage is talking about national election not personal
  - b. The emphasis in [Romans 9](#) is on Israel's past election, in [Romans 10](#) on Israel's present rejection, and in [Romans 11](#) on Israel's future restoration.
  - c. God is speaking of Israel as a nation and His plan with His chosen people
  - d. These verses do not attempt to show us the origin of evil
  - e. They do not try to explain God justice and righteousness and how they work together
  - f. God did not make men sinful rather man rebelled and rejected God and His plan
  - g. Paul has just explained that we are secure in our salvation and nothing can separate us from the love of God
  - h. That brings a question. If we can't be separated from the love of God then when happened with the Jews

2. The believer is secure in Jesus Christ and His salvation [6](#)

**Not as though the word of God hath**

**taken none effect.** For they *are* not all Israel, which are of Israel:

- a. The question is asked in essence how can we be sure of our salvation if the Jews, God's chosen people, have been set aside
- b. God's Word has not failed!
- c. Then how can Israel be set aside while God is building His church?
- d. Did God fail to keep His promises to Israel? If He did then He might fail to keep them to us!
- e. Paul will use the Word of God to explain what is happening. He quotes the Old Testament at least 9 times and 9 ways in 27 verses.
  - i. Even an apostle writing Scripture quotes Scripture
  - ii. All of our authority comes from the Word of God
  - iii. We must be faithful to what the Word of God says whether it says what we want or not
- f. He will explain what is happening with Israel and show them how they have been confused about their relationship with God

g. The word of God has not failed. God saving the Gentiles and using them was prophesied many times in the Scripture

3. No one goes to heaven because of who their parents are nor does God use them because of who their parents were
- a. The Scriptures aren't broken rather their understanding was broken
  - b. No one ever got to heaven or had a relationship with God just because of who their parents were **6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:**
  - c. Just because you were born an Israelite didn't mean that you were automatically God's people
  - d. He shows them that Abraham had lots of children but only one was the chosen one to carry the blessing and be a blessing-Isaac. **7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.**
    - i. Don't forget that Ishmael was Abraham's oldest son
    - ii. He also had 6 other sons with Keturah

- iii. So no one gets to heaven because of who their parents are **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.**
- iv. Salvation and service are both based on the promise and not paternity **9** For this *is* the **word of promise**, At this time will I come, and **Sara shall have a son.**
1. God chooses to use us as He sees fit
  2. We should just be excited that He would think of us
  3. God use me any way you want
  4. My life is yours and not mine
- v. John says much the same thing in **John 1:12** But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: **13** **Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.**
- e. Not only did Abraham have more than one child and God chose to use one but so did Rebecca **10** And not only *this*;



but when Rebecca also had conceived by one, *even by our father Isaac;*

4. No one goes to heaven because of merit or that they deserve it **10** *And not only this; but when Rebecca also had conceived by one, even by our father Isaac;*
  - a. Rebecca had two sons but God chose one to use
  - b. He chose Jacob before they were even born
  - c. It had nothing to do with what Jacob had done or not done **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;)*
  - d. Both of the sons weren't good. Who would be used is not based on them but Him **12** **It was said unto her,** *The elder shall serve the younger.*
  - e. Jacob is the loved one, the chosen one. This refers not to salvation but to service. Jacob and his seed are not all going to be saved nor is Esau and all of his seed going to go to Hell **13** **As it is written,** *Jacob have I loved, but Esau have I hated.* (Malachi 1:2-3)

- i. Be careful to see that this is a corporate choosing for service
- ii. He is not saying that He loved Jacob and saved him
- iii. Rather He chose Jacob to be the one that would get the blessing of being the priest of the family
- iv. He didn't choose Esau even though apparently he should have been chosen
- v. Actually even Ishmael might have thought that it should have been him
- f. To regard religious privilege as spiritual reality is the very deadliest delusion.

5. God is right no matter what He does

- a. The first thing that Paul says is that we shouldn't be trying to accuse God of any fault or failure [14](#) **What shall we say then? *Is there unrighteousness with God? God forbid.***
- b. It should be impossible for us to doubt the character or the heart of God. We should not allow that to be thought or stated. He is God and He is good

- c. The passage Paul uses is one showing that He is having mercy and compassion **15 For he saith to Moses,** I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. **16** So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.
- d. There is no mention here of Him condemning anyone to Hell
- i. If you go back and study the story that this quote is taken from you will see that they all deserved to die
  - ii. The problem was that God would have mercy and compassion at all on a people that didn't deserve it
  - iii. What God is going to do is not open for discussion
  - iv. He is God not you
- e. There is no mention here of Him not showing mercy and compassion
- f. None of us would be saved if it were not for His mercy and His grace
- g. We have done nothing to merit salvation.
- h. God is good to even think of saving an unworthy sinner like me. I have no misconceptions. I do not believe God

lucked out when He got me. I know me and I know that God was very kind to consider me and have compassion on me

6. The hardening **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. (Exodus 9:16)
- 18** Therefore hath he mercy on whom he will *have mercy,* and whom he will he hardeneth.
- a. God worked in Pharaoh's life to bring Himself honor and glory
  - b. He wanted His name declared in all the world
  - c. The exodus was God shaming all the Egyptian gods
  - d. We know that the hardening happens on both sides
    - i. Pharaoh hardens his heart **Exodus 8:15** **But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said. 19** Then the magicians said unto Pharaoh, *This is the finger of God:* and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

ii. God hardened his heart [Exodus 9:12](#) And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses. [10:1](#) And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: [20](#) But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go. [27](#) But the Lord hardened Pharaoh's heart, and he would not let them go.

e. We see both sides of the equation in this story. Pharaoh worshipped other gods. He didn't want to serve God. He felt superior to God. God did not need to harden his heart because it was already hardened

f. Pharaoh fitted himself

g. But God did harden his heart. He gave Pharaoh exactly what he wanted. If Pharaoh wants to mock God, avoid God, not believe in God then God will give him that exactly

h. God prepares men for glory, but sinners prepare themselves for judgment. **23** And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

7. Now comes our biggest objection **19** **Thou wilt say then unto me, why doth he yet find fault?** For who hath resisted his will?

- a. God has no right to hold us responsible if He made us do things
- b. If God chose then He chose and we didn't
- c. We can't do what He wont allow us to do
- d. There are several great Bible truths you need to remember here
  - i. God is not even remotely responsible for the sinfulness of His creatures **James 1:13** Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, **neither tempteth he any man: 14** But every man is tempted, when he is drawn away of **his own lust**, and enticed. **Habakkuk 1:13** *Thou art of*

**purser eyes** than to behold evil, And **canst not look on iniquity**: Wherefore lookest thou upon them that deal treacherously, *And* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

- ii. Hell was not originally prepared for man **Matthew 25:41**  
Then shall he say also unto them on the left hand,  
Depart from me, ye cursed, into everlasting fire,  
prepared for the devil and his angels:
- iii. God has no pleasure in the death of the wicked  
**Ezekiel 18:32** For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live ye.
- iv. He has no desire that any should perish **II Peter 3:9**  
The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward,  
**not willing that any should perish, but that all should come to repentance.**
- v. He will not cast out anyone that will come to Him  
**John 6:37** All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

- vi. He delights in mercy [Micah 7:18](#) Who is a God like unto thee, that pardoneth iniquity, And passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, Because he delighteth *in* mercy.
- vii. He loves the world [John 3:16](#) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
- viii. He will do right [Genesis 18:25](#) That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?
- e. We do not understand and cannot put together many great truths of God
  - i. How can God be 3 persons yet one?
  - ii. How can we be fearfully and wonderfully made but have hearts that are desperately wicked and no good thing dwell in us?



- iii. How am I allowed to pray to the God that changes not and ask Him to change because He tells me to but He doesn't change?
- iv. How can God be God and completely in charge yet I have a free will and I am responsible?
- v. We do not understand but we accept!
- vi. A T Pierson said "**For man to understand God would imply equality with God**, as for one man to understand perfectly and absolutely the product of another's genius implies a genius equal to the other. The very fact, of the handiwork or product of another's brain or skill being beyond me, shows his superiority to me in that direction. Therefore, even the apparent contradictions of truth in the Word of God may be the indications of a higher mind. These contradictions result from the lower point of observation and the lower measure of capacity

8. Who are we to argue with God **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? **21** Hath not the potter power over the clay, of the same lump

to make one vessel unto honour, and another unto dishonour?

- a. We need to remember that we are His creation. He made us
- b. He is God and Creator we are but creation
- c. We were made by Him for His pleasure
- d. We want so desperately to feel like we have a right to make judgments on God to decide if He is right or wrong, good or bad
- e. God chooses how He will use each of us.
- f. It is not our decision but His.
- g. For God to be independent in His actions is more than most men can accept. **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: **23** And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,
- h. God was at work calling out the church to serve Him and the Gentiles to receive salvation. **24** *Even us, whom he hath called, not of the Jews only, but also of the Gentiles?*

- i. The church is made up of both Jews and Gentiles
  - ii. God had a plan for all the world not just the nation of Israel
  - iii. He is not finished with Israel
  - iv. God's purpose was to form His church from both Jews and Gentiles
  - v. Believers today are, by God's grace, "vessels of mercy" which He is preparing for glory, a truth that reminds us of [Romans 8:29–30](#).
- i. This is not some new plan but something that was prophesied [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. (Hosea 2:23) [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. [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: [28](#) For he will finish the work, and cut *it* short in righteousness: because a short work

will the Lord make upon the earth. 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.

- i. It has always been the grace of God
  - ii. The Jews wouldn't have been saved if not for grace
  - iii. They might not like it that God was going to use someone besides them but that wasn't their call
  - j. Basically the lesson in this part of the chapter is that He is God and we are His creation. We have no right to tell Him what to do or how to do it
  - k. Israel didn't like it that God was choosing to use the church, to call out the Gentiles to serve Him
    - i. This is not the first time that Gentiles have been saved
    - ii. This is the first time that God has chosen to use anyone but Jews as His primary servants
9. Now Paul moves from God's sovereignty to man's responsibility 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**. 31 But Israel, which followed after the **law** of righteousness, hath not attained to the **law** of righteousness.

- a. Paul did not say “elect” and “nonelect,” but rather emphasized faith.
- b. The Jews sought for righteousness but did not find it, while the Gentiles, who were not searching for it, found it!
- c. The reason? Israel tried to be saved by works and not by faith.
- d. Israel rejected “grace righteousness” and tried to please God with “Law righteousness.”
- e. The Jews thought that the Gentiles had to *come up* to Israel’s level to be saved; when actually the Jews had to *go down* to the level of the Gentiles to be saved.

**Romans 3:22** Even the righteousness of God *which is by faith of Jesus Christ* unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God;

- f. Instead of permitting their religious privileges (**Romans 9:1–5**) to lead them to Christ, they used these privileges as a substitute for Christ.

- g. Jesus was either the cornerstone or the stumblingstone. He was the rock of offense for the Jews **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; **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.**
- h. What kind of righteousness are we seeking
- i. Good works, morality, and character
  - ii. Or Jesus and His finished work
  - iii. God does not save people on the basis of birth or behavior.
  - iv. He saves them "by grace, through faith" **Ephesians 2:8**  
**For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: **9** Not of works, lest any man should boast.**
  - v. The question to us is not are we the elect but do we believe **Revelation 22:17** **And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.**

vi. After salvation we know we are His by the witness and evidence of the Holy Spirit and the Word of God

10. Let me remind you that salvation is all of God

- a. Man was lost and could not save himself
- b. Man was guilty and only God could forgive Him
- c. We were by nature children of wrath and did not deserve good or forgiveness
- d. We were God's enemy and refused to obey Him
- e. We knew we were sinning and doing what God hated but didn't care and even chose friends that agreed with us
- f. We never made a move towards Him, rather He loved us while we were still sinning. He loved us first
- g. We know that God loves all and wants all saved and to deny that would be to deny His Word and His character
- h. It is God who works in my salvation
- i. He saved me and not me saving myself
- j. That is where my security comes from. He does it right and I can believe Him. He never fails