

4. God's Grace

³⁰ *What then shall we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith;*
³¹ *but Israel, who pursued a law of righteousness, has not attained it.*
³² *Why not? Because they pursued it not by faith but as if it were by works. They stumbled over the "stumbling stone."*

³³ *As it is written: "See, I lay in Zion a stone that causes men to stumble and a rock that makes them fall, and the one who trusts in him will never be put to shame." (See Isaiah 28:16)*

Conclusions:

"Israel's Past Election"

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Romans Chapter 9

1. God's Faithfulness

Romans 9:1-33 (NIV)

¹ *I speak the truth in Christ--I am not lying, my conscience confirms it in the Holy Spirit--* ² *I have great sorrow and unceasing anguish in my heart.* ³ *For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race,*

⁴ *the people of Israel. Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises.* ⁵ *Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised!*
Amen.

⁶ *It is not as though God's word had failed. For not all who are descended from Israel are Israel.* ⁷ *Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned."* ⁸ *In other words, it is not the natural children who are God's children, but it is the children of the promise who are regarded as Abraham's offspring.*

⁹ For this was how the promise was stated: "At the appointed time I will return, and Sarah will have a son." ¹⁰ Not only that, but Rebekah's children had one and the same father, our father Isaac.

¹¹ Yet, before the twins were born or had done anything good or bad--in order that God's purpose in election might stand: ¹² not by works but by him who calls--she was told, "The older will serve the younger." ¹³ Just as it is written: "Jacob I loved, but Esau I hated."

2. God's Righteousness

¹⁴ What then shall we say? Is God unjust? Not at all! ¹⁵ For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." ¹⁶ It does not, therefore, depend on man's desire or effort, but on God's mercy.

¹⁷ For the Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth." ¹⁸ Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden.

3. God's Justice

¹⁹ One of you will say to me: "Then why does God still blame us? For who resists his will?" ²⁰ But who are you, O man, to talk back to God? "Shall what is formed say to him who formed it, 'Why did you make me like this?'" ²¹ Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use?

²² What if God, choosing to show his wrath and make his power known, bore with great patience the objects of his wrath--prepared for destruction? ²³ What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory-- ²⁴ even us, whom he also called, not only from the Jews but also from the Gentiles?

²⁵ As he says in Hosea: "I will call them 'my people' who are not my people; and I will call her 'my loved one' who is not my loved one," ²⁶ and, "It will happen that in the very place where it was said to them, 'You are not my people,' they will be called 'sons of the living God.'" ²⁷ Isaiah cries out concerning Israel: "Though the number of the Israelites be like the sand by the sea, only the remnant will be saved.

²⁸ For the Lord will carry out his sentence on earth with speed and finality." ²⁹ It is just as Isaiah said previously: "Unless the Lord Almighty had left us descendants, we would have become like Sodom, we would have been like Gomorrah."