

45. Review of Chapter 8 - Two quotes that begin and end the chapter capture the essence of what is written. "*There is therefore now no condemnation to those who are in Christ Jesus*" and "*neither death nor life..., nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.* These book ends of chapter 8 appropriately give us insight into what the chapter is about.

Through Jesus Christ we have been set free from our old life of sin. Where once we had been held captive by the flesh, we now exercise freedom according to the Holy Spirit who enables us to live a life pleasing to God. There is no longer any condemnation because we have been adopted as children of God, brothers and sisters to Christ, with whom we shall share the inheritance as well as the sufferings, that we may be glorified along with Him. And while suffering is to be expected, it isn't worth comparing to our future glory.

In the meantime, all of creation is eagerly waiting with us for the full redemption and return of Christ as persecution and trouble in the world increases. Yet we are not left alone as the Spirit intercedes on our behalf, and we have this solid promise in verse 28, "that all things work together for good to those who love God, to those who are the called according to *His* purpose". As such we can rest assured knowing that our salvation and sanctification have been secured because what He determines to do will always come to fruition. No matter what happens in this world, those whom God has called will be glorified.

What more is left to say? If God is with us, who could possibly be against us? The world may try to condemn us and convict us, but God is the one who justifies and Christ is the one who will judge. Therefore nothing the world brings against us can stick. Our sins have already been forgiven and we will be made perfect one day. Thus no matter what troubles we face, we know that nothing can separate us from the love of God as our salvation rests comfortably in the work and person of Jesus Christ, who lives forever and is seated at the right hand of God.

46. Chapter 9 introduction: Having just taught about the doctrine of election and the security of the believer, Paul now begins to prove and explain how this is true while anticipating the natural objections and questions that would arise in regards to Israel and to anyone who might consider the doctrine of election more thoroughly. The first question/objection is found in verse 6. What about Israel? If Christians have the comfort of a secure salvation why doesn't that apply to Israel? Aren't they the chosen people of God? Does this mean the promises of God are nullified because of the new covenant and that His word has come to nothing? The second question/objection is in verse 14. Is it really fair that God chooses some and not others to be justified despite those who are saved having done nothing to deserve it? Is there unrighteousness with God? And finally the third question/objection is found in verse 19. If the doctrine of election is true and God sovereignly chooses whom He will save, why am I still held accountable? Why does God still find fault?
47. 9:1-5 Paul is about to jump into all of this but the subject is not a lighthearted conversation. It isn't easy for him to know that many of his fellow Israelites will be left behind and condemned to a fiery future. So we see a break in his teaching regarding election to express the sorrow he

feels within himself for his brethren in the flesh. He wants his readers to know that this is a serious matter and one that is difficult for him as well.

- a. 9:1-2 In what appears to be a strange aside, Paul stops his line of thought to affirm that what he is saying is true. He not only confirms the truth, but doubles down and triples down with layers of affirmation. Why would he need to affirm this at all? Because what he is about to say in the following verses is almost unbelievable.
 - i. In Christ, he is not lying and his conscience in the Spirit bears witness to this fact. He is continually grieving for the lost, particularly the Jews here mentioned. His heart is burdened and we know this must be true, for one because it is inspired writing, but also because his actions back up every word. He consistently put himself on the line, in harm's way to reach those who needed to hear the gospel. And the fact that his countrymen rejected the gospel, caused much sorrow.
 - ii. One thing to take from this is our own attitudes in regards to those who are unsaved. Are we grieving those who are lost? Are we careless and indifferent? We may be chosen, but we have no idea who is or is not one of Christ's sheep. We are not only commanded to spread the gospel (Mat 28:19-20), but we should also feel compelled to alleviate the needless suffering of our lost brothers and sisters wandering alone in this crazy world.
 - iii. Another thing to point out is how he is able to soften the blow of what might sound harsh to unbelieving ears. The truth might be harsh, but we can still speak this truth in love; with compassion and understanding. There may be times to come down hard, but our hearts should be understanding that those who are outside the sheep fold are confused and blinded and what they are being called to is the love of Christ. Not a pompous "know it all" attitude of proving others wrong.
- b. 9:3 He now expresses this shocking statement to shine a light on the reality within himself. He knows it is impossible to be separated from the love of Christ as we just read in the previous chapter, (8:38-39) but there is such anguish within his heart, he would be willing to sacrifice himself if it meant those he loved would be saved.
 - i. Accursed from Christ - What is being said is that he is willing to be cut off from Christ if it means his countrymen would be united. He would suffer hell if his fellow Jews would experience heaven. Now we see why he needed to qualify the preceding statements.
 - ii. This kind of heart and compassion is not something we can just muster up within ourselves. It is a gift of God and something that only comes from continued fellowship in Christ and a thorough understanding of the depths of His love and gospel truth. Paul was under attack from these people, ridiculed and persecuted, yet still put himself on the line for their sake emulating the love of Christ.
 - iii. Paul is writing this in regards to his fellow Jews, but we are all acquainted with people to mourn for in our personal lives. Countrymen, brothers or sisters by blood, old friends, extended relatives, co-workers and even unsaved church members. We all know someone or likely many people who will not experience the saving grace of God. The question is what are we going to do about it? How do we feel about it? Have our hearts grown cold? Are we asking God for compassion and the opportunity to share the gospel or the courage to correct faulty understanding?

- c. 9:4-5 Clarifying who he is speaking about, he directly addresses the Israelites. But why is Israel so special and what is the big deal that they have rejected the gospel? We see here a list of privileges they have received from the time God called them to be a people. Reminiscent of chapter 3: "What advantage has the Jew?" Much in every way.
- i. Adoption as sons (Exo 4:22, Hos 11:1) This does not mean they are saved in the same way mentioned in chapter 8:15. But it is referring to God's care and provision as a firstborn son. Out of all the nations of the earth, they were cared for above all.
 - ii. The glory - the special revelation of God to Israel. He made Himself known to them in a way no other nation or people had known Him. He not only gave to them the gospel, but also instructed them in the ways he desired to be worshiped. As well as directly revealing His power through miracles and the shekinah glory. (Ex 13:20-22, 40:34)
 - iii. The covenants - the Abrahamic, Mosaic, and Davidic covenants. God entered into a contractual relationship with Israel and swore by His own name that His word would remain firm and not be revoked. (Gen 15:4-5, Deut 29, 2 Sam 7)
 - iv. The giving of the law - Scripture, the oracles of God (Rom 3:2). The moral law; the ten commandments, the ceremonial law; the sacrificial system, the civil law; the system of governance for their nation and surrounding nations.
 - v. The service of God - The entire ceremonial and sacrificial system. From the cleansing of the priests to the slaughtering of animals for the forgiveness of sins and offerings to God, all of it was a type and shadow of the sacrifice of Jesus who would be made our perfect sacrifice and priest.
 - vi. Promises - Specifically the prophecies of the coming Messiah and future kingdom came to and through their prophets and were delivered to their people.
 - vii. Of whom are the fathers - The birth of the nation in Abraham, Isaac and Jacob
 - viii. From whom came Christ according to the flesh - Jesus was born a Jew in the line of king David. A literal brother/countryman in the flesh. As Paul says in verse one.
 - ix. So we can see the privileges are many, but this also places a heavier responsibility on them as well. "to whom much is given, from him much will be required" The Jew has a greater expectation to see, hear and understand the truth in Jesus than does the rest of the world. They were waiting for the messiah, yet rejected Him. All will be held guilty, but greater condemnation will come upon those who have greater knowledge.
 - x. Finally He ends this interjection after mentioning Christ, a Jew according to the flesh, but no ordinary Jew, He is over all and the eternally blessed God. (John 1:1, Col 1:16)
48. 9:6-13 We now move on to the practical aspect of election. Though Paul's sorrow is deep and painful, God is still sovereign and will save whom He chooses to save. But if the Jews have rejected the gospel, and they are the chosen people, does this invalidate His promises to Abraham and the patriarchs? Not at all. For we see that not all of Abraham's descendants are children of God. Thus it is not the fact that God's word has taken no effect, but that they did not properly understand God's intentions. Moving forward, Paul will begin to reconcile the misunderstanding of these promises and the Jews heretofore special privileges. Beginning with the most basic and obvious fact that Isaac was chosen and not Ishmael though they were both Abraham's seed according to the flesh.

- a. 9:6 The word of God has always and will always accomplish its purpose. (Isa 55:10-11) Therefore if it appears to us that something is amiss, the problem is on our end and we must not question Him in anger, but search His word for clarity and understanding. Oftentimes, fragile faith is cast into doubt when sad or evil events appear in our lives. But that does not mean God is a liar when He says that all things work together for our good. Or that His promises are nullified because we are confused. There are many examples of this in Scripture. Joseph, Job and Jesus... The depth of our faith correlates with the depth of our peace. The more we trust Him, the more we will experience His Joy.
- i. It's not that the word of God has taken no effect - He is primarily referring to the promises given to Israel. This couldn't be the case under any circumstance. Num 23:19 reads: "God is not a man, that He should lie, Nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?" God does not lie, He does not sin and He does not make mistakes. If God has said something will happen, it will happen. Lack of faith or knowledge does not nullify this.
 - ii. The only reason any of these questions are brought forth is because there is a lack of understanding. The Old Testament saints did not have the full revelation and much of their prophecies, shadows and types were mysteries until Christ came and things were revealed that had been hidden. But now that Christ has been revealed, there is no excuse and Paul will use Old Testament passages to prove his point. 15 times.
 1. Verse 7 - Gen 21:12, verse 9 - Gen 18:10, verse 12 - Gen 25:23, verse 13 - Mal 1:2-3, verse 15 - Exo 33:19, verse 17 - Exo 9:16, verse 25 - Hos 2:23, verse 26 - Hos 1:10, verse 27 - Isa 10:22, Gen 22:17, Hos 1:10, verse 28 - Isa 10:23, verse 29 - Isa 1:9, verse 33 - Isa 28:16, Isa 8:14.
 - iii. They are not all Israel who are Israel - Paul has already addressed this idea back in chapter 2:28-29. A name or title is merely an external sign and one that is not necessarily accurate. He is highlighting this truth the same way Christ did in Mat 7:23. Not all professing Christians are truly Christians. Not all Israel is truly Israel. Not everyone in the church is saved.
 - iv. There is an external all encompassing group of people who appear to be part of the group and a smaller group of people who truly define the essence of the group's purpose. There is a physical Israel and a spiritual Israel. God has chosen the nation of Israel to be the instrument of divine display, but He has only ever saved the remnant.
- b. 9:7 Nor are they children (of God) because they are the seed of Abraham - He is reinforcing what he just said. Phi 3:3 reads "For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." Just because they had Abraham for a father doesn't mean they will be saved. (Mat 3:7-10) As John the Baptist said "God is able to raise up children to Abraham from these stones." Despite what the Jews believed, God never promised that every physical descendant of Abraham would be saved. Only those who respond appropriately and produce fruit worthy of repentance will be saved. The same can be said today regarding children of Christian parents. No one is born a believer or born into the kingdom of God, but every individual must be born again.
- i. We read in Rom 4:9-12 that Abraham was justified before he was circumcised "that he might be the father of all those who believe," and in 4:13 we read "the promise that he

would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith." It is faith in God that makes us children of Abraham. Just as it is faith in Christ which makes us children of God.

- ii. But "In Isaac your seed shall be called" (Gen21:12)- Here is the most obvious rebuttal to those who solely rely on their status as physical descendants of Abraham. From the very beginning there was a division in status and not every ancestor of Abraham was chosen to be saved. Isaac was chosen over Ishamel. Though Ishmael received temporal blessings, Isaac received eternal blessings. God did not extend the promise through Ishmael, but through Isaac despite Ishmael being his son in the flesh.
 1. This proves two things. First it proves that the grace of God is not passed down through blood. If this were the case, both Isaac and Ishmael would have been saved. It would also imply that God must overlook any and every transgression against Him for the sake of the bloodline no matter how serious the crime and whether or not repentance was evident for those transgressions.
 2. The second thing it proves is that the promise God made to Abraham, that he would be a God to Abraham and to his seed, was not an all encompassing blanket statement, but rather a promise to be conferred with conditions, and those sovereignly determined by God. Abraham was promised descendants as numerable as the stars, but "In Isaac your seed shall be called." It could have been Ishmael just as easily, but God chose to establish this covenant according to His own purpose.
- c. 9:8-9 "For as many as are led by the Spirit of God, these are sons of God." (Rom 8:14) Clarifying the meaning of it all, he lays out a more precise explanation of what he has been saying all along. From the very beginning God's plan was not simply to raise children of the flesh, but children of faith in His word. His word did not fail to have an effect, but was only to be established through the children of the promise. Ishmael was born to Hagar according to the flesh exactly as Sarah and Abraham expected should happen for Hagar was of the age to conceive. There was nothing special about this, nor was there any reason why Abraham would have to trust in God to believe that would happen. But the promise was that "God would come" and Sarah would have a son, a miracle requiring the supernatural intervention of God.
 - i. Notice the comparison of the representative children. Types and figures representing multiple things. First as those who either trust in themselves for justification or trust in God. Ishmael was a child born of the flesh. Though God promised Abraham would have descendants as numerable as the stars, (Gen 15:4-5) they didn't wait on God and took things into their own hands, committing adultery along the way. Whereas Isaac was the child born through the promise and power of God, as it is today with everyone born of the spirit. It's not "good people" that are saved, but those who trust in the promise of God and His Son.
 - ii. Additionally, Gal 4:22-31 again describes the two lines of descendants as representative of those born in the flesh and those born of the promise. However in this sense, it is as those born as slaves under the law in the flesh and those who have been set free in Christ through the promise.

- iii. The irony in this situation is that the Jews readily accepted the fact that the promise was passed down through Isaac and not Ishmael, yet clung to the idea that Abraham was their father and that was all they needed.
- d. 9:10 Building upon his case he now presents Isaacs' children. Unlike Isaac and Ishmael, Jacob and Esau were born through the same mother and father in the very same pregnancy. It might have been supposed or argued that Ishmael didn't have a proper claim on the inheritance of his father, but that argument clearly fails in the following generation. A situation that still occurs today, one sibling may be saved but another lost.
- e. 9:11-12 While Jacob and Esau were still in their mother's womb, incapable of choosing good or evil, God had already chosen who would be elevated and honored. And this He did as to His own purpose, that His word (contrast v6) might stand according to election.
 - i. Not of works but of Him who calls - This case, perhaps more than any other, highlights God's sovereignty in salvation. It has nothing to do with our works, or how well we follow the law. We can do nothing to deserve salvation. But God doesn't choose us for the things we do or the people we help. He chooses us according to election that His word might stand, that His promises will be fulfilled, that His glory be made known..
 - ii. "The older shall serve the younger." (Gen 25:23) - A complete reversal of the way things should be, something that no one would expect to happen. And many times God has chosen the weak or the lame to make His power and or purpose known. So Paul extrapolates on this event to show that God's plan and purpose has already been determined. Our salvation is according to Him alone. He chooses who will be saved according to His predetermined purpose and then calls us in due time to turn to Him.
- f. 9:13 As it is written, "Jacob I have loved, but Esau I have hated." - On the surface we complete the thought that has been presented. If you recall, the purpose of this argument is to back up Paul's claim regarding predestination. "For whom He foreknew, He also predestined"... "whom He predestined, these He also called". The children had not yet seen the light of day, but God from eternity past (foreknew) had already determined who He would set His favor on. And Jacob was loved, while Esau hated.
 - i. There was nothing in Jacob to earn this favor. He was a sinner just like everyone else. He treated Esau poorly withholding food in exchange for the birthright and deceived his father to receive a blessing meant for his brother. Yet this is the event that changed the dynamic of their relationship. And as we just read previously, God predetermined this to happen and told their mother that the older would serve the younger.
 - ii. We have mentioned this previously, but when he says Esau was hated, this does not mean in any sense that God predestined Esau and his people to be condemned to hell. Though the Edomites became an enemy to national Israel, the quote is used to show the contrasting difference between divine favor and lack thereof.
 - iii. This quote is taken from Mal 1:2-3. And from this we can see that the focus is not on Jacob and Esau as individuals, but as nations. Which further demonstrates the point made in verse 7. Not every descendant of Abraham was meant for salvation, nor every descendant of Isaac. And thus we can further reason that not every descendant of Jacob was meant for salvation either and so his point is thoroughly made. "For they *are* not all Israel who *are* of Israel."

- iv. The exact meaning behind Paul's usage of this scripture is disputed. In the sense that he used a scripture clearly referencing the two nations to complete this line of thought. However, it seems reasonable that we may apply this further down the line in regards to the Jewish nation and the Christian church. The Jews represented by Esau as the older brother who had all the special privileges granted to him for no particular reason outside of God's good grace, squandered these privileges and threw away what was rightfully theirs. Meanwhile the Christian church filled with Gentiles began to assume those special privileges. The authority of Scripture, the royal priesthood, the favor of God etc.

49.:14-18 At this point it should be clear to everyone that God chooses whom He will save and who He will reject for no discernible reason to our human minds. Only to the point that it serves His secret will and purpose. Paul's use of Old Testament Scripture proves this to be true even from the earliest days of the Jewish people. But this naturally raises a question to human reasoning. Does this mean it's all arbitrary? Does God really just pick and choose who will be saved and who will be sent to hell? How is that fair? Is God unrighteous because of this? Certainly not! For God is sovereign and has every right to do as He sees fit with His creation.

- a. 9:14 This looming objection will always be raised by those who hate God as well as those who love God. It is natural to wonder and want to understand the complexities of God's sovereign will. Paul gets to the heart of the issue and what people really want to know, does this mean that God is unrighteous? But the question is often stated in other ways. "Does this mean He chooses some for heaven and some for hell? How is that fair? Or by the detractors, it becomes an accusation against His righteousness. "No just God would arbitrarily pick and choose who goes to heaven and hell." But the starting premise is wrong for both the believer and unbeliever and there is a big misunderstanding.
 - i. Certainly not - God forbid - far from it - A strong denial of this accusation. First of all, God is the standard of justice and therefore He cannot be unjust. But to move beyond this, God does not owe salvation to anyone. When the question of fairness is raised, what is truly fair is that everyone is condemned to hell. We don't want "fairness", we want mercy. God is under no obligation to us. We are the sinner/criminals. If He bestows mercy upon some and not others it His prerogative to do so, but we have no right to question His righteousness and justice.
 - ii. Furthermore, when it comes to fairness, God showed His unwillingness to destroy righteous people in His bargain with Abraham over Sodom. "Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?" (Gen 18:25) If any were truly righteous, God would spare them.
- b. 9:15 Paul now explains this concept with another scripture reference. (Exo 33:19) In this passage Moses asks The Lord for two things, 1. that His presence goes with them so that the world would know Israel has found favor and that they are separate from the world. 2. Moses also asks to see His glory. God responds favorably to both, but then follows up with Paul's quote. The point and purpose of such a response is to say that God does not owe Moses or the people anything, but it is only according to His good pleasure.
 - i. Notice the repetitive use of the word "I". God is referring to Himself over and over that it would be made all the more clear, the decision is His and only His.

- ii. I will have mercy and compassion on whomever I will - These two words are very similar and can even be synonymous, however there is a difference. Mercy is defined as: Compassion or forbearance shown especially to an offender or to one subject to one's power... whereas compassion is defined as: sympathetic consciousness of others' distress together with a desire to alleviate it.
- iii. Generally speaking mercy is referring to God's intervening actions while compassion is in regards to the attitude behind it. So in this regard it is God's compassion that causes His Mercy. Speaking in terms of election, all sinners are in need of this mercy though they do not realize it for sin is the root cause of all suffering. Yet God is sovereign to choose whomever He will, whether to give liberally or to withhold tightly. This does not make it unjust, neither does it call into question any negative aspect of character. They are His gifts to give and no one has a right to demand them.
- c. 9:16 Being that all of this is a matter of God's divine will, Paul now infers the logical conclusion to the matter. Whatever good grace may come from God to mankind has nothing to with man's will or efforts. But comes entirely from the depths of God's mercy and compassion. (Eph 2:8-9) Our salvation is entirely and exclusively a sovereign act of God apart from and outside of our wishes and desires.
 - i. Mankind is not even capable of desiring salvation apart from His mercy and grace. We are dead in our trespasses and He grants us the repentance and faith we need for Jesus is the "author and finisher of our faith." (Heb 12:2) We cannot will or run in the direction of God without His sovereign hand in our life. (Rom 3:10-12)
 - ii. Applying this to Paul's underlying argument, the reason a greater portion of Israel was left to perish in unbelief while the Gentiles were brought into God's grace, had nothing to do with the Gentiles themselves. They certainly were not better, neither did they run or will for this grace, but sat in darkness until the light shown upon them from above.
- d. 9:17 Quoting Exo 9:16, Paul now addresses the example of Pharaoh, king of Egypt back in the time of Moses. Pharaoh here represents all those who are passed over by God and not granted His grace and mercy. We can see in the surrounding context of the quote that God could have destroyed the Egyptians at any point with pestilence, but instead chose to demonstrate His power through Pharaoh's stubbornness.
- e. For this very purpose - We can see that even this is not a passive action on behalf of God, but there is a purpose behind it all. God does not act randomly, but has designed all things to work together for His purpose. Proverbs 16:4 "The Lord has made all for Himself, Yes, even the wicked for the day of doom..."... This does not mean God is the author of evil or of sin, but He is sovereignly in control of all things and His plan allows evil and sin to remain on this earth to be used for His purpose.
 - i. Notice again, the first person pronouns. I and my... used four times, emphasizing that it is indeed God who is choosing to act. It isn't something that He is reacting to, but He chose to do so. Also of note, it wasn't satan who raised up Pharaoh. Though Pharaoh was certainly evil and this likely aligned with satan's desire, this was God's plan.
 - ii. I have raised you up - It was God who raised Pharaoh up, made him famous and gave him a powerful kingdom. It was also God who hardened his heart and withdrew any softening grace.

- iii. That I may show my power in you - All of this was necessary to demonstrate the full might and power of God. If Pharaoh was a no name upstart, the escape from Egypt wouldn't have been so spectacular. Yet in accordance with His divine plan God's power, wrath, vengeance, fury, long suffering and patience were all on display through Pharaoh's stubbornness. He was raised up so that the people of God would be released in the exodus in a mighty way.
 - iv. That my name may be declared in all the earth - It is safe to say that God's plan was successful as we are still talking about Pharaoh thousands of years later. It is a wonder and a blessing to be on this end of His plan and see the lasting effects His word has. So let this be a reminder to us in matters of doubt or uncertainty when we see evil people profiting in some unholy way.
 - f. 9:18 The fitting conclusion to this matter. Is God unrighteous or unfair in choosing some over others? Psalm 115:3 "our God *is* in heaven; He does whatever He pleases." God is sovereign over all. He is free to have mercy if He so desires and He is free to harden hearts if He so desires. (Rom 1:24,26,28) God is not a man that we may question. Neither is He indebted to us, but the other way around. We owe Him everything and have sinned against Him countless times. Therefore His grace is not something we deserve. Salvation is a blessed and merciful gift, while our damnation is our own doing and we have no one but ourselves to blame.
50. 9:19-21 We now come to the third question/objection in regards to the doctrine of election. If God is sovereign to choose whom He will, why does He still find fault with me? But Paul has no patience for this arrogant questioning and responds strongly. God is the sovereign creator over all things, who has the right to question Him? We are but dust and clay in His hands.
- a. 9:19 This will be a natural question for many people. If salvation is a matter of God sovereignly choosing whom He will or won't save, then "why am I still held accountable? Why does God still find fault?" The obvious answer is because you are a sinner. Yet, then the response would be, "But if God has hardened my heart and it is possible for Him to open my eyes, why wouldn't He? Or at least why would He blame me for not seeing, that which is impossible for me to see?" This kind of questioning should be expected for it is a burden of curiosity to desire this knowledge. But what it all comes down to is humility. Who is asking and why are they asking? Demanding these answers instead of pleading with God for His mercy is one of the reasons we don't deserve it in the first place.
 - b. 9:20 Paul responds as perturbed by the arrogance and insolence of such a question. "Who are you to question God Almighty? You are a man and foolish one at that to question your maker. Do you sit in the counsels of the heavenly courtroom? Are you able to make a man of your own creation? What gives you the right to question Him? God is our master. We are His servants. Servants do not question their master, but the other way around. Yet it is even more arrogant than this, for we are nothing, but the dust of the earth without him. We are lumps of clay and have only been given life through His loving grace. Do we have any right to question why He made us like this? (Jer 18:6) In Jeremiah, God uses this illustration to teach Israel the same kind of lesson. He is the supreme craftsman and may raise up, discard or even destroy His work whenever He sees fit to do so.
 - c. 9:21 The rhetorical question is begged, can the potter do as he pleases with the clay or does he have no such right? The question is drawn from the reference back in verse 11.

Two children from the same womb, one to love the other to hate. Sometimes the lumps of clay make beautiful pieces of art to highlight grace and gentleness, other times pots are made to carry refuse, slop and garbage. Both are made from the same clay, yet He who molds the clay is the one who fashions the purpose. And as all the clay is His to begin with, He may pick and choose which vessels to make as well as how many of each kind He chooses to make.

51. 9:22-24 He now makes application of these facts and distinguishes between the two types of vessels in a hypothetical presentation. Those prepared for destruction and those prepared beforehand for glory. Yet, as he has been making the point throughout this epistle, such glory is no longer exclusively for the Jews, but the Gentiles as well.
- a. 9:22 As for those vessels of wrath prepared for destruction, we can recall the argument began with this sentiment (Rom 2:3-5). And now we have an explanation of sorts as to why any of this is allowed at all. Though it is not a thorough explanation but more of a thinking exercise..."what if " Since God is the potter molding His clay as He sees fit, there must be a logical reason He puts up with the sinfulness of mankind and the blatant disrespect.
 - i. To demonstrate His wrath - God is mighty and powerful, He is angry with sinners and there is no apology required or excuse to be made for this. Our creator deserves our respect and those who refuse to acknowledge this will be made to acknowledge this. Atheists will often argue against this in that they would not choose to serve a "vengeful" god. The problem for them is they don't get to choose their creator and such is why they attempt to make their own idols. However, it is important to remember that this wrath is entirely just. Scary though it may be, it is deserved and God would cease to be the standard of justice if He didn't destroy those vessels full of wrath.
 - ii. To make His power known - To some degree we know the capability of His power. As hard as it is for us to imagine, we understand that He created the entire universe. His word enables existence. His breath gives us life. With a thought He can stop our hearts or open the earth to swallow entire cities. We know this, but the world denies this and causes trouble for those who proclaim the goodness of our Lord. But the glory of His power will be made known in the day of wrath. (2 Thess 1:3-10) "The eternal damnation of sinners will be an abundant demonstration of the power of God; for he will act in it himself immediately, his wrath preying as it were upon guilty consciences, and his arm stretched out totally to destroy their well-being, and yet at the same instant wonderfully to preserve the being of the creature." - Matthew Henry's Commentary
 - iii. He endured much longsuffering - Like all of His other traits and characteristics, His patience is divine and unparalleled. He didn't destroy us for our first sin, our tenth sin or even our one hundredth sin against Him. (2 Peter 3:3-9) To us, we see this blessed grace and mercy, but to those who are perishing, it is rejected. They scoff and "willfully forget."
 - iv. Prepared for destruction - "For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse". (Rom 1:20) Sinners have no excuse, but suppress the truth and God allows this, giving them over to their own debased thoughts as He did with Pharaoh, enduring with much longsuffering while they harden their own hearts against Him to thoroughly demonstrate His wrath, power, patience and justice.

- b. 9:23-24 In stark contrast to those vessels of wrath, we now look at the vessels of mercy. The idea being presented is a continuing thought. As if to say “What if God allowed all that sinfulness to continue so that those who are saved, those vessels of mercy would know and understand the riches of His glory?”
- i. First and foremost, those vessels of mercy would understand they are vessels of mercy. With nothing obvious to distinguish themselves from the vessels of wrath, those who have been saved will thoroughly understand it was because of nothing they did, but that everything they have, their joy and happiness is only according to the mercy of God.
 - ii. The riches of His glory are made known - The glory of God is displayed throughout all of creation. And His goodness is bestowed upon everyone while they are on this earth. Despite our sins, “He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.” (Mat 5:45) But His glory and goodness will be magnified to the utmost when compared against the power of His wrath. If there were no destruction, salvation and mercy wouldn’t appear as wonderful as it is. And therefore the vessel of mercy is now mightily grateful, honored and humbled by knowing the fate of the vessel of wrath. What if God endured all that sinfulness for this very purpose? Who are we to question the wisdom and sovereignty of God almighty?
 - iii. Prepared beforehand - It is important to remember that He prepared all of this beforehand. The wrath, the mercy, destruction and salvation. Let us not forget to praise His infinite wisdom and the masterful craftsmanship of world events to fulfill His purposes. What He began with Abraham and the Israelites truly began in eternity past before the world was formed. And now extends to all the earth so that everyone who believes in Jesus will be counted as children of Abraham. Jew and Gentile alike.
52. 9:25-29 Up to this point Paul has clarified the promises made to the patriarchs “they are not all Israel who are of Israel.” And proven the divine sovereignty of God in the matter of election by highlighting the predetermined nature of it all as we see with Jacob and Esau, as well as with Pharaoh. “He has mercy on whom He wills, and whom He wills He hardens.” And having once again mentioned the Gentiles as part of God’s salvation, he now determines to prove this with scripture as well, quoting the prophets Hosea and Isaiah.
- a. 9:25-26 First demonstrating that the Gentiles were meant to be brought into the sheepfold, he quotes Hosea 2:23 and 1:10. Though they were not designated as the people of God, the Gentiles would benefit from Israel’s fall and become the beloved of God just as Israel once had. That is not to say the Gentiles have taken their spot, but that they also would be considered beloved. And looking at the book of Hosea we can see the reason for this is because Israel was playing the harlot and departing from God. Similar to what Paul says in Rom 11:20 “Because of unbelief they were broken off, and you stand by faith.” But praise God and His mercy for “if they do not continue in unbelief, will be grafted in,” once more.
 - b. Notice also, the latter half of verse 26 reads “In the place where it was said.....there they shall be called.’ Indicating there was no need to be affiliated with the Jews or even be in Jerusalem to obtain this privilege. ([John 4:21-24](#)) As Jesus said, “the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.” (John 4:21) God will call children from all over the world. Even if they know nothing of the Jewish religion, they may be saved so long as they believe in His Son.

- c. 9:27-28 Next we see from Isaiah 10:22-23 that God has decreed of Israel, though they are as numerous as the sand of the sea, yet only a remnant will be saved. From the context of the quote we can see that the immediate meaning was in reference to those who would be spared in the Assyrian conflict and captivity. However, Paul's use of this quote is to highlight that even in such calamitous events as this, where many Jews are given to destruction, God's promise to Abraham stands.
 - d. Of this work, the destruction and saving of the remnant... or of any work which God begins, He will finish it. As well as cut it short in righteousness. After the Jews rejected Christ, the Christian church began spreading rapidly around the world while the unbelieving Jews would see their ruin by the Romans in 70 Ad. And where the Old Testament took place over several thousand years, Christianity has circled the globe in half the time and we now wait for the full measure of the Gentiles to be brought in and for the gospel of the kingdom to be preached in all the world as a witness to all the nations.
 - e. 9:29 Lastly he quotes another verse from Isaiah 1:9 to emphasize again a similar line of reasoning. That it is not unusual for God to allow the destruction of many and save a small handful. In the story of Sodom and Gomorrah, only Lot and his family were spared. Though his wife also came to ruin. And thus it is more common than not that a remnant or seed be spared rather than the larger group. "Many are called, but few are chosen." And notice once again, if not for God leaving a seed, all would have been destroyed. It is not a wonder why many are left for destruction, but why any are saved at all, as it is only God's grace, mercy and promise that protect the seed.
53. 9:30-33 The chapter closes with a clearer picture as to why the Gentiles were brought in while the Jews were rejected. Though it will always come back to the grace of God, the Gentiles sought God by faith whereas the Jews sought God by their determined efforts as codified through the law. (Isa 65:1-7)
- a. 9:30 We know first hand that righteousness was not something we sought after until God put it in our hearts to do so. In accordance with our sinful nature, when given the freedom of choice, people will choose evil and the path that leads to hell, all the while convincing themselves otherwise. The Gentile world did not know God nor did they seek after Him. (Rom 1:18-28) Nonetheless, God has made Himself known and offered His righteousness through the substitutionary death of His Son to all who place their faith in Him.
 - i. The righteousness of God comes only by faith. The early church was bombarded with zealous Jews who desired to bring their law into the body of Christ and insisted that was the only way to be saved. Yet God has rejected their efforts for a reason. (Acts 15:1-2,5, 10-11) No one is able to keep the law, but "through the grace of the Lord Jesus Christ we shall be saved." Salvation is a gift from God, not something that can be earned as the Jews believed.
 - b. 9:31 Israel attempted to fulfill the law, but has fallen so far short. In fairness, no one could have done better, yet they were blinded by their stubbornness. Their leaders were hypocrites and their laws were far removed from their original intentions. Jesus quoting the prophet Isaiah in Matthew 15 said: "Hypocrites! Well did Isaiah prophesy about you, saying: 'These people draw near to Me with their mouth, And honor Me with *their* lips, But their heart is far from Me. And in vain they worship Me, Teaching as doctrines the

commandments of men.” (Mat 15:7-9) The law was never meant to confer righteousness, only to lead us to Christ. (Gal 3:24) But the Jews clung to their traditions and ceremonial laws not realizing they were only shadows pointing to the real thing. And still they did not fulfill them, yet even if they could have upheld those perfectly, they were missing the point entirely. For instead of glorifying God, they were relying on their own strength and will.

- c. 9:32-33 To conclude this matter of point, why were the Gentiles accepted before the Lord yet the Jews rejected? Because Israel did not seek the righteousness of God that comes through faith, but attempted to squeeze it out of the law by their works. They could not bring themselves to humility the way Christ taught, but were puffed up in their own minds forgetting that there was never anything inherently special about them over the rest of the world. (Deut 9:4-6) God had chosen them to be a holy nation and they rejected His holiness for their own ideas. They could not accept righteousness through faith in Christ and so they continue to carry the burden of the law stumbling on the rock of offense. Yet there was and is a remnant of Israel who believes, and all who do believe will not be put to shame.

54. Self Test Chapter 9

- a. Why did Paul have such great sorrow and continual grief in his heart?
- b. Which major doctrine(s) is/are presented in chapter 9?
- c. Did God break His promise to Abraham? How? Why?
- d. What does this statement mean? “For they *are* not all Israel who *are* of Israel”
- e. Why was Esau hated, but Jacob loved?
- f. Is God unrighteous/unjust in choosing some over others?
- g. What purpose did Pharaoh serve in God’s plan?
- h. If God hardens the sinner's heart, why are we still held responsible?
- i. How does God’s wrath highlight the riches of His glory?
- j. Why did the Jews fail to obtain righteousness where the gentiles found it?

55. Review of Chapter 9: What about Israel? At the close of chapter 8 Paul introduces the idea of sovereign election and says in essence, for those who are saved nothing can separate us from the love of God which is in Christ Jesus. But if this is true, why have the Jews rejected Christ? Chapter 9 is dedicated to this question and the implications of God's sovereignty in the matter of salvation. Quite simply, God chooses who will be saved and who is passed over as summarized in verse 18 "Therefore He has mercy on whom He wills, and whom He will HE hardens. But this will naturally raise some questions, especially in regards to Israel and Paul answers these ahead of time.

The first question is implied and found in verse 6. Does this mean God's promise to Abraham has become void and rewritten with the new covenant? No it does not. God's word will always accomplish it's purpose as intended. Israel will be saved, however not all Israel is Israel. Just being a physical descendant of Abraham is not enough to be included in the promise. We can see this clearly with the examples of Ishmael and Isaac. God never intended every physical descendant of Abraham to be saved, only those who are children of the promise, who believe in and trust in His word. Yet we know that such faith is a gift and cannot be earned. (Eph 2:8-9) As such God chooses who will receive the gift of salvation without any effort or merit from us. This is clearly seen with Esau and Jacob. Whereby having done nothing good or evil and while still in their mother's womb, God determined the older shall serve the younger so that the promise of God according to election might stand. "Jacob I have loved, but Esau I have hated."

Does that mean there is unrighteousness with God? Does God arbitrarily choose who will go to heaven and who will go to hell? God is not and cannot be unrighteous for He is the standard of righteousness. God does not choose for us to go to hell. He is "not willing that any should perish but that all should come to repentance." (2 Pet 3:9) However, we reject Him over and over and therefore He gives us over to our own debased thoughts and unclean hearts. He hardens us or allows us to harden ourselves by removing His softening grace in our lives. But there are some whom He chooses to save. Why? Who can say, but God Himself. He will have mercy on whom He wills and compassion on whom He wills. The harsh reality that mankind does not wish to see is that we are all guilty sinners and therefore deserve the just condemnation we will inherit. God is not unrighteous for this, on the contrary He would be unrighteous if He allowed our sins and crimes to go unpunished.

When all is said and done, God does not owe us an explanation for anything and the bottom line is He may do as He pleases with His creation. 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." God allowed Pharaoh to harden his heart further and further in order that God's power would be displayed through the plagues, the miracles and the monumental escape from Egypt. And does God Almighty not have the right to do so? What if He allows evil to endure and suffers through it all patiently in order that His wrath and power may be fully displayed? And so that those who will be saved shall know the full blessing of salvation and what they have been spared from? We have no right to question our creator as we are but clay in the potter's hand. And blessed be God our Lord and Savior who spared us from pits of hell

and offered us mercy through His Son. To all who believe, the Gentile as well as the Jew as it has been foretold throughout Scripture. But how and why did the Gentiles receive this blessing when they did not even pursue it, yet the Jews who did pursue it through the law of righteousness have not attained it? Because the Jews did not seek it by faith, but by the works of the law. And “that no one is justified by the law in the sight of God is evident, for “the just shall live by faith.” (Gal 3:11)

56. Chapter 10 Intro: We know at the time of writing, Israel has rejected the gospel. Paul has made that clear and even expressed his grief and sorrow over this fact, but that does not mean it's too late for them. In this chapter Paul expresses the need to preach the gospel and continually pray for those who have yet to receive the truth. We will also see there is a vast difference between the righteousness of the law and the righteousness of faith. The former was a hindrance to the Jews whereas the latter is how the Gentiles were accepted by God. And though the Jews stumble upon this stone of offense, there is no inherent difference between Jew and Gentile for all will be saved in the same manner; through belief and faith in the Lord.
57. 10:1-2 Paul opens up once again to express his inward desire regarding Israel. If only they could be saved and thus he prays for them. For he knows they are zealous towards God, but they lack a proper understanding of God to worship Him appropriately and be saved.
- a. His heart's desire for Israel- Is their salvation. Despite the fact they are actively persecuting him. He knows they are blinded and he wills that his brethren and countrymen according to the flesh would be saved. Paul was also a Jew, zealous in every regard towards the law of Moses. Doing the very same thing. (Gal 1:13-14) Therefore he knew firsthand and more than anyone, that it is only through the grace of God that he has been saved. And he knows that it is possible for them as well.
 - b. And prayer to God - We can observe that he didn't receive salvation to sit back relaxing and hoping for the best. His heart was burdened with grief and sorrow over their cause. He truly loved them and he brought this desire before the Lord. He presented them in prayer knowing that no one is too far gone for God to save. For “where sin abounded, grace abounded much more,” (Rom 5:20) No matter what is going on in this world, we can always pray to God to have mercy on those who don't know they need it, as Jesus did while He hung from the cross. (Luke 23:34)
 - i. It is interesting to note that in the previous chapter we saw a thorough look into the sovereign election of God. So why do we need to pray for others at all? To start, God's word says that we should pray for all men. (1 Tim 2:1) Jesus also tells us to pray for our enemies. “love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you.” Why would we do this? “that you may be sons of your Father in heaven” (Mat 5:44-45) And so we must continually ask God for the love, compassion and zeal to pray for others.
 - ii. On top of this, we pray **because** God is sovereign and has the power to answer our prayers. James says “you do not have because you do not ask”. (James 4:2) He also says “The effective, fervent prayer of a righteous man avails much.” (James 5:16) Scripture is clear that God hears our prayers and will answer them. And though the answer is no at times, prayer is an effective tool.

- iii. Another reason we pray is because it isn't only for God's ears, but for our hearts as well. When we pray, we are glorifying God, abiding in His Spirit and acknowledging His sovereign power over His creation. And the more we pray, the more our hearts are eased by this fact and the more peace we receive because of it as well. "Be anxious for nothing, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus." (Phi 4:6-7)
- c. Paul's witness - Here we see why he is so burdened with grief and sorrow over them. They aren't rejecting God outright and defaming Him deliberately. They are passionate about God, zealous towards Him and even jealous over God's love. But their worship and service is just not according to the knowledge of Scripture. And therefore sympathy is aroused and understanding is being asked for on behalf of those who are ignorant.
 - i. Remember, Paul's address is to the "brethren" in Rome. He is writing to the saints who are also being persecuted and in a way asking them to have patience. He testifies on behalf of the Jews that they do want to serve God, they just don't know how. And unfortunately are doing it very wrong, even causing evil.
 - ii. We may also observe, and this is clearly seen in today's world, that It is possible to believe you are serving and worshiping God and yet be so distant from the truth that you reject it when you actually do hear it. Certain modern churches focus on emotional manipulation, attempting to ignite the zeal of youth, yet they do not spread the truth of the gospel. Or they ignore large parts of the gospel which leave their members ignorant of the knowledge required to save their soul. For we cannot be saved if we do not believe in Jesus. And we cannot believe in Jesus if we do not know who He is. It is impossible to have a right standing before God if we don't know what makes for that right standing in the first place.
- 58. 10:3-4 Zealous, but not according to knowledge and ignorant of God's righteousness. This is where the Jews found themselves. They didn't understand the seriousness of sin. They didn't understand the righteous requirements of heaven. And so they didn't submit themselves to God's narrow path, but attempted to forge their own way into heaven.
 - a. Seeking to establish their own righteousness - Paul now explains the basis of their ignorance. They were zealous regarding the law of God. They understood it was a great privilege not afforded to the rest of the world and even took pride in it. Therefore they scrupulously observed rules and ordinances created by men, no matter how illogical it might have been, believing this would advance them in favor before God.
 - i. We know they twisted the laws of God, and while this is a serious mistake which led them astray in many ways, this isn't the primary issue at hand. The real issue is that their pride and self righteousness had blinded them to the truth and purpose of the law in the first place. The law was never meant to grant or bestow righteousness, but to highlight and reveal the standard of righteousness God expects from us. The law was meant to bring us into knowledge of our sin and reveal how much we need and rely upon God, ultimately leading us to Christ. (Rom 3:20, Gal 3:24) Yet, because of their ignorance they believed they could earn their way into heaven not realizing they have no righteousness

and their “good deeds” are like filthy rags in the eyes of God. A mistake still repeated throughout the modern world.

- b. They have not submitted to the righteousness of God - “Blessed are the poor in spirit, For theirs is the kingdom of heaven.” (Mat 5:3) We need to be like a beggar asking for mercy, but because they relied so heavily on their own efforts, they could not bring themselves to submit to the free grace of God offered through the atoning sacrifice of Jesus. In their minds, they didn’t need Jesus and the cross became a stumbling block for them as it is with so many in the various religions.
 - i. What is it that prevents us from submitting ourselves? It is pride and arrogance requiring that we do things our own way. It is laziness requiring that we do not spend time and effort reading scripture and searching for the truth. And it is the darkness within us requiring that we do not forsake the evil deeds we so love. (Phi 3:7-9) Until we submit ourselves before God in all humility, realizing we have nothing within ourselves worthy of redemption, we will not be able to see or hear the truth. (Luke 18:9-14) The parable of the Pharisee and the tax collector highlights this truth.
 - c. Christ *is* the end of the law for righteousness - As mentioned earlier, the law was meant to lead people to Christ “Therefore the law was our tutor *to bring us* to Christ, that we might be justified by faith.” (Gal 3:24) The moral law was to show us our transgressions and sinfulness against God, while the ceremonial law was to highlight the remedy in sacrifice and the washing away of our sin as a shadow of the perfect sacrifice which was to come. In both circumstances, Jesus is the end of the law for righteousness.
 - i. Christ is the perfection of the ceremonial law, the perfect sacrifice sufficient to cover the sins of all who believe in Him. The countless animal sacrifices could not take away sins any more permanent than the beginning of the next inevitable sin. And thus those sacrifices must be repeated day in and day out. But all of those animal sacrifices were just shadows of the real thing. When Christ came, there was no longer any need for the sacrificial system and so it came to an end, for His blood permanently covers our sin.
 - ii. Christ is the end of the moral law, for he accomplished what no one else could. To be clear, this does not mean the moral law has been removed, it is still the standard we are expected to uphold as Jesus said “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.” (Mat 5:17) But justification is contingent upon perfect obedience to the law and yet it is impossible for any man to do this because of the encompassing nature of sin. Yet Jesus perfectly fulfilled the law and grants His perfect righteousness to all who believe. And so He is the end of the moral law for righteousness in regards to our personal need for justification in perfection.
59. 10:5-8 Christ is the end of the law for righteousness, but such a declaration is not readily accepted by the Jews. And thus he must prove these things to be true and does so by showing how the gospel is superior to the law quoting Moses along the way.
- a. 10:5 What is the righteousness of the law? - It is as Moses says: “The man who does those things shall live by them.” (Lev 18:5) In other words, if you fulfill the law you will live. In this regard Paul is separating the deeper hidden meanings of the law that point us to Christ and applying the law how the Jews maintained it to be. As such the only righteousness to be found in the law is through perfect obedience. And if it should be the case that a man will

uphold the law, he shall be blessed and live. That is, in heaven for all eternity. But “Cursed is the one who does not confirm *all* the words of this law by observing them.’ (Deut 27:26) Only one man has ever perfectly upheld that law and entered heaven on His own merits and that is of course Jesus Christ. Whereas every other man has sinned and fallen short of the glory of God and as such will be bound to the curse of the law if he maintains to be held accountable by the law and reject the righteousness which comes by faith.

- b. 10:6-8 The righteousness of faith? - Again quoting Moses from Deut 30:11-14. He shows that the righteousness of faith is not something difficult to comprehend or grasp. It is not something unattainable or unrealistic. It is not in heaven that anyone must first go there to understand. Though Christ abides in heaven, we do not need to bring Him down from heaven in order to explain things to us or to be saved. Neither do we need to explore the depths of the abyss and bring Him up from the grave. Though He once was in the grave and has risen, we don’t need to fully understand every miraculous detail of the resurrection. It happened as a matter of fact, He is risen and He was dead. But, these things are not meant to confuse us, nor are they necessary for us to comprehend in order to know the ways and means of salvation. As Moses says in Deut 30:11 it is “not *too* mysterious for you, nor *is* it far off.” Rather it is simple and easy.
 - c. And what does the righteousness of faith say? “the word *is* very near you, in your mouth and in your heart, that you may do it.” There is nothing external for us to do and the righteousness required for salvation is already near to you. (Luke 17:21) Righteousness is a gift, received through faith in the word of God in accordance with the gospel, “the power of God to salvation for everyone who believes.” (Rom 1:16) Therefore It is in your mouth and in your heart so long as you desire it to be so. Study Scripture, meditate upon it and ask God for understanding. For faith is the means of salvation. Everything externally needful has already happened in Christ. And all we need to do is appropriate this blessing.
60. 10:9-13 The word of faith, which is salvation through the saving grace and merits of Christ, is only obtainable by those who openly profess Jesus to be their savior and truly believe within their hearts that He has been raised from the dead. Anything less is insufficient, but even so everyone may come freely to Christ no matter who they are, where they were born or what they have done. No one will be put to shame who places their faith in our Lord.
- a. 10:9 Paul mentions two basic conditions required for salvation. First is confession of the Lord Jesus Christ and second is belief in your heart that He has been raised from the dead. Though many will argue, especially the Jew, these are the requirements of salvation.
 - i. In regards to confession - First of all, what is actually being said here? What does it mean to confess Jesus as Lord? Well the term Lord is used to denote someone with authority or power. It can be used for a sovereign, a governor, a master or a ruler. But we know that Jesus is Lord of lords and King of kings and therefore He is the supreme Lord over all. He declared that all authority has been given to Him in heaven and on earth. (Rev 17:14, Mat 28:18) So if we are confessing that Jesus is Lord, we are in essence submitting to this authority. Saying “I am no longer in charge. I yield to His will and authority.” We are turning our back to the world as well as our own misguided thoughts and placing all of our trust in Him. We are giving ourselves in obedience by putting on His yoke and doing His bidding. And though we may fall into sin at times, the general

- demeanor of this statement is that Jesus is Lord over all, we acknowledge this and we will do as we are commanded to do or else why should we call Him Lord. "But why do you call Me 'Lord, Lord,' and not do the things which I say?" (Luke 6:46)
- ii. This is not something that we work up towards. There are groups of people who claim you may accept Jesus as your savior and be saved, but that submitting to Him and accepting Him as Lord is not required and will come in due time... somewhere down the road. This idea is absurd as it denies who Christ is, it denies His deity and authority and makes everything He ever said optional. This is from the same camp who claims carnal Christians are true saints even if they have never turned from their sins. We know this is false because in order to be justified, we must be convicted of our sin and made to realize we need Christ for our salvation. The moment we are justified and born again is the moment the Holy Spirit comes to dwell inside of us and the moment we are removed from the kingdom of darkness.
 - iii. (Mat 10:32-33, Mark 8:38) Jesus did not mix words. If we deny Him before men, He will deny us before the Father. And if we are ashamed to associate with Him, He will be ashamed to associate with us. We must be willing to openly serve our savior and exclaim our blessed relationship with Him. This is one important reason to be baptized. There are many today who are embarrassed to mention Jesus for fear of ridicule and or being alienated, these are in danger of being denied access to heaven as Jesus was clear and left no room for fence sitting. To profess Jesus openly does come with some consequences as He told us it would and to count the costs of following Him. (Luke 14:26-33) But we must be willing to give up everything and endure all sorts of discomforts for the sake of our Lord.
 1. Freedom of religion is generally taken for granted within the United States, but at the time of writing, the early saints were literally putting their life on the line. Persecution came from many angles. To openly profess Jesus as Lord would put you in danger from the Romans as well as the Jews. Caesar was lord and this is what the Jews appealed to when they arrested Jesus and sought the death penalty from Pilate. (John 19:12) And to be a Christian Jew was risking access to your community, the temple and even your family. Today the same thing still happens in different forms around the world. And while it may seem unfair or barbaric, those who live in these settings have a difficult yet peculiar advantage in that when they openly profess Jesus, they have truly considered the ramifications and given all to Him.
 - iv. Apart from those who may deny Christ for fear of danger or embarrassment, there is a group of people who will readily confess Jesus for personal gain in one form or another. Perhaps they have Christian friends and don't want to be left out, or maybe they want to impress someone. Some people are led to believe that Christ promises health and wealth, promotions and dream fulfillment, but their profession is empty as they are not seeking Christ, but a personal genie. This is the other side of the carnal Christian teaching and a major problem with charismatic churches. They can say Jesus is Lord till they are blue in the face, but they don't mean it nor do they don't believe it. "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven," (Mat 7:21)

- v. And finally there are also those who openly profess Jesus in all sincerity, having a zeal but without knowledge. Mormons and Jehovah's witnesses are two such groups. They name the name of Jesus, but they are not talking about the same Jesus. They have diverged from Scripture and altered the meaning of the original texts. Or so twist Scripture that it is no longer recognizable. To the point that they believe Jesus and the archangel Michael are one and the same being or that Jesus and Satan are brothers. This kind of error often comes from the lack of reverence for God's word. Whether that means adding to it, or subtracting from it, they see the Bible as something for their own wisdom to interpret while they pick and choose which texts are important. Which is one reason why sound doctrine and knowledge of Scripture is so important. However, it is important to note that all the knowledge in the world will not open the truth of God's word and who Christ truly is without the grace and mercy of God.
- b. The second condition required for salvation is that you believe in your heart that God has raised Him from the dead. If this does not exist, your words mean nothing. Both the confession and belief are necessary to be saved. One is outward, the other is inward, but both are needed and depend on the grace of God. "no one can say that Jesus is Lord except by the Holy Spirit. (1 Cor 12:3)
 - i. It is important to understand how this faith works in us as we speak to others. Generally speaking, there are three components involved with true saving faith. Our minds, our emotions and our will. With our mind we must know the truth of the gospel. That we are sinners incapable of earning salvation and needing a savior in Christ who died for us, was buried and rose again the third day. Then with our emotions, we must be persuaded and convicted of this truth and our need for salvation. This is the work of the Holy Spirit. And finally there is an act of our own will wherein we deliberately choose to follow Jesus down the narrow path and leave the world behind.
 - ii. The specific needful fact mentioned is that we believe God has raised Him from the dead. Why is this? First because it implies that Jesus was a man. As It is impossible for God to die and therefore it was needful that He take on the flesh of man in order to be our sacrifice and redeem man. Second, because it indicates that His death was a substitutionary death. That He stood in our place and took our sins with Him to the grave. And finally, we need to believe this because it is true. He was literally raised from the dead. The ultimate proof that His sacrifice was accepted and He was declared to be the Son of God with power.
- c. The result of this confession and belief - You will be saved; Rescued and delivered from certain destruction. A promise speaking to the future when you will be spared from the fires of hell and divine punishment because your sins have already been paid for. Believers are justified by the blood of Christ and reconciled to God through His death. (Rom 5:9) It is important to note that this isn't a random punishment, but the full might and wrath of God being poured out on ungodly sinners. A fate we deserve but have mercifully been forgiven.
- d. 10:10 Reversing the order of what he just said, Paul clarifies the matter, further illustrating the truth that belief in the heart and confession of faith are inseparable. There cannot be a true confession without belief. For "those things which proceed out of the mouth come from the heart" (Mat 15:18)

- i. For with the heart one believes unto righteousness - In the matter of belief there is more to it than simply understanding factual details. Of course having an accurate understanding is important, however to believe, one must fully accept those factual details to be true, from deep within. Otherwise known as faith.
- ii. And this belief results in the righteousness of justification and sanctification. There is no righteousness within us apart from Christ, but just as it was with Abraham, who "believed God, and it was accounted to him for righteousness." So too will it be for all who believe in Christ with all their heart. They are justified and declared righteous by God as well as being actively sanctified and conformed to the image of His Son.
- iii. "and with the mouth confession is made unto salvation" - Paul makes this out to be just as important as true belief in the heart and rightly so considering Jesus basically said the same thing in the gospels. (Mat 10:32, Mark 8:38, Luke 12:8) If there is no outward confession, there is no real understanding of eternal consequences. We cannot follow Jesus and the world, but must choose a side. If we will not stand for Jesus, He will not stand for us on the day of judgment.
 1. Notice that righteousness and salvation are used in parallel terms. Our salvation is contingent upon the righteousness we obtain through Christ.
 2. One additional note regarding this confession. It is not just the words we say, but the actions we take and the occasions we are called to speak for Christ. It is one thing to say you believe in Jesus behind closed doors, it is another to stand for Him publicly or in the midst of persecution. It is one thing to go to church, but it is another to disassociate with unbelieving friends and surround yourselves with fellow Christians. Lip service is nothing without the actions to accompany it.
- e. 10:11 He now quotes Isaiah 28:16 to prove his point. "For Scripture says". As though it is still speaking, "whoever believes will not be put to shame." No one who comes to Christ in all sincerity will be ashamed or disappointed they have come. No one who has been saved will regret their choice to come to Christ. And as we can see by the words of Jesus, (Mark 8:38) no one who is ashamed of Him should come in the first place. Everyone who has truly placed their faith in Him will be relieved and grateful to know their savior loves them.
- f. 10:12 Notice the repetition of the word "for" (v10,11,12,13). Every time he uses this word it is to explain what he previously said. "Whoever believes"; because there is no true distinction between Jew and Greek and he takes the opportunity to express this once more. There may be cultural differences, but their sinful nature and rebellious demeanor towards God are the same. And God is the same God over all. The same as He always was, yesterday, today and forever. He is not kind to one group of people and angry towards another because of their heritage or location. He is angry with sinners, but He is rich to all who call on Him.
- g. 10:13 Once again he circles back to explain, there is no true distinction among men, whoever shall call on the Lord will be saved. It is a blanket promise to all of mankind. This is the gospel. Believe and be saved. For everyone has sinned against God and there are none good. (Rom 3:10) All of mankind is in this same boat and we need His forgiveness. As we call on Him in humble repentance we acknowledge our need of mercy and His authority to pardon our sins through the blood of Christ. (John 3:16, 3:36, 11:25, Acts 2:31, Joel 2:32)

61. 10:14-21 It is true that whoever calls on the Lord will be saved, but this only highlights the dire necessity that the word of God be preached far and wide and often. If people are to call on the Lord, they must know who He is and what He wants from them. And for this we need preachers to declare the word and explain its meaning. Israel had the great privilege and advantage to receive this good news throughout their history, but they rejected it through disobedience as well as an outright rejection of Christ.
- a. 10:14-15 Here we see a series of rhetorical questions, working themselves backwards in order that are meant to raise awareness of the very specific need, which is gospel preaching. The answers clearly stand out as obvious and that is the point. If the gospel is not preached, people cannot be saved. And though it is technically possible to be saved by reading the gospel or hearing a song which proclaims the gospel, or perhaps through godly counseling, it is and has been the bold preaching of God's word that has been the primary tool used to convert multitudes of people throughout the years.
 - i. How shall they call on Him in whom they have not believed? - They won't be calling on anyone if they don't believe in them. The use of the term "call on Him" is meant to indicate saving faith as we can see in the previous two verses. We need to call on the Lord in order to be saved. But if we do not know the Lord, it is quite obvious we cannot call on Him. And in this context, belief is simply meant as the awareness or knowledge of who Christ is, i.e why He came to this earth and why we need Him. Belief precedes the calling and we must be persuaded of our need for Him in order to call upon Him at all. And so without this knowledge, awareness and belief there is no salvation.
 - ii. How shall they believe in Him of whom they have not heard? - Once again, the obvious answer is they can't. We are not always aware of the things we don't know and so it would be impossible to believe the facts about the gospel without ever hearing them. Paul preached to the Greeks about THE UNKNOWN GOD. (Acts 17:22-34) He acknowledges they were "very religious" but they lacked any real understanding of who they were worshiping or what was expected of them. And it wasn't until Paul clearly explained the gospel that they could place their faith in Jesus as some did.
 1. Notice that it doesn't say whom they have read about. And that is because the gospel is meant to be proclaimed. For one, enthusiasm and passion are contagious and persuasion doesn't work as well through text. Additionally, as was noted earlier in verse 11, "Scripture says"... the living word, Jesus Christ speaks through Scripture and through the preacher as the gospel is shared. That is not to say all preachers are speaking with Christ if they are promoting themselves or some self help nonsense, but those who preach sound gospel have the Spirit of Christ preaching with them.
 - iii. How shall they believe without a preacher? - In all the possible ways that God could have declared the gospel, He has chosen the weak and fallible voice of man to spread His word. How shall they believe without a preacher? They can't. Preachers are teachers and without them it would be very difficult to understand what Scripture means. They proclaim the word and explain its meaning. The apostles were trained by Jesus to preach. Throughout history, men have been trained to rightly divide the word of truth. Seminaries exist for this purpose. In Acts 8:30-37 as Philip approached the Ethiopian eunuch and heard him reading from Isaiah, he said "Do you understand what you are

reading?” and the Ethiopian said “How can I, unless someone guides me?” And that is exactly what Philip did. He explained that particular Scripture and preached Jesus so that the eunuch was able to understand. To the point that he asked to be baptized and declared “I believe that Jesus Christ is the Son of God.”

- iv. How shall they preach unless they are sent? - First of all, we are speaking about true preachers of God’s word. How can anyone truly declare God’s word unless they are sent to do so? They can’t. And so we are talking about the anointing, or the commission to speak in His name. In the old testament false prophets were under threat of death if they chose to speak in the name of God. In modern times we are plagued by self interested preachers. But only those who have truly been called and sent by God to preach will be effective in saving souls. Churches now inquire amongst the elders who is fit to preach. But Christ is the head of the church and He is the one who ultimately decides who will be sent. (Acts 13:1-4)
- v. As it is written: How beautiful the feet... - In normal circumstances this might be a strange choice of words, but the imagery is that the feet are the instruments which carry the mouth and glad tidings from place to place. How welcome are the feet that bring this message. Mary Magdalene kissed Jesus’ feet, Jesus washed His disciples feet. When there is a terrible message to deliver we might say “don’t kill the messenger”, but when the message is one of joy, we are filled with gladness to see that messenger.
 1. This quote is taken from Isaiah 52:7 which speaks of Israel’s deliverance from Babylon, but also looks ahead to the gospel. A joyous and wonderful occasion as the gospel is the gospel of peace. Through the hearing of the gospel and the work of the Holy Spirit we may be saved and reconciled to God, truly bringing us peace. Yet it is not just the peace with God that is cause for celebration, but all the wonderful glad tidings. Our justification and sanctification, our rescue from the kingdom of darkness, our new heart that desires God’s word and our eternity in heaven with Jesus. There is much to be thankful for, and we are blessed to have those willing to spread the word of God.
- vi. 10:16 Unfortunately the gospel is not accepted and seen as good news by all, a tragedy of the deepest kind. For “they have not all obeyed the gospel”. As was foretold by the prophet Isaiah 53:1 “who has believed our report.” We cannot force the light of truth onto others. In fact, it is not received as good news by many or even most people. The Jews of the time certainly did not receive it readily. But that does not diminish the message by any means. “let God be true but every man a liar.” It doesn’t matter if every single person rejected the message outside of the apostles. God’s word is truth and is also a command. To reject the gospel is to disobey God. To believe and repent is nothing more than we ought to do and are commanded to do. Jesus told His disciples in the great commission “Go therefore and make disciples of all the nations...teaching them to observe all things that I have commanded you” (Mat 28:19:20) Romans 1:5 “Through Him we have received grace and apostleship for obedience to the faith among all nations for His name.” Obedience is a requirement. It is ultimately how we grow, how we mature and how we will be conformed to the image of Christ.

- vii. 10:17 Summarizing the matter, and reiterating what he started with in v14, he says faith comes by hearing. Indicating yet again that preaching is the ordinary means by which we are saved. And hearing by the word of God. That is to say, hearing which leads to faith only comes through the word of God. Not by the arguments and persuasions of men, though we must persuade, but by the living and powerful word of God. (Heb 4:12)
- viii. 10:18-21 But if it is true that faith comes by hearing the word of God, why then did Israel not have the required faith? Did they not hear? Did they not know? They most certainly heard and knew, for the gospel was preached far and wide, and their prophets foretold of Israel's rejection leading to the Gentile world being included in the promise. Therefore there is no excuse that shall be accepted on judgment day. Those who have rejected the gospel, have only themselves to blame.
1. There is an unfortunate flaw produced by our sin nature in that we attempt to escape responsibility and make excuses for our mistakes. From the very beginning, Adam attempted to blame Eve for eating the apple and even to blame God for giving him the woman. This is just a part of who we are and we must learn to confess our sins for there is no valid excuse and we will be held accountable. The next two verses foresee the potential excuses and reject them.
 2. But I say, have they not heard? - Speaking of Israel, (though it can be applied universally), he is preemptively answering questions that would naturally arise as he so often does. What about Israel? If they lack faith it must be because they haven't heard, right? Of course not. All throughout the Old Testament and all of their prophets speak the truth of God's word pointing to the coming messiah. Not only that, but many of them witnessed Christ's miracles firsthand and still rejected Him. Word had undoubtedly gotten around. And at the time of Paul writing this letter (around 57 A.D.), the gospel of Christ has been preached for almost 30 years. So they have most certainly heard and have no one to blame, but themselves.
 3. This is a common question that is often raised. "What about those who have never heard the gospel? Will they be punished for not knowing what they have never heard?" The short answer is: No, they will be punished for their sins. But we can see the reason behind this from the Scripture Paul quotes in Psalm 19:1-4. "The heavens declare the glory of God" and "Their sound has gone out to all the earth". There is simply no excuse for they have most likely either heard the gospel or heard of it. Especially in today's world 2000 years later.
 4. But I say, did Israel not know? - That is, did they not know the Gentiles would be brought into the fold? How could they not know? It was foretold by the prophets and here he quotes Moses in Deut 32:21 to prove his point. (Deut 31:16-22, 32:5-6, 15-22). God specifically gave them the song of Moses as a reminder and a witness against them that He knew exactly what they are about and how they would reject Him and provoke Him to jealousy, but in return He would provoke them to jealousy by those who are not a nation and to anger by a foolish nation. To this end it most certainly came true and the Jews would play the role of the older brother in the parable of the prodigal son. They were jealous and angry that the Gentiles should receive any sign of favor from God. (Acts 13:44-50, 17:5, 13, 22:22)

5. But Isaiah is very bold - Next he quotes Isaiah 65:1-2. Paul applies verse 1 directly to the gentiles, "a nation *that* was not called by My name." Between Isaiah and Moses the Jews should have been on alert and overly cautious how they walked before their God. But they took for granted the mercy and grace they received and so it was offered to the idolatrous gentile nations who did not even seek after Him. In this Isaiah was very bold to speak against his countrymen, but such is the need for those who will stand with God.
6. I was found by those who did not seek Me - In most normal circumstances, we must seek after God. Whether for salvation, to follow after the truth which leads us to His righteousness (Mat 6:33), or in repentance after we have turned from God and must seek His forgiveness. (Deut 4:29, Jer 29:13). But in accordance with His grace and sovereignty, it is His prerogative to dispense mercy and favor on anyone He so chooses. And in this case, it has been granted to the Gentile world to hear the good news of the gospel where they certainly had not been looking for Him. As much could be said about us all. Though we must seek God when we hear the light of truth, it is only thanks to His love that we hear this truth at all.
7. But to Israel he says - All day long, referring to continuous and ample opportunities that God has given them. His arms are always open. Though they turn from Him time and time again, He is like a loving Father waiting for His children to come to senses. This first half of the verse makes reference to God's goodness towards Israel. While the second half speaks to the wickedness of Israel towards God.
8. The gifts of God are unparalleled and no one has been more graciously favored than Israel. From Abraham to Moses and David, the law and the prophets, the nation of Israel has been exceedingly blessed. To know God, to receive His law, to understand His greatness, both in the capacity of His power and in the glory of His wisdom. Even when they turn against Him, His patience remains and He continually acknowledges His covenant with Abraham will continue and that a remnant will always remain so that His word would stay true. His hands have always been stretched towards them waiting for the day they repent of their sins. (2 Chr 7:13-14) And of course the greatest gift of all being life and salvation through Jesus Christ who was born a Jew.
9. How did Israel respond to all of this? With complacency, conceit and contempt. Disobedience and disrespect from those chosen to receive His grace. Every step of the way they turned their back to God. From the creation of the golden calf shortly after being freed from Egypt, to disobeying the command to destroy the inhabitants of the promised land to demanding a king so they could be like every other heathen nation and sacrificing to false gods. God's patience with mankind is a wonder not to be taken for granted. The Israelites have refused His grace for their own lustful hearts and foolish wisdom, trading the commandments of God for their own traditions. (Mat 15:3) Their awaited Messiah has come and they reject Him because they believed things would be different. They refuse to humble themselves and the more they refuse, the more stubborn they become. And even worse than all of this, is that they not only rejected the salvation Christ offered, but had Him murdered all the while blaspheming against the righteous and holy Son of God.

62. Self Test Chapter 10

- a. What is/are Paul's desire(s) concerning Israel? Was he doing anything about it?
- b. If Israel had such zeal for God, what was the problem?
- c. Describe one way in which Christ is the end of the law for righteousness?
- d. Name one difference between the righteousness of the law and the righteousness of faith?
- e. What two actions does Paul say are necessary to be saved?
- f. 10:13 says: For "whoever calls on the name of the Lord shall be saved." Is Paul contradicting himself?
- g. What is being stressed in verse 14&15 and why are feet mentioned as beautiful?
- h. With verse 14&15 in mind, Is it possible, the reason for the Jews rejection of Christ is because they haven't heard the gospel?
- i. What was the reason God gave to Moses for the Song of Moses?
- j. Describe one observation about God from verse 21?

63. Review of chapter 10: Continuing the discourse on the nation of Israel, Paul breaks down one of their primary issues. They lack knowledge of God's righteousness which has led them astray towards self righteousness and a distorted view of the law. For without the knowledge that Christ is the end of the law, it would be a natural conclusion that we must continue in the law. Such is why the preaching of the gospel is so important as it frees people from their impossible burdens, because of the work that Christ has already done.

The righteousness which comes from the law is a dead end for mankind as those who are under the law must obey or else be cursed by the same law. However, the righteousness which comes through faith is easily obtainable and is already present in your mouth and in your heart if you confess the Lord Jesus and believe He has risen from the dead. The Israelites knew this, yet rejected God's word and His prophets. Though the prophets foretold of this very thing, even foretold of Israel's obstinance and the Gentiles being brought into the loving embrace of God, still Israel rejected the good news of the gospel and remain in a fallen state until that time when they will humble themselves and embrace their savior.

64. Chapter 11 intro: The main theme of chapter 11 is straightforward though perhaps not as easily understandable. The discourse surrounding Israel continues. What about God's people? If they have rejected Christ, and God has turned to the Gentiles, does that mean their rejection is final? Have the Gentiles replaced Israel as God's chosen people? Paul sets out to answer this and further reconcile the seeming contradictions that might be raised. In this he shows that God's judgment against the Jews is not all encompassing as there is a remnant that remains. And furthermore even though the Jews have been set aside to make room for the Gentiles, this is not their final state as they will be received back into the church in the future.
65. 11:1-6 Right off the bat, we see the lingering question answered. Has Israel been discarded? Absolutely not. Paul uses himself as the leading example and turns once again to Scripture in order to prove this is not the case. Israel remains in the favor of God despite their rejection of Christ. However, as he said back in chapter 9:6 "they *are* not all Israel who *are* of Israel". But in accordance with God's divine election, a remnant will be preserved and this only by His grace.
- a. 11:1 The primary thought that must be addressed regarding Israel is the promises made from God to the forefathers. He has already done this extensively in chapter 9, but the need for further clarification comes from the fact that the Gentiles have now received this favored grace as well.
 - i. First, to answer the question. Has Israel been cast off? Have they been totally rejected in favor of the Gentiles? Absolutely not. God's word stands as a pillar of truth in a world of lies. When He says something will happen, it does and nothing anyone can say or do will affect this. Notice the response Paul uses here. It is the same strong negative response that he has used elsewhere in this letter. (3:4,6,31, 6:2, 7:7,13) It is a strong emphatic NO! As if the idea is absurd. Yes, many Jews were cast off, but not all of them as he has already addressed in preceding chapters.
 - ii. To prove his point he asserts himself as evidence number one. "I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." If God were to utterly cast off all Israel,

Paul himself would be left without any hope and cut off as it were with the rest of them. But we know this is not the case because Christ personally called Paul to serve Him as Ananias would testify, to be a “chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel” (Acts 9:15) Not to mention the other apostles.

- b. 11:2-4 To further prove his point, he continues with evidence from Scripture. The prophet Elijah once pleaded with God against Israel for their evil deeds. Idolatry, murder and apostasy to name a few. But God’s response to him is that not all have done so and I have preserved the men who have not bowed the knee to Baal.
 - i. In bringing this up, the general idea is that for God to preserve a remnant is nothing new. It obviously happened during the time of Elijah. (1 Kings 19:14) And yet whereas Elijah thought and said “I alone am left” there were actually 7000 others who would have stood with him. Which proves the remnant is much larger than one would have thought.
 - 1. A couple things to take away from this particular detail. First, we should not lose hope when things seem too far gone. Elijah thought he was the only one left in Israel to remain faithful, but that was not the case. America might look like it is turning into a cesspool of idolatry, violence, and perverted ideology, but that is only what the news media chooses to show us. We know there are faithful stewards of God’s word all around the world. Even if the number is relatively small.
 - 2. We can also notice that even the wisest amongst us may be drawn into lost hope. But once again we must rely on God and His word. Pro 28:12 “When the righteous rejoice, *there is* great glory; But when the wicked arise, men hide themselves.” So it was during the time of Elijah and Ahab. Jezebel had sought and killed the prophets of the Lord. The altars of God were torn down while altars to Baal were erected. There may very well be a time coming where we see this exact thing.
 - ii. God has not cast away those whom He foreknew - He is reiterating the truth of predestination we saw back in chapter 8:28-30. There are some in Israel who would be preserved just as in the time of Elijah. For it is God who is doing the preserving. “Yet I have reserved seven thousand in Israel” (1 Kings 19:18) Those whom God foreknew are called and predestined to be conformed to the image of His Son. He will not allow them to fall into perdition.
 - iii. Or do you not know what Scripture says? - Once again, this question is asked which highlights the importance of knowing Scripture. We cannot confirm or deny what someone is saying if we don’t know the Scripture. Thankfully we have the opportunity in this day and age to have copies of the Bible everywhere, or even on our phones, but clearly that wasn’t always the case and for those who do not have easy access, a working knowledge of the text is critical.
 - iv. Elijah pleads with God against Israel - Elijah did not plea with God to destroy Israel or even for some negative infliction, but was bearing testimony against them when things seemed hopeless. This was after he had performed the miracle of the burning sacrifice against the prophets of Baal and Jezebel had threatened to kill him. He was on the run more or less when God asked him, “What are you doing here, Elijah?” So Elijah responded in testimony against Israel while believing he was left alone.

1. They have forsaken your covenant, killed your prophets, tore down the altars. Israel had turned their back to the Lord and any remaining vestige of God was replaced with altars or images of Baal. The whole of society had been so fully engulfed in Baal ideology that it was risky for Elijah to remain with his countrymen. But one thing we can take from this, is that when everyone is doing something we should be questioning the wisdom of going along to get along. God is not interested in men pleasers or even our personal comfort in speaking the truth. He is looking for those who will stand for Him boldly and not be ashamed. This is not to say however, that we should be unwise and provoking. But instead be filled with and led by the Spirit
2. But what does the Divine response say? - Though Elijah believes all is lost and he is the only one left to remain true to God, (likely in a moment of fear) God informs him that is not the case for He has reserved 7000 men who have not bowed the knee to Baal. Once again, notice it is God who has reserved these men. As it is God who reserves all who are saved. (Eph 2:8)
 - a. Both Elijah and God are only speaking of those who are truly loyal to the Lord. After Elijah had performed the miracle of fire on the wet altar, the children of Israel seized the prophets of Baal for them to be executed. Seeming to indicate they are now on the side of God. However, this is not a game where we may go back and forth to the winning side. That is a far cry from sincere faith. If we deny Christ at work or school for fear of alienation or ridicule, but openly profess Him at church, we are double minded and clearly ashamed of Him. (Luke 9:26)
 - b. The temporal zeal of the Israelites was exclusively because they had witnessed the miracle and Elijah knew this, which is why he said "I alone am left." He knew they wouldn't stand up for him against Ahab and Jezebel. Similar to the first time Jesus cleansed the temple (John 2:24) and people believed because of the signs they saw, but Jesus did not commit Himself to them". These are people swayed by emotions or displays of power and authority. We need to be careful to discern the difference before we commit ourselves to them in trust.
- c. 11:5-6 Paul now applies this historic event to (then) present day Israel. Just as it was during the time of Elijah, even so it was at the time of writing. A remnant remains who are loyal and faithful thanks to the beloved grace and election of God Almighty. It has nothing to do with the works they have done, but only and exclusively according to the sovereign grace of God.
 - i. (V5) Even so at this present time - in the context of this Scripture, Paul is referring to the Israelites in question. The Gentile have been brought into the grace of God, but what about Israel? Have they been cast off? No not all, there is a remnant being preserved, just as there has always been a remnant reserved and preserved by God. Even in the Old Testament when the doctrines of grace were less clear He preserved Adam and Eve, Noah, Job, Lot, Abraham, Isaac, Jacob etc. All throughout history God has preserved a line of people who would be called to serve Him according to His sovereign election. Those Israelites who put their faith and trust in Jesus as Lord were part of this remnant. For at that time it was a difficult thing to openly profess your faith in Christ, so we know God was working in their hearts.

1. Today, at this present time all of this still applies in the modern world. Though it would seem to be, in a way, reversed. God's grace has been made so abundantly clear that millions openly profess Jesus as their savior without ever truly knowing Him. There are a variety of reasons, but the reality is that there is a serious lack of knowledge and an unwillingness to hear sound doctrine. (2 Tim 4:3) The preference seems to be emotional excitement, entertainment. Yet even so, there is a remnant of faithful servants to the Lord who desire His truth and share it openly.
- ii. A remnant remains according to the election of grace - Paul has already addressed the doctrine of election back in chapter 9. He addresses it again now to say that Israel is part of this election, though it is in remnant form.
 1. A remnant is a small portion of a greater whole. Though most, whether it be 80-90 or even 99% turn from God, He will reserve a remnant to remain loyal. How many people He reserves is determined by His own purpose at the time. Suffice it to say there need not be a large number for the purpose of God to be fulfilled.
 2. Notice where and how election is mentioned, directly after quoting God who says "I have reserved 7000 men." And that is because our salvation is exclusively the work of God. From before the foundation of the world, He foreknew those whom He would reserve; those upon whom He will bestow life, grace and mercy as vessels of honor. He is not waiting to see what we do, or in the case of Israel, He wasn't waiting to see who would or wouldn't bow the knee to Baal. He knew exactly who would or who wouldn't because through His grace, He gave them the strength and faith to withstand the pressure of the world's influences. This remnant, or any remnant for that matter would not exist outside of His grace.
- iii. (V6) And if by grace, then *it is* no longer of works - Paul likes to circle back on points he has already made. Earlier in this letter he used the example of Abraham to illustrate the concept of grace. "to him who works, the wages are not counted as grace but as debt." "But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness" (Rom 4:4-5) He also highlights unmerited grace through the example of Ishmael and Isaac as well as Jacob and Esau.
 1. The idea is straightforward; The nature of grace excludes work. The two ideas are counterposed to each other. Where one begins, the other ends. Eph 2:8 says we have been saved by grace through faith. It is explicit to make clear that work has nothing to do with it or else we would have reason to boast. But all of our boasting belongs to God. Grace is a free and unmerited gift that God chooses to give us for no reason other than His own goodwill and pleasure. (Eph 1:4-6) And without His grace we cannot obtain salvation as our sin nature excludes us from pleasing God. (Rom 8:8)
 2. For If it is work, it is no longer grace as "a worker is worthy of his food." (Mat 10:10) Work is some form of physical or mental activity done with a purpose of achieving specific results. If we work, we are deserving of our pay and therefore It cannot be grace since we have earned it. But it is only due to His grace and the work of Christ that we are able to serve Him at all. Before we are saved we are imprisoned by our flesh and it is impossible to please the Lord. Our "righteous deeds" are like filthy garments in His eyes. (Isa 64:6)