

In the first 8 ch. of Romans, Paul presented the doctrine that salvation is obtained thro faith in Christ, but that the unbelief of Jews in general excluded them from this salvation. Yet, acc. to Jno. 4:22, "salvation is from the Jews". *Isa 2:2,3 (Samaritan woman)*

Jews then reasoned: How could scripture which promised blessings to Jews, be fulfilled in a gospel which gave blessings to Gentiles, to exclusion of Jews?

Covenants to Abraham guaranteed blessings to his seed; how then could gospel be fulfillment of these covenants when it brought blessing & salvation to Gentiles, and rejection to Jews?

V 1- Say truth in Christ- not oath, but "I speak the truth as in Christ, and accountable to him".

CONSCIENCE BEARING WITNESS WITH ME IN HOLY SPIRIT; was inspired, conscience enlightened by inspiration.

V 2- HAVE GREAT SORROW- Was great, was continual, unceasing, was in the heart, not outward only.

What attribute of Paul is shown by his desire for Jews? Forgiveness. Since conversion had persecuted him relentlessly.

*why was Paul understanding of Jews?*

V 3- COULD WISH HIMSELF ACCURSED (separated) from Christ.- Degree of love expressed.

"no greater love"- Greater love in ratio to greatness of soul over body. *Jno 15:13*  
As inspired, he could know in some measure the torments of damned, & joy of heaven, yet was willing to so suffer if Israel could be saved. Not possible.

This love for lost souls made Paul the great preacher he was.

V 4- WHO ARE ISRAELITES- The Jews' special title of honor. As descendants of Abraham, they shared honor with Ishmaelites, the Edomites, but none but they were seed of Jacob, "Israel".

WHOSE IS THE ADOPTION- of all nations God chose Israel to stand in special sence as his children. God said to Moses: " Say unto Pharoah, Thus saith Jehovah, Israel is my son my first born. Let my son go that he may serve me."

GLORY- glory of God visibly manifest- Called Shekinah, appeared in pillar of cloud by day & night, rested on Mt. Sinai, appeared in a measure to Moses so that when he came down from Mt. his face shown, was in tabernacle, thought to dwell over mercy seat of the ark of the covenant.

COVENANTS- Especially the Promised Land & promised Messiah covenants given to Abraham, renewed to Isaac, to Jacob, & whole people of Israel.

GIVING OF LAW- Not only to Law of Moses, but to manner of giving, God never before manifested with such signs of majesty.

& SERVICE OF GOD- Special honor that God had prescribed their services in tabernacle & temple to minutest details.

PROMISES- Akin to "covenant", which is large includes threatenings as well as promises. Promise of Messiah was possession of Israel in that it was fulfilled exclusively thro Israel, tho not exclusively FOR ISRAEL.



V 5- WHOSE ARE THE FATHERS- Patriarchs, Abr., Isaac, Jacob.  
OF WHOM IS CHRIST- crowning privilege, having Messiah come thro them.

CONCERNING THE FLESH- Implies that He had a nature besides his human

V 6- <sup>Not</sup> AS THO THE WORD OF GOD HAD COME TO NOUGH (taken none effect) Just because the Jews had received all these honors, and had then rejected Christ, does not prove Word of God had taken no effect.

Now Paul shows that all who were of Abr.'s family after the flesh did not belong to his true family, were not children of the promises. See Matt. 3:9; Jno. 8:38-44.

Promises not made to fleshly descendants as such.

Paul sets about to show that from Abraham on down, there was a restriction made as to who rec'd the promises. Physical connection alone was not enough to inherit the promises. There was a fleshly promise to fleshly seed, and spiritual promise to spiritual seed.

(Faith in Christ made them spiritual children of Abraham) "All nations" be blessed.

(REFER TO CHART)

V 7- In ISAAC SHALL SEED BE CALLED- not Ishmael or children of Keturah. *or men Esau*

V 8- ISAAC was child of promise. HOW? Promise of God, not acc. to natural birth. *of God's free will to set conditions*

V 10- REBEKAH- In case of Ishmael & Isaac, Jews could accept choice of Isaac on grounds that Hagar was bondwoman & Sarah free. Here, Jacob & Esau from same mother & only difference could have been on father's side. But they were twins, not only that,

but express mention is made of "one conception". God exercised his right to choose between them, & no Jew had ever questioned his right to do so. God chose the one who suited his purpose best. "Foreknowledge". THIS CHOOSING AFFECTED THEIR TEMPORAL DESTINY ONLY, NOT THEIR ETERNAL DESTINY.

V 11- NOT OF WORKS- it was before they were born. Jacob chosen bec. he would trust God & obey him.

V 12- ELDER SERVE THE YOUNGER- not personally but their descendants.

V 13- JACOB LOVED, ESAU HATED. Not written before born- years later by Moses. Love-approve. Hate, disapprove, treat with less favor. Leah says she was hated by her husband, but another place says she was loved less than Rachel.

This chapter cannot be used to prove salvation by election (individuals) because when it deals with election at all, it proves God is justified in casting off an elect people (Jews) and choosing a non-elect people. (Gentiles).

Another reason is that Paul is not discussing foreordination as to eternity, only as to temporal advantages & benefits. Those rejected were not rejected as regards their eternal destiny. (Ishmael, Esau)

God still bestows earthly or temporal benefits acc. to his free will. Such as who shall enter world as black, white, red. How much ability or brain will he have?

Enter Christian or pagan home?

Temporal or earthly elections such as



race  
what family Christ should come thro, are  
arbitrary with God. Spiritual blessings  
& benefits are not confined to any family or  
race, but open to all who accept them, denied  
to all who refuse them.

God was free to choose family, now free to  
fix the terms by which man enjoys spiritual  
blessings. Only terms are arbitrary, not  
choise of individuals as such.

V-14- IS THERE UNRIGHTEOUSNESS WITH GOD?

Respect of persons, bec. He chose Jacob be-  
fore he was born? Acts 10:34,35.

V 15- Selection is acc. to will of God.

God wills to elect those who trust & follow  
him, not those who trust fleshly relations  
nor works of own wisdom.

When people of old trusted & obeyed God, he  
had mercy on them. When they refused, he re-  
fused to have mercy on them. Prov. 28:13.

God "wills" to have mercy on those who conf-  
ess & turn from sins.

V 16- ~~HMM~~ THAT WILLETH, NOR OF HIM THAT RUN<sup>\*</sup>  
~~XX~~ NETH. Paul illustrates by the case  
of Jacob & Esau. Isaac willed that Esau have  
the blessing, Esau ran with haste to get the  
venison that he might obtain the blessing.  
But neither Isaac's willing nor Esau's run-  
ning could defeat the purpose of God that  
Jacob be blessed. (Could refer to salvation  
being gift, not earned by willing or running)

V 17- RAISED PHARAOH UP TO SHOW MY POWER-

Raised him up before the world, made pub-  
lic example of him, punished in public way to  
show God inflicts punishment for wickedness.

NAME PUBLISHED ABROAD- As avenger of His  
people.

18- Mercy on whom he will- Prov. 21:13.  
WHOM HE WILL HE HARDENETH-. Paul uses the ex-  
ample of Pharaoh to show Israelites that no-  
one is safe from judgment of God. They thought  
that in no case, no circumstances, would  
they be abandoned by God, and in no case  
could Gentiles be received.

It is God's sole right to judge whether man  
possesses the conditions on which God will  
show favor, or those which will make it  
~~seem~~ suitable for God to punish by harden-  
ing him. *Man's heart determines whether*

*heart softened or hardened by God - Sun, clay*  
How did God harden Pharaoh? (1) Pharaoh's  
heart was stubborn. Ex. 7:14; Ex. 9:7.

(2) "His heart was hardened, and he hearkened  
not unto them, as Jehovah had spoken. Ex 7:2  
Compare with Acts. 16:14.

(3) "Pharaoh sinned yet more, and hardened  
his heart." Conscience seared. *Ex 9:34*

(4) Five times it is said of him that he him-  
self hardened his heart. Ex

(5) Closed his heart against summons of Moses  
Thirteen times in all it is said that God  
hardened his heart. Joint work of God &  
Pharaoh. God provided opportunity &  
occasion.

Plagues softened his heart; and God's with-  
drawal of plague hardened his heart, thus  
God hardened his heart, by withdrawing  
plague.

Same act which softens one heart, (forbear-  
ance, mercy, patience) hardens another by  
delaying punishment. We see this every day.

*condition of heart makes difference*  
Same sun quickens live seed, causes dead  
one to rot.

Which melts some substances, causes others  
to harden, as clay.



Jews approved of God's judgment on Pharaoh, but resented same treatment for themselves. God found Pharaoh hard & used him to to promote his glory. He found Israel hard, & made same use of them, causing gospel to succeed without them. It provoked them to jealousy. *the purpose of God does not destroy free will of man*

V 19- Jews still ready to find fault with God accusing Him of hardening them against the gospel in a positive way. God never makes men what they are morally, which is what they are condemned or accepted for. In things in which God exercises a positive arbitrary choice, he never finds fault with men. Why did Christ weep over Jerusalem if he hardened them arbitrarily? *17+ 13/37*

20 - Paul reprimands Jew for complaining against God. *Man blames God for bad luck gives self credit for good things*

V 21- God is potter, human race the clay, and vessels are nations. Jewish race- vessel of honor, to hold truth, the covenants, the line thro whom Christ came. Egyptian race- vessel of dishonor, punished for their abuse of Jews, murder of babes.

In the one place where potter's clay & vessels are not used in a national sense, it recognized the power of human vessels to change their destinies by exercise of their free will. 2 Tim. 2:20, 21. *Rom 2:4, 5*

V 22- ENDURED WITH LONGSUFFERING VESSELS OF WRATH FITTED UNTO DESTRUCTION-

Israelites had so marred their character that they were fitted for destruction, but God endured their evil a long time before He finally visited ruin upon them. Rom 2:4, 5.

1 Pet 2:9 called 2 Thess 2:14 by gospel  
2 Pet. 3:9- God was trying to save these vessels of wrath by leading them to repentance, but they despised the goodness of God.

*described to be*  
V 23- AFORE, PREPARED UNTO GLORY- God prepared them when he forgave their sins, on obedience to gospel. *Gentiles as well as Jews would be saved*

V 24- EVEN US, WHOM HE CALLED- both Jews & Gentiles, Called thro Gospel. *2 Thess 2:14*

V 25- AS HE SAITH IN HOSEA- Quotes from prophet to show it had been purpose of God from beginning to call the Gentiles. At that time were not children of God & not beloved for their trust in God. They would become faithful, and so be called the beloved.

V 26. Fulfillment of prophecy of Hosea was in gospel. See Rom 8:14. *2:23 1:10*

*Gentiles*  
*How led by Spirit? Ino 16:13*  
V 27- Paul proves from Isaiah that only a remnant of Israel will be saved. Isa. 10:22, 23. Israel, as sands of sea, went into captivity, but only a remnant of them were faithful to God and returned. Of the multitude at time of Christ, only a remnant would receive him ~~and~~

*How only a remnant are only 2 classes on earth faithful to Christ*

V 28- Lord will execute his word, finishing it.... - After long forbearance, will finish the work of dealing with the Jews, and will punish them as deeds demanded.

V 29- As Isaiah had said..... of former captivity, unless the Lord of hosts had spare a few as a seed, they would have been as



completely destroyed as Sodom & Gomorrah. God proposed to save Sodom if only a few righteous could be found.. The faithful remnant in Israel saved it from the utter destruction that came upon Sodom.

*Can we postpone end of world? Christians*  
V 30- WHAT SHALL WE SAY THEN? What conclusion shall we draw from the prophecies?

That the Gentiles who formerly refused to follow God & seek the righteousness required in Law of Moses, have now attained that righteousness thro faith in Christ.

This brings out reason Jews have rejected gospel & Gentiles accepted it: Jews sought righteousness by outward observance without purification of heart. Gentiles sought it by faith, which first purifies the heart, then works by love.

V 31. Israel, resting in their own merit & good works, depended on their imperfect obedience to Law of Moses.

V. 32- Wherefore? Why did the Israelites fail to attain righteousness?  
BECAUSE they sought it not by faith, not by purifying the heart thro faith, but depending on a law that only regulated outward actions. *righteousness is from heart*

THEY STUMBLER AT STONE OF STUMBLING - *Fr 20:18*  
Christ. Would not accept new covenant.

See Jer. 31:31-34. *True for most Jews today*  
*See 8:14 12:14*

V 33- Stone of stumbling in Zion- Literally fulfilled.

Spoke plainly - offended  
Spoke in parables - Displeased

*(over)*

When he healed - they took offense  
When he did not heal or give a sign - Dis-  
satisfied..

If he came to the feast - they sought his  
life. .

If he did not come - they searched for him.  
Nothing he did pleased them.

HE THAT BELIEVETH ON HIM SHALL NOT BE PUT  
TO SHAME - at judgment seat of Christ.

Chaldees - Other Nations

Abraham - Others

Ismael Isaac

Jacob Esau

True - Unbelievers

Believers

This choosing  
temporal  
not eternal