

Romans 9:14

Paul begins this chapter by declaring his love for the nation Israel...his fellow countryman. This comes as a response to what he has just declared in the previous chapters, especially chapter eight. Paul has been preaching Christ and Christ crucified. Justification by Christ blood and his blood alone. How through Christ, we are no longer condemned. How that in Christ, we have become the “*children of God.*” We are joint-heirs with Jesus to the kingdom. How that “in Christ,” we can walk in the assurance of God’s promises and protection. We know that “*all things work together for good...*” We have the assurance that “NOTHING” will ever separate us from the love of God...absolutely nothing!

But the truth he has just shared is bitter-sweet. What on one hand brings about praise and thanksgiving, on the other hand brings concern and sorrow. The same truth that brings a “*joyful heart,*” also brings a “*sorrowful heart.*” The truths he’s been sharing are a blessing for those “*In Christ,*” but for those who are not, they are a “*curse.*” What we see as words that bring “*life,*” for others are words of “*death.*” Israel had “*rejected*” this “*Christ*” that Paul preaches. In doing so, Israel had just rejected the only provision for man’s salvation.

Knowing that, Paul was deeply grieved for his fellow countrymen, the nation of Israel. He’s so burdened for them, that he declares he would gladly “*give up*” his salvation, if it would provide salvation for Israel. The nation that was so greatly blessed of God, that nation that God had chosen to show his marvelous works through. In verse five, Paul recaps all that God had done through them, all the way up to the sending of Messiah, which Paul preaches to be the Lord Jesus Christ. The one whom Israel rejected...

Which brings up a very important question... If Israel rejected the Messiah, what does that mean?

Verse six seems to be the key to this entire section.

T⁶ *Not as though the word of God **hath taken none effect**...* means to “*fall out*” or “*fall from.*” It is used in James and 1Peter to speak of *withering flowers* and *withering grass*. It is used in Acts 27 of *falling away from a straight course*, (Speaking of a Ship getting off course). What Paul is saying here is, that even though the nation Israel has rejected Jesus as Messiah, the Word of God has not fallen off course, speaking of the plan and purpose of God. God’s plan has not been redirected by Israel’s rejection of Jesus.

In fact, Paul declares that Israel’s rejection of the Messiah ship of Christ was very much part of God’s divine plan.

Israel’s “*rejection of Jesus*”, in no way means that Jesus is not the Messiah! In no way does that mean that Jesus is not the Christ, but rather declares that *unbelieving Israel* is not the “*Israel of God.*”

^{6b} *...For they are not all Israel, which are of Israel...* Paul says that there are “*Two Israel’s.*” First, there is Israel “*the whole,*” which includes all the physical descendants of Abraham, Isaac and Jacob. And then, within the nation of Israel, there is the “*Israel of God.*” The “*Believing Israel*” the “*True Israel.*” The contrast is between Jews who believe and Jews who do not believe. There is one Israel that constitutes the “*entire nation,*” and within the whole of “*physical Israel,*” there is a “*spiritual Israel.*”

Paul points to the scriptures to support his claims. He does so by pointing to Abraham’s two children, Ishmael and Isaac, and then Isaac’s two, Esau and Jacob.

Paul declares that these “*Two Sons*” represent the “*Two Israel’s.*”

The Jews who believe in Christ, and follow him, manifest they are the “*True Israel, the children of Isaac.*” The Jews who reject Christ, manifest they are “*Not of Israel, but the children of Ishmael.*” The point is, even though all are Abraham’s descendants, they are not all “*his spiritual children.*” The birth of Ishmael represents the “*will of man*” while Isaac represents the “*will of God.*”

In verses 10~13, Paul goes on to say that God manifested this truth of “*Two Israel’s*” again through the children of Isaac and Rebecca, that of Esau and Jacob. Though there is much more to this story, here it’s important to see the aspect that Paul is pointing too in illustrating his point, of “*Two people*” inside one body. They were brothers, they were of “*one family*,” but only one would be the “*child of promise*” and the other the “*child of flesh*.” One would receive the “*Blessing*,” one would not.

“*Both*” of these children were of proper descent.

- By “*Hebrew custom*,” Esau had rights to the birthright.
- The firstborn male child inherited special privileges.
- By all rights, Esau should have inherited the blessings of his father Isaac.

But that appears to be the whole point... ¹¹(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calls;) ¹²It was said unto her, The elder shall serve the younger.

T: Paul declares that God chose Jacob before the children were even born, to show that “*the blessing*” is not “earned” by works, nor “*deserved*” nor acquired by “*Right!*”

But rather comes by God’s choosing, **God’s election.** (God’s Will...Not Human Will)

It’s important to clearly understand the point Paul is making here. It is all of God and nothing of man. The will of man, the works of man, the merit of man plays “*no factor*” at all. It is all God!

It’s important to understand that, because Paul is declaring that “*Israel’s rejection of Christ*” was part of God’s divine plan!

T: Paul declares that God used “*Esau & Jacob*” to show the truth that “*Those Who had the Privileges*” had them taken away and given to the other!

Because of the nation *Israel’s unbelief*, they would loose their claim to the covenant promises; they would be taken from them and given to the “smaller” believing Israel! Rather than throwing God’s plan off course, their rejection of Christ is in perfect alignment with his plan. God’s will, God’s plan, was that Israel would reject the Messiah, ultimately crucifying him just as God had foretold.

Israel’s “rejection of Christ” was very much part of God’s divine plan.

The truth that Paul speaks to in verses 10~13, is one that, troubling for many. It concerns the subject of Election. The “*Divine Choosing*” of Jacob over Esau before they were even born. The lives of Jacob and Esau were not even considered as far as the blessing was concerned. That’s the point Paul makes very clear in verse 11.

¹¹(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calls;) ¹²It was said unto her, the elder shall serve the younger.

T: Before they were born...God chose Jacob, and rejected Esau.

¹³As it is written, **Jacob have I loved, but Esau have I hated...**

Jacob was “*chosen and blessed*” by God, while Esau was “*rejected and despised*” by God. All of which was decided before either was even born. Jacobs blessing and Esau’s rejection had nothing to do in “*any shape or form*” as to the way they lived! It was clearly by God’s choosing, it was clearly by God’s Will alone! *Human will, human works* had nothing to do with it! It was the total absence of man, and all of God.

T: *Simple Truth is...* God simply chose Jacob...and rejected Esau. There is absolutely no way to misunderstand that truth. Paul goes on to mention Pharaoh, how God raised him up for the sole purpose of glorifying God. Paul goes on to mention that, like a potter, God has made “*vessels of honor,*” and “*vessels of dishonor.*” There are some who are evil and oppose God because he has “*made*” them that way! God does so that he may use them to glorify his name, he uses evil for good.

Now knowing that, that brings up a question... How is it fair that God “*Choose*” to make some vessels of honor, while making some vessels of dishonor? How could God choose Jacob and reject Esau.

Q: Is that fair? Is that fair of God to do that?

That’s the question that Paul ask here in verse 14...

¹⁴*What shall we say then? **Is there unrighteousness with God?***

We have trouble with that...right? Doesn’t that bother you? It should. Knowing that God simply picked Jacob over Esau without “*any consideration*” of their “*goodness,*” nor the kind of life they lived, kind of leaves you dumbfounded doesn’t it. It naturally causes the “*question of the fairness*” of that to arise in one’s heart.

This morning my only goal is to answer that question with a simple yes or no answer. Paul answers that question with an emphatic NO! And goes on to “*Explain*” in great detail in verses 15~29. I trust that once we have carefully looked at these verses, there will not be the slightest hint of question of unfairness in our minds. But for this morning, all I want to do is declare the clear answer to that question.

¹⁴ Is there unrighteousness with God? Is God being unfair? The answer is **ABSOLUTELY NOT!** Yet once again, Paul answers with the strongest “*Negative Greek word*” in the Greek language! ²*God forbid:* There’s not the “*slightest possibility*”... It is impossible! It conveys the idea, there is not even the “*slightest hint*” **of yes** in there! It’s the total absence of Yes, and pure no!

T: If we “*think*” that it’s unfair of God to do that, know this...**it’s not!**
If we “*think*” that it’s wrong...simply means **we are wrong to think that way!**

Because God is ***Absolutely Righteous!*** There is not even the slightest hint of unrighteousness in him! Just because we have trouble with something He does, in no way changes the fact that he is holy & righteous.

So what, if God doesn’t do things the way “*you and I think he should,*” that doesn’t mean anything. Other than the fact that God doesn’t listen to you and I. God doesn’t take into consideration what we think is right and wrong, but rather He establishes it Himself. Whatever he does is absolutely and totally right! The “*opinion*” of *carnal, fleshly, totally depraved* men and women is irrelevant. It doesn’t even factor into the equation. All that does is simply reveal that we lack in our understanding of who God is... The idea that many of have of God is a very small, weak, feeble God, who is there to serve our ever-beckoning call.

T: The very essence of “*God Choosing*” is the very thing that makes God...God. Doesn’t it stand to reason that God should be in control? Shouldn’t he call the shots?

Or does he need to confer with us before doing so? Beloved, we need to realize this truth Paul is teaching us here. To understand “*election*” is to understand that there’s “*absolutely nothing*” we can do! It’s “*out of our hands!*” It will “*strip*” you of ANYTHING you may hold too, in making you right with God It strips away all “*deeds*” that many hold to. It declares a man’s “*goodness*” irrelevant! It strips away “*all human effort,*” and declares that it has nothing to do with the “*human will.*” It places the “*power*” of life and death in his hands... The one who understands this, only option is to *cast oneself at his feet,* thrusting oneself at “*His Mercy!*” Which is exactly the desired result of God’s plan. When a man realizes that he is at the total mercy of God, that man is exactly where he needs to be!