

## The Book of Romans - Part 31

Let me welcome you once again to the radio program, "It's a Good Life." Today, we're going to continue our study in the book of Romans, and we're going to look at Romans chapter 9, verses 14 through wherever we get to today. And I've got it separated here at verse 23. We may get there; we may not. We may stop along the way and just have some things to speak of that I haven't planned on but the Lord knows, and possibly the Lord will call things to my attention that we need to discuss today.

Let me ask you to look at our Website, [www.LRWM.org](http://www.LRWM.org). There's Bible study helps there that you can use as you study the Word of God. And there are Gospel poems on there. There's all kinds of information that you can find. I even have information on there for you to be able to look up sermons of the past from well-known preachers, pastors who have passed on, and some of them not passed on; some of them are still alive today. You can also download messages that I have preached, and I trust that as you go there you will receive a blessing.

Or write to me today, Lewis Woodard, 497 Judith Avenue, Fruitland Park, FL 34731. I look forward to hearing from you.

Well, last time we left off in Romans chapter 9 and we had briefly discussed verses 11-13. And those verses say, *<sup>11</sup>(For the children being not yet born, neither having done any good or evil... It's talking about Isaac and Jacob and all of those people that we've read about in the Old Testament, Abraham's children, and it says that they had done no good or evil... that the purpose of God according to election might stand, not of works, but of him that calleth;).* And verse 12 says, *It was said unto her, The elder shall*

*serve the younger. <sup>13</sup>As it is written, Jacob have I loved, but Esau have I hated.*

Let me remind you that God's purpose and choice were not based upon works. And His choice today is not based upon works. He chooses that all men and women are to be saved. The Bible says, "Whosoever shall call on the name of the Lord shall be saved," and we know that John 3:16 talks about that God loved the world so much He sent his only begotten Son that whosoever would believe on Him would not perish but have everlasting life. So God wants everybody to be saved, but He wants us to know that it's not by works that He saves people.

I call to your attention verse 11. God is Creator of all and needs no human justification for His actions. That's Romans 9:11. We also see that it is His prerogative to choose whomever He will. We can be confident that His purpose is good and holy. Whether or not we understand it now, it is our responsibility simply to trust and thank Him. He does choose individuals for certain jobs, not to be saved, but for certain jobs He calls people there.

The Bible says there are differences in administrations, and just as the body is made up of many members, so is the body of Christ, and so are the people who make up the body of Christ. There are many members and each one has a different calling. In other words, God chooses certain people for certain things. So we need to understand first of all that God is no respecter of persons when it comes to things of God. He wants everybody to be saved. He's no respecter of persons. And really, when He chooses someone to do a specific job, it's not that He is a respecter of that person over and above another person. It's that that person has been chosen to do a

specific job for Him in the local church and the body of Christ.

Well, let's look now at Romans 9:14, and we see here in verses 14-23 the true children of God are the objects of God's mercy. In verses 14-16, it says, *<sup>14</sup>What shall we say then? Is there unrighteousness with God? God forbid. <sup>15</sup>For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. <sup>16</sup>So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

Being a true child of God is possible only through His mercy, and once again, it's not by works but it's according to His grace. It's by His mercy and that's what verses 14-16 are talking about. In verse 15, this was said to Moses in response to Moses' request to see the glory of God, Exodus 33:19. Since there are none who merit salvation, there are none who are fit or who can make themselves fit to be in God's immediate presence. Therefore, it is entirely by God's mercy that any at all are saved. And we know that He surely has the divine right by creation to show mercy on whomever He will, according to Romans 9:16.

We look now at verses 17-18. The Bible says there, *<sup>17</sup>For the scripture saith unto Pharaoh.... Once again Paul is talking about individuals. Now, he's calling to the attention of people here different things that took place in the Old Testament. He says, For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. <sup>18</sup>Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.*

We see in these verses 17-18 Pharaoh was shown to be the object of God's wrath and mercy. We often think it was just His wrath,

but He showed mercy in His dealings with Pharaoh as well. And in verse 17, note here that Paul equates the words spoken by God with Scripture.

In Exodus 9:16, some would have you believe that we do not look at the Old Testament, that we cannot read that as the Word of God. And that's true. There are a lot of people who do not believe that the Old Testament should be used today for those of us who are living, but the Bible says all Scripture is given by inspiration of God, and it's profitable for doctrine, for instruction, for correction, and for the instruction that we can learn what God has for us to learn from the Book, the whole book. You can't just choose part of it. You must take it all. It's all the inspired Word of God.

In Exodus 9:16 it says this: *And in very deed for this cause have I raised thee up... It's talking about Pharaoh again now... for to shew in thee my power; and that my name may be declared throughout all the earth.* God was using Pharaoh and Pharaoh didn't even realize it. He was using Pharaoh to show His mercy.

In verses 19-23, we see that God's right is to choose the object of His mercy and His wrath. He can choose whomever He wants. In verses 19-23, it says, *<sup>19</sup>Thou wilt say then unto me, Why doth he yet find fault? In other words, if He's doing the choosing, why is He finding fault?... For who hath resisted his will?*

Verse 20 goes on to say, *Nay but, O man, who art thou that repliest against God? ... Who are you to question God, Paul is saying. Shall the thing formed say to him that formed it, Why hast thou made me thus? <sup>21</sup>Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? <sup>22</sup>What if God, willing to shew his wrath, and to make his power known, endured with*

*much longsuffering the vessels of wrath fitted to destruction: <sup>23</sup>And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,*

We often look at the things that God did in the Old Testament and even carried on through the New Testament, and we wonder why He does certain things. We don't know everything about God. If we knew everything about God, then we would be God. God knows everything.

Paul was trying to get across to these people that God knows what's going on. He is the One who makes the decisions and not man. Man cannot decide whether or not another person is saved or lost. It's all of God. A person is saved by trust in the Lord Jesus Christ, trusting Him to save them so they can go to Heaven.

Well, in Romans 9:24-29, we see that the true children of God are both the Jews and the Gentiles. Once again, God makes no difference as long as that person has trusted Jesus as Savior, not of Jews only, as foretold by Osee (this would be Hosea). Let's read verses 24-26 of chapter 9 here.

It says, <sup>24</sup>*Even us, whom he hath called, not of the Jews only, but also of the Gentiles? <sup>25</sup>As he saith also in Osee...* Now, this is another name for Hosea in the Old Testament. Remember, Paul quotes the Old Testament quite a bit in the book of Romans. He says, *I will call them my people, which were not my people...* He's talking about the Gentiles now... *and her beloved, which was not beloved.* And verse 26 goes on to say, *And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.*

Now, of course, in Hosea 2:23, it talks about this. It says, *And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.*

And he's speaking of the Gentiles here. And what Paul is doing here for the church at Rome is letting those Jewish people who were saved, who had come to a saving knowledge of Jesus, he was letting them know that the Gentiles were saved the same way they were. And he was letting the Gentiles know that the Jews were saved the same way they are. In other words, he's telling us and he's telling them there is no difference.

There is neither bond nor free, Jew nor Greek, for we are all one in Christ Jesus. Paul was trying to let these people understand that there was nobody favored above another person when it comes to salvation.

In verse 25, although Hosea was speaking of the remnant Israel, Paul, writing under the Spirit's inspiration, applies the same principle to God's calling of a remnant of the Gentiles as well. You can read Hosea 1:9 in connection with that.

Well, as we study further in this book, Romans 9:27-29, we're told only a small percentage of Israel, as told by Isaiah, will be saved. Romans 9:27-29 says, <sup>27</sup>*Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved...* only a small percentage in other words. <sup>28</sup>*For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. <sup>29</sup>And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.*

Well, the next time, we'll be looking at the book of Romans 9 and we'll pick up where we've left off.

Let me remind you to look at our Website, [www.LRWM.org](http://www.LRWM.org).

If you don't know Christ as your Savior, ask Him to come into your heart today. He'll save you.

Until the next time, may the Lord bless you richly is my prayer.