

CALVARY BIBLE CHURCH

# Romans: Part 3

## Chapter Nine

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### Chapter study of Chapter 9

**Questions or comments: Contact Tim & Melinda Inman**

**Fall 2008 – Spring 2009**

This study material provides additional study help for Chapter 9 for those who desire more help with their inductive study of this chapter. Study tools presented are additional suggested key words, Greek grammatical help, study charts, help with understanding the significance of cross references, questioning the text, and final commentary notes. The first week of this study guide presents additional study suggestions to go with Basic Chapter Study Instructions. This guided study is then broken into daily assignments for weeks 2 & 3 for the part of the chapter study where you work verse by verse to establish correct interpretation.

# The Inductive Method

## Observation

What does the text say?

### Overview

Establish Context by determining Historical Background

Where does it fit in the Bible timeline?

**Ask: Who, What, When, Where, Why, and How?**

Make simple lists of people, places, and events mentioned in the text

Make simple lists of key words that are used throughout large portions of the entire book

Determine Book and Chapter Themes

Mark questions to return to later for future study

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### Chapter Studies

**Ask: Who, What, When, Where, Why and How?**

Make more thorough lists of people, places and events

Make more thorough lists of Key Words in chapter or section

Ignore chapter divisions when the theme is carried forward

Mark Contrasts, Comparisons, Expressions of Time, Terms of Conclusion

**Beginning of Interpretation:** Tie this all together by examining text verse by verse

Outline or complete Structural Analysis to break down difficult text

Examine meanings of Key Words as you study verse by verse

Meditate on text to determine paragraph themes

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## Interpretation

What does the text mean in correct context?

What principles do I see that tie to other sections of scripture?

Complete Cross References of those passages of scripture

Complete examination of Key Words: meaning, tense, voice

Notice and examine meaning of verbs & descriptive adjectives

Note commands and warnings

Consult commentaries after completing your own study

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## Application

Based on correct interpretation of the text:

What must I do?

How can I apply this truth to my life?

How does this affect me?

How does this better knowledge of God change me?

Meditate on scripture and Memorize important, applicable passages of scripture

# Chapter Study: Chapter 9

**Complete the steps given in the Basic Chapter Study Instructions this week.**

Consult the material in this study packet if you would like assistance with key word suggestions, word definitions, Greek grammar, cross reference significance, questioning of the text, or other study suggestions.

## Additional Study help for Chapter 9, Week #1

**Every day begin your study with prayer. Ask the Lord to enlighten your mind to what He wants you to learn from His Word.** Prepare for the study of Chapter 9 by **reading all of Romans 9 – 11 in its entirety.**

### **Additional key word suggestions for Chapter 9:**

\_\_\_\_\_ **In addition to the words suggested in the Basic Chapter Study Instructions mark these key words in this chapter**

Abraham  
compassion  
people from the Old Testament  
pottery (9:21), objects (9:22,23)—these are the same Greek word, mark them the same

Follow the same method you used for marking key words in the Overview. Use the same mark you used for God, Jesus, and the Holy Spirit in Romans 1 – 8 in all the rest of the chapters as well. Mark Abraham the same way you marked his name in Chapter 4. Choose a different mark than you have used for any of your key words for the book, or section, for each of the other words which are significant for this individual chapter—compassion, or any others you want to mark. Many people from the Old Testament are mentioned, from patriarchs to prophets to foreign kings. Using a similar mark for all the people from the Old Testament will make it easier to see each piece of Old Testament evidence Paul gives for God's sovereign choosing.

### **How to handle words previously marked:**

**Last week we examined the key words for the entire section:** foreknew, predestined (found in Romans 8:29, 30 only, but defined in entirety of Romans 9 – 11), election (chosen, elect, choosing), called (call, reckoned [9:7]), mercy, saved (save, salvation), calls (called, calling), covenant (promise), hardened (hardening), and unbelief.

**We have also marked key words for the entire book of Romans:** gospel, righteous (-ness), faith (trust, believe), justification (justly, justified, just), and law.

**And, we have carried forward to this section the marking of significant words which appear in Romans 1 – 5 and Romans 6 - 8:** grace, wrath, judge (judgment), Gentiles, sin (transgression), hope, gift, power, glory, life, and death.

We also marked personal references Paul made to himself. These personal references have been significant in some of the passages we have studied previously. Evaluate any personal references you come to as you study through this book to determine if you need to write down personal information Paul records. Chapter 9 begins with some significant personal references.

In addition, we marked every reference to Jews as we completed the Overview. As you examine each of these chapters, determine if recording all the information about Jews will aid your study, or if you prefer to use the markings to alert you to notice information, but not necessarily to record it. There is an abundance of information about Jews in the book of Romans.

**Any time you see any of these previously marked key words, it is important, as they are significant in some way connected with the theme of the entire book, or a large section of the book. Therefore, jot down what you notice or learn about any of these words which appear in this chapter.**

**A chart to record details about God, Jesus, and the Holy Spirit is given on the next page, pg. 5.**

**Additional study help suggested for this week—**

**Question & Answer charts are a type of key word list:** A Question & Answer chart is given on pg. 6 & 7 to help you organize the main ideas, arguments, and evidence which Paul uses in this chapter to present his evidence concerning God's working in election.

God	Jesus	Holy Spirit

## **Organization of Chapter 9 by Statements and Evidence and Questions and Answers**

After explaining historical evidence about the people of Israel, Paul makes some statements and presents evidence concerning election of Jews, in particular. Record what you observe:

**Statements, v. 6 - 7a:**

**Evidence to the contrary, v. 7b - 13:**

Paul then works his way through a series of questions and answers addressing these initial statements and arguments concerning election of the Jews. Record what you observe:

**Questions, v. 14:**

**Answer, v. 14b:**

**Supporting evidence, v. 15 - 18:**

This evidence leads to the logical question which we, with our limited thinking as sinful people, might then ask. Paul asks this question and answers it. Record your observations:

**Questions, v. 19:**

**Answers in the form of questions, v. 20 - 24:**

**Biblical evidence noted, v. 25 - 29:**

Paul then presents his concluding arguments concerning election of both Jews & Gentiles:

**Question, v. 30a:**

**Answer, v. 30b - 31:**

**Question, v. 32a:**

**Answer, v. 32b:**

**Biblical evidence, v. 33:**

**Additional help with Greek Grammar for Chapter 9:** After you have completed the marking of contrasts, comparisons, conclusions, and other grammatical terms (see Basic Chapter Study Instructions), a final step to take in order to get ready for digging into content verse by verse next week, and for preparing to begin interpretation, is to mark significant verb tenses. **As you complete the marking of verb tenses, also use your concordance to jot down key word Strong's or NIV concordance numbers above the words you want to look up as you study through the chapter verse by verse.**

**Marking verb tenses:** Throughout these Chapter Studies of Romans, we will give you the option of marking words to reflect accurate meanings in the original language in which the New Testament scriptures were written--Greek. Some forms of Greek verbs show continuous, repeated, and habitual action that occurs over and over again (present tense verbs). Another form of Greek verb (perfect tense verb) shows a completed action or process that has lingering effects or that leaves an ongoing result or condition—the effect of the verb continues to the present. The exact meaning is, of course, determined by context, but each of these types of verbs is very significant because it affects the meaning of the word greatly.

The first century reader of the book of Romans would have know instantly what form of verb was being used as they read Paul's letter and would have understand if he was saying some type of action was continuous, repeated, and habitual or if it conveyed something that happened in the past, but which had continuing results to the present. Not all of you have the study tools which would give you this information, so we, therefore, want to give you this option of marking these verbs in a particular way so that you will instantly know what Paul intends to convey.

**Choose a small mark which conveys continual action to you, such as a small squiggly line, or a tilde ( ~ ).** This mark only needs to be of a small size that you will notice as you are reading, not a brightly colored mark, such as what we do for key words so we can notice them when we glance at a page. You will find these marks which show the action of the verb very useful when you begin to interpret this chapter and you are working through it verse by verse. **Mark this type of small squiggly line ( ~ ) above each of these words in Chapter Nine which convey habitual, repeated, or continuous action:**

- V. 1, "speak", "am not lying", "confirms"
- V. 2, "have"
- V. 3, "were"
- V. 5, "is" God over all
- V. 7, "are" his descendants
- V. 8, "regarded"
- V. 10, "had"
- V. 11, "stand"
- V. 12, "calls"
- V. 15, "says", 2<sup>nd</sup> use of "have mercy", 2<sup>nd</sup> use of "have compassion"
- V. 16, "desire", "effort", "mercy"

- V. 17, “says”
- V. 18, “has mercy”, “wants” both uses, “hardens”, “harden”
- V. 19, “blame”
- V. 20, “are”, “talk back”
- V. 21, “have”
- V. 22, “choosing”
- V. 25, “says”
- V. 26, “living”
- V. 27, “cries”, “be”
- V. 28, “will carry”
- V. 30, “pursue”
- V. 31, “pursued”
- V. 33, “lay”, “trusts”

**Now choose a mark which reminds you of an action or process that has continuing results, such as a ray, or small arrow, like this ( → ).** Use this mark (→) above each of these words which show a completed action or process that has lingering effects or that leaves an ongoing result or condition—the effect of the verb continues to the present:

- V. 6, “had failed”
- V. 13, “is written”
- V. 19, “resists”
- V. 22, “prepared”
- V. 25, “loved” both uses
- V. 29, “said previously”
- V. 33, “is written”

**If you finish all this work which lays the foundation for your study before the week is through, go ahead and start into the next week’s work to allow more time for interpretation.**

## Additional Study help for Chapter 9, Week #2

We now begin working through this chapter verse by verse, paragraph by paragraph. Pray each day for the Lord to help you to understand what you are studying. We are delving into the sovereignty of God and must constantly depend upon the Holy Spirit to bring truth to light in order to enable us to comprehend God's Word and God's character accurately.

### Day One:

**Paragraph #1, v. 1 – 5:** **What** does Paul state about his own people, the Jews? **What** does he wish could happen so that they might be saved? **What** benefits are listed in verses 4 – 5 which Israel received?

**Review the promises Paul has already discussed by reading Romans 4: 13 – 21 and observing what you found when you studied that chapter.** **What** is the meaning of “covenants” and “promises”? Below is reprinted for you the definitions of these words. Look up any other definitions in this paragraph which help you understand the meaning of the promises given to the Jewish people.

From The Complete Word Study Dictionary: New Testament (electronic ed.), edited by Zodhiates, Spiros (2000, c1992, c1993), Chattanooga, TN, AMG Publishers.

**“Covenants” Strong’s #1242.** διαθήκη diathékē; gen. diathékēs, to set out in order, to dispose in a certain order. Testament, covenant. In Class. Gr. it always meant the disposition which a person makes of his property in prospect of death, i.e., his testament. The pl. also means the testamentary arrangements of a person.

(I) A solemn disposition, institution, or apportionment of God to man (Heb. 9:16–18) to which our word “dispensation” answers adequately, e.g., for the religious dispensation or institution which God appointed to Abraham and the patriarchs (Acts 3:25); the dispensation from Sinai (Heb. 8:9); the dispensation of faith and free justification of which Christ is the mediator (Heb. 7:22; 8:6) and which is called “new [kainē, {2537}, qualitatively new]” in that it is a dispensation of faith in respect to the old, the old being the Sinaitic one related to the Law (2 Cor. 3:6; Heb. 8:8, 10; 9:15).

(II) A covenant, but not in the sense that God came to an agreement or compromise with fallen man as if signing a contract. Rather, it involves the declaration of God's unconditional promise to make Abraham and his seed the recipients of certain blessings (Gen. 13:14–17; 15:18; 17:7–8, 19–21; 21:12, 14; 22:2, 12). God is bringing about His prearranged disposition in regard to Israel in spite of the fact that Israel has not yet believed in the Messiah. The Sinaitic diathékē to Moses, however, was a conditional dispensation or series of promises (Ex. 19:5–8, 20–23; Heb. 12:18–21) which God made for the Jews only if they obeyed. In the NT, God provided His Son in the execution of His plan and dispensation but not as a result of the obedience to any rule that He preset.

However, the giving of eternal life to individuals depends on their acceptance of that sacrifice of the Son of God.

(III) A divine promise conditioned on obedience, a solemn disposition or appointment of man and God's covenants with men (Luke 1:72; 22:20; Acts 7:8; Rom. 9:4; 11:27; Gal. 3:17; 4:24; Eph. 2:12; Heb. 9:4; 10:16; Rev. 11:19). The term "the covenant of the new testament" may be understood as referring personally to Christ (Matt. 26:28; Mark 14:24; Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 10:29; 12:24; 13:20). This testament is called "new [kainē, {2537}, qualitatively new]" (Heb. 9:15), equivalent to "the second" (Heb. 8:7), or "the better one" (Heb. 7:22). The same meaning would pertain to the blood of His covenant which would be the blood of His promise, the blood of Christ (i.e., His sacrificial death) (Heb. 9:20; 10:29).

More follows. For additional information, please consult the source.

**"promises", Strong's #1860:** ἐπαγγελία epaggelía; Primarily a legal term denoting a summons or promise to do or give something. Used only of the promises of God except in Acts 23:21 where it means order or mandate. The thing promised, a gift graciously given, not a pledge secured by negotiation (Luke 24:49; Acts 2:33; Gal. 3:14; Eph. 1:13; Heb. 9:15).

(I) Particularly in 1 John 1:5 (TR), where later editions have aggelía (31), message (Sept.: Ezek. 7:26).

(II) By implication, a promise.

(A) Particularly a promise given (2 Cor. 1:20; Eph. 1:13; 6:2; 1 Tim. 4:8; 2 Pet. 3:4, 9; Sept.: Esth. 4:7). Of special promises, e.g., made to Abraham (Acts 7:6, 17; Rom. 4:16, 20; Heb. 6:12, 15; 7:6; 11:9, promised land); in respect to Isaac (Rom. 9:9; Gal. 4:23); of a spiritual seed (Rom. 9:8; Gal. 4:28); as made to Abraham and the Jewish patriarchs and prophets in general, e.g., of a future Savior (Acts 13:23, 32; 26:6); of future blessings and the enjoyment of God's favor (Acts 2:39; Rom. 4:13, 14, 16; 9:4; 15:8; 2 Cor. 7:1; Gal. 3:16–18, 21, 22, 29; Eph. 2:12; 3:6; Heb. 6:12, 17; 11:17); of salvation in Christ (2 Tim. 1:1); an apostle in respect to the promise of eternal life in Christ, that is, appointed to announce it (Heb. 4:1; 8:6; 9:15; 1 John 2:25).

More follows. For additional information, please consult the source.

**In light of all they have been given, who should be the people who should most willingly receive the promised Messiah? Paul turns to the question of the Jews lack of acceptance of their Messiah as an entire people in the next paragraph.**

**Label this first paragraph with a phrase, title, or summary in the margin.**

## Day Two:

**Read the next paragraph, v. 6 – 9:** Did God’s word fail? Didn’t He promise all Abraham’s natural descendants would be saved, so why is Paul in anguish over his brothers the unsaved Jews? This next paragraph examines that quandary. **Who** is the promise to? **Review in Romans 4 why righteousness was credited to Abraham. Was** it on the basis of his national heritage, or his lineage, or **was** it on the basis of faith alone? **Paul now defines who the promises of Romans 4: 13 – 21 are for.**

**Who is Israel?** Jews have taken the promise to be to everyone who is descended from Abraham & Sarah, Isaac, and Jacob who was later named Israel – these are the Jews, the chosen people, the people of promise. But, Paul states that not all who are descended from Israel are actually Israel. And, that they are not necessarily all Abraham’s children just because they are his physical or natural children, descendants, seed. **What** does this mean?

### **First piece of evidence, v. 7b - 9:**

**The promise is through Isaac.** In Genesis 21:12 God stated to Abraham when Sarah wanted to send away Hagar & Ishmael, “It is through Isaac that your offspring will be reckoned.” Ishmael was a descendant of Abraham, by Sarah’s handmaid Hagar, who was already alive when Isaac was born. But, the blessing was not to be through Ishmael. Not all of Abraham’s physical descendants, or natural children, are Abraham’s or God’s spiritual children, and thus, inheritors of the promise.

**V. 8,** It is not the natural children who are **God’s** children, but **who is? Who is** regarded as Abraham’s offspring? The statement in v. 8 eliminates Ishmael and all other physical offspring of Abraham (Genesis 25:2, 6). **So, of all Abraham’s physical descendants, who is regarded as Abraham’s offspring? Note this is plural.**

**V. 9,** In Genesis 18: 10, 14, God said to Sarah, regarding her offspring: “At the appointed time I will return, and Sarah will have a son.” Sarah’s son was Isaac; he was the child of the promise.

So, as God through the Holy Spirit directed Paul to write, **what** is the first distinction He made regarding **who** of all of Abraham’s physical descendants are regarded as Abraham’s offspring for this promise? **Who** are the children of the promise? **Why?**

**Record a title, summary, or theme for this paragraph, v. 6 – 9, in the margin of your working copy.**

### **In the next paragraph, v. 10 – 13, more evidence is given about the children of the promise:**

**But what of Isaac’s children?** Are both of them reckoned as Abraham’s children? Twins were conceived by Rebekah and Isaac. They had one and the same father – Isaac—the chosen son, the child of the promise. Yet God had a purpose in election – He made a divine selection of who would be chosen and who not be chosen. **When** was this predetermination made? Both twins were not chosen though Abraham and Isaac were men of faith and the promise

specifically concerned Abraham and Isaac. It is not by works, but by Him who calls. The Lord said this to Rebekah in Genesis 25:23:

<sup>23</sup> The LORD said to her,  
"Two nations are in your womb,  
and two peoples from within you will be separated;  
one people will be stronger than the other,  
and **the older will serve the younger.**"

Esau was not chosen, though he was the one his father Isaac loved best. Jacob was the favorite of his mother. Malachi 1: 2 – 5 states this about Jacob and Esau and his descendants:

<sup>2</sup> "I have loved you," says the LORD.  
"But you ask, 'How have you loved us?'  
"Was not Esau Jacob's brother?" the LORD says. "**Yet I have loved Jacob, <sup>3</sup> but Esau I have hated**, and I have turned his mountains into a wasteland and left his inheritance to the desert jackals."

<sup>4</sup> Edom (Esau's descendants) may say, "Though we have been crushed, we will rebuild the ruins."

But this is what the LORD Almighty says: "They may build, but I will demolish. They will be called the Wicked Land, a people always under the wrath of the LORD. <sup>5</sup> You will see it with your own eyes and say, 'Great is the LORD -even beyond the borders of Israel!'

**Ponder on this. When** was the decision made that Esau would serve Jacob? **When** was this predetermination made? **What** was the reason for this according to verse 11? According to Douglas J. Moo this "illustrates particularly clearly the principle of 'grace rather than race.'" Augustine said, "God does not choose us because we believe, but that we may believe."<sup>1</sup>

Below is the definition of "election" and "purpose" from "The Complete Word Study New Testament", edited by Spiros Zodhiates, Th.D., AMG Publishers, Chattanooga, TN:

**"Election", Strong's #1589:** *ekloge*—choice, election; related to *eklegomai* (Strong's #1586), to choose. *Eklegomai*, Strong's #1586, To speak intelligently. To choose, select, choose for oneself, not necessarily implying the rejection of what is not chosen but giving favor to the chosen subject, keeping in view a relation to be established between him and the object (Mark 13:20; Acts 1:2). It involves preference and choice from among many.

**"Purpose", Strong's #4286:** *πρόθεσις próthesis*—A setting forth, an exposition. It involves purpose, resolve, design. A putting forth to view or to openly display. A thought or purpose (Acts 11:23; 27:13). When used of the purpose of God it refers

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<sup>1</sup> Both quotes from Douglas J. Moo's "The Epistle to the Romans", NICNT, Eerdmans, 1996, pg. 578, 588.

exclusively to salvation (2 Timothy 1:9). Therefore, in Romans 8:28, “those who are the called according to His purpose” (*kata prothesin*) must be taken as synonymous with *eudokeo* (Strong’s #2107), good will, good pleasure, indicating that “those who are the called” are called because of God’s good pleasure and not because they deserve it (Ephesians 1: 8, 9). A predetermination, purpose, intent, design of God in calling men in general, Gentiles as well as Jews, to salvation (Romans 8:28); of gathering together all things in Christ (Ephesians 1: 9 – 11); of making the Gentiles fellow heirs with the Jews of the same body and partakers of His promise in Christ by the Gospel (Ephesians 3: 6, 11; 2 Timothy 1:9); in choosing one nation rather than another to enjoy certain privileges and blessings (Romans 9:11). All these passages are applied to the purpose of God in the New Testament.

**Record a title, summary, or theme for this paragraph in the margin of your working copy.**

### **Days Three and Four:**

You may be asking in your head the very question Paul records next in verse 14. This is the natural human question from our perspective as finite human. Notice how Paul answers the question. We do not have God’s eternal, sovereign, omnipresent perspective. **Examine the next paragraph, v. 14 – 18, thoroughly and prayerfully over the next two days.** The below notes are from Exodus 32, 33; Exodus 7 – 11, 12: 29 – 32; and Exodus 14 if you would like to read the passages in their entirety.

Paul quotes from an interesting section of Scripture in Romans 9: 14 - 16. Moses came down the mountain with the Ten Commandments, saw the people engaged in sin and idolatry, and threw the Ten Commandments, breaking the stone tablets. After Moses threw the Ten Commandments at the people and destroyed them God met with him, and they discussed whether God would continue to lead the people with a pillar of fire and a pillar of cloud. God is dealing with the sin of the Israelites in this passage. **In Exodus 32** three thousand idolaters were killed by the Levites because they sacrificed to the golden calf, the eternal destiny of those who had sinned idolatrously was decided (v.33), and God struck the people with a plague. God then sent them toward the Promised Land which He promised to Abraham, Isaac, and Jacob, but said He would send an angel and wouldn’t go with them Himself, lest He destroy them. This caused the people to mourn. **Read Exodus 33: 12 – 23 below:**

**12** Moses said to the LORD, "You have been telling me, 'Lead these people,' but you have not let me know whom you will send with me. You have said, 'I know you by name and you have found favor with me.' **13** If you are pleased with me, teach me your ways so I may know you and continue to find favor with you. Remember that this nation is your people."

**14** The LORD replied, "My Presence will go with you, and I will give you rest."

**15** Then Moses said to him, "If your Presence does not go with us, do not send us up from here. **16** How will anyone know that you are pleased with me and with your people unless you go with us? What else will distinguish me and your people from all the other people on the face of the earth?"

**17** And the LORD said to Moses, "I will do the very thing you have asked, because I am pleased with you and I know you by name."

**18** Then Moses said, "Now show me your glory."

**19** And the LORD said, "I will cause all my goodness to pass in front of you, and I will proclaim my name, the LORD, in your presence. **I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.**

**20** But," he said, "you cannot see my face, for no one may see me and live."

**21** Then the LORD said, "There is a place near me where you may stand on a rock. **22** When my glory passes by, I will put you in a cleft in the rock and cover you with my hand until I have passed by. **23** Then I will remove my hand and you will see my back; but my face must not be seen."

Paul repeats this statement by God to Moses in Romans 9: 15, 16 to explain the sovereign way in which God chose those on whom He has compassion. The phrases "will have mercy" and "will have compassion" are future tense. The phrases "have mercy" and "have compassion" are present tense verbs which show continual, habitual action. **What does this mean? Who** are the people on whom He will have mercy and compassion? **Examine the definition of mercy from the source cited on pg. 12:**

**"Mercy", Strong's #1653:** ἐλεέω eleéō; contracted eleō, fut. eleēsō, from éleos (1656), mercy. To show mercy, to show compassion, extend help for the consequence of sin, as opposed to sklērúnomai (4645), to be hardened. The general meaning is to have compassion or mercy on a person in unhappy circumstances. Used trans. in the pass., to be pitied, obtain mercy, implying not merely a feeling for the misfortunes of others involving sympathy (oiktirmós [3628], pity), but also an active desire to remove those miseries.

(I) By implication, to be gracious toward, bestow kindness on (Rom. 9:15, 16, 18 quoted from Ex. 33:19; Sept.: Gen. 43:29).

(II) Spoken of the mercy of God through Christ or salvation in Christ, to bestow salvation on; in the pass., to obtain salvation (Rom. 11:30–32; 1 Cor. 7:25; 2 Cor. 4:1; 1 Pet. 2:10).

**This definition means "to show mercy". What specifically IS mercy? See the following definition:**

**“Mercy”, Strong’s #1656:** ἔλεος éleos. Mercy, compassion.

(I) Ho éleos, gen. éleou, masc. noun.

(A) Mercy, compassion, active pity (Matt. 23:23; Titus 3:5; Heb. 4:16; Sept.: Is. 60:10).

(B) With the sense of goodness in general, especially piety (Matt. 9:13; 12:7 quoted from Hosea 6:6 where éleos is parallel to epígnōsis Theoú [1922, 2316], knowledge of God), special and immediate regard to the misery which is the consequence of sin.

Mercy, compassion, active pity.

(A) Generally (Luke 1:50, 78; Rom. 9:23; 15:9; Eph. 2:4; 1 Pet. 1:3; James 3:17; Sept.: Deut. 13:17; Neh. 13:22; Ps. 51:1; Is. 63:7). With the verb poiéō (4160), to do mercy for someone means to show mercy to, equivalent to the verb eleéō (1653), to have compassion on, show mercy (Luke 1:72; 10:37; James 2:13; Sept.: Gen. 24:12; 1 Sam. 15:6). With the verb megalúnō (3170), to make great, magnify, show great mercy on someone (Luke 1:58). In the phrase, mnēsthēnai eléous, to remember mercy, from mimnēskō (3403), to remember, (Luke 1:54), means to give a new proof of mercy and favor to Israel, in reference to God’s ancient mercies to that people (cf. Ps. 25:6; 89:28, 50; Sept.: 2 Chr. 6:42; Jer. 2:2). Spoken of mercy as passing over deserved punishment (James 2:13 [cf. Sept.: Num. 14:19]).

(B) Spoken of the mercy of God through Christ, i.e., salvation in the Christian sense from sin and misery (Jude 1:21, “the mercy of our Lord Jesus Christ” means salvation through Christ; see Rom. 11:31). In benedictions, including the idea of mercies and blessings of every kind, e.g., “the Lord give mercy” (2 Tim. 1:16, 18). Also joined with eirēnē (1515), peace (Gal. 6:16; 1 Tim. 1:2; 2 Tim. 1:2; Titus 1:4; 2 John 1:3; Jude 1:2).

(III) Contrast chāris (5485) which is God’s free grace and gift displayed in the forgiveness of sins as offered to men in their guilt. God’s mercy (éleos) is extended for the alleviation of the consequences of sin. Grace identifies the free nature of salvation, that which is unmerited and without obligation. Mercy is the application of grace and reminds us that redemptive freedom rescued us from the pathetic condition of our sinfulness. Peace (eirēnē [1515]) refers us to the effect of salvation, namely, that we were set free from the condemnation of sin and reconciled to God. This is true not only objectively in that we no longer stand before God as enemies but now as beloved children; but this is also true subjectively in that we have been relieved of the hostility in our hearts toward God and the torment of guilt in our consciences. The lower creation is also an object of God’s mercy inasmuch as the burden of man’s curse has fallen also upon it (Rom. 8:20–23). But man greatly needs God’s grace and is capable of receiving it and consequently being changed. In God’s mind and in the order of our salvation as conceived therein, God’s mercy, His loving and benevolent pity for the misery brought about by our sin, precedes His saving grace and continues to be actively demonstrated after the work of that grace. There may be certain consequences of our past sinfulness which grace cannot eliminate. For these we need God’s mercifulness. In John 3:16, God loved in mercy and gave in grace. It is always grace and mercy that we find in the apostolic salutations, for as we experience guilt for our sin and receive God’s grace, we also need mercy to alleviate the consequences of our sins which may remain unaffected by grace. The guilt and power of sin must be removed through God’s grace before the

alleviation of the misery of sin can be experienced. The believer is to exercise mercifulness, for he can feel compassion for the misery of sin upon others, but he has no power to exercise grace in the same manner as Christ since that is exclusively God's work. "Blessed are the merciful; for they shall obtain mercy" (Matt. 5:7; James 2:12, 13). Deriv.: *eleeinós* (1652), worthy of pity; *eleéō* (1653), to be merciful; *eleēmōn* (1655), merciful. Ant.: *sklērotēs* (4643), hardness; *pōrōsis* (4457), hardness, callousness.

**v. 16, What** does this verse say God's bestowal of mercy is dependent on? **What or who** is the determining factor concerning who is chosen? **What is God's purpose then?** **What** is God's mercy not dependent on? **Look up other significant words that help you understand this verse in context.**

**Read Romans 9: 17 – 18: Why** does He choose to have mercy on some, but not on others? **Why** are they hardened? **Look up key words that help you understand these two verses.**

**Example: Pharaoh** Before any of the plagues had happened Exodus 7: 1 – 5 makes it plain God intended to show His might for a specific purpose, and God had predetermined exactly when and how Pharaoh would decide the Israelites would be released from captivity to Egypt.

**1** Then the LORD said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron will be your prophet. **2** You are to say everything I command you, and your brother Aaron is to tell Pharaoh to let the Israelites go out of his country. **3 But I will harden Pharaoh's heart, and though I multiply my miraculous signs and wonders in Egypt, 4 he will not listen to you. Then I will lay my hand on Egypt and with mighty acts of judgment I will bring out my divisions, my people the Israelites. 5 And the Egyptians will know that I am the LORD when I stretch out my hand against Egypt and bring the Israelites out of it."**

**What is God's stated purpose in hardening Pharaoh?** \_\_\_\_\_  
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\_\_\_\_\_

In the middle of the plagues against Egypt, after the plagues of blood, frogs, gnats, flies, the plague on livestock, and the plague of boils (Exodus 7: 14 – 9:12), but before the plague of hail God said this to Moses, Exodus 9: 13 – 19 (the passage quoted from in Romans 9: 17):

**13** Then the LORD said to Moses, "Get up early in the morning, confront Pharaoh and say to him, 'This is what the LORD, the God of the Hebrews, says: Let my people go, so that they may worship me, **14** or this time **I will send the full force of my plagues against you and against your officials and your people, so you may know that there is no one like me in all the earth. 15** For by now I could have stretched out my hand and struck you and your people with a plague that would have wiped you off the earth. **16** But I have raised you up for this very

**purpose, that I might show you my power and that my name might be proclaimed in all the earth. 17** You still set yourself against my people and will not let them go. **18** Therefore, at this time tomorrow I will send the worst hailstorm that has ever fallen on Egypt, from the day it was founded till now. **19** Give an order now to bring your livestock and everything you have in the field to a place of shelter, because the hail will fall on every man and animal that has not been brought in and is still out in the field, and they will die.' "

**What is God's stated purpose for bringing these plagues:** \_\_\_\_\_

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Then came the plague of hail, followed by the plague of locusts. Before the plague of locusts, God said this to Moses about His purposes, in Exodus 10: 1,2:

**1** Then the LORD said to Moses, "Go to Pharaoh, for **I have hardened his heart and the hearts of his officials so that I may perform these miraculous signs of mine among them 2 that you may tell your children and grandchildren how I dealt harshly with the Egyptians and how I performed my signs among them, and that you may know that I am the LORD.**"

**What is God's stated purpose for bringing these plagues and hardening Pharaoh and his officials?** \_\_\_\_\_

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Then came the plague of darkness, and the plague against the firstborn, after which Pharaoh let the Israelites go from captivity. Exodus 11 records what was spoken before the plague of the firstborn:

**1** Now the LORD had said to Moses, "I will bring one more plague on Pharaoh and on Egypt. After that, he will let you go from here, and when he does, he will drive you out completely. **2** Tell the people that men and women alike are to ask their neighbors for articles of silver and gold." **3** (The LORD made the Egyptians favorably disposed toward the people, and Moses himself was highly regarded in Egypt by Pharaoh's officials and by the people.)

**4** So Moses said, "This is what the LORD says: 'About midnight I will go throughout Egypt. **5** Every firstborn son in Egypt will die, from the firstborn son of Pharaoh, who sits on the throne, to the firstborn son of the slave girl, who is at her hand mill, and all the firstborn of the cattle as well. **6** There will be loud wailing throughout Egypt—worse than there has ever been or ever will be again. **7** But among the Israelites not a dog will bark at any man or animal.' Then you will know that the LORD makes a distinction between Egypt and Israel. **8** All

these officials of yours will come to me, bowing down before me and saying, 'Go, you and all the people who follow you!' After that I will leave." Then Moses, hot with anger, left Pharaoh.

**9** The LORD had said to Moses, "**Pharaoh will refuse to listen to you—so that my wonders may be multiplied in Egypt.**" **10** Moses and Aaron performed all these wonders before Pharaoh, but the LORD hardened Pharaoh's heart, and he would not let the Israelites go out of his country.

**What is God's stated purpose for hardening Pharaoh?** \_\_\_\_\_

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After each plague, the condition of Pharaoh's heart is recorded. "Hardening is a spiritual condition that renders one unreceptive and disobedient to God and His Word."<sup>2</sup>:

After the plague of blood, Exodus 7:22: But the Egyptian magicians did the same things by their secret arts, and Pharaoh's heart became hard; he would not listen to Moses and Aaron, just as the LORD had said.

After the plague of frogs, Exodus 8:15: But when Pharaoh saw that there was relief, he hardened his heart and would not listen to Moses and Aaron, just as the LORD had said.

After the plague of gnats, Exodus 8:19: The magicians said to Pharaoh, "This is the finger of God." But Pharaoh's heart was hard and he would not listen, just as the LORD had said.

After the plague of flies, when Pharaoh said the people could go and asked Moses to pray for him. Moses told Pharaoh not to act deceitfully and change his mind, and then prayed for the removal of the flies, Exodus 8: 30 – 32: Then Moses left Pharaoh and prayed to the LORD, and the LORD did what Moses asked: The flies left Pharaoh and his officials and his people; not a fly remained. But this time also Pharaoh hardened his heart and would not let the people go.

After the plague on the livestock, Exodus 9: 7: Pharaoh sent men to investigate and found that not even one of the animals of the Israelites had died. Yet his heart was unyielding and he would not let the people go.

After the plague of boils, Exodus 9: 12: But the LORD hardened Pharaoh's heart and he would not listen to Moses and Aaron, just as the LORD had said to Moses.

After the plague of hail, Exodus 9: 35: So Pharaoh's heart was hard and he would not let the Israelites go, just as the LORD had said through Moses.

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<sup>2</sup> Ibid, pg. 596

After the plague of darkness, Exodus 10: 27 – 29: But the LORD hardened Pharaoh's heart, and he was not willing to let them go. Pharaoh said to Moses, "Get out of my sight! Make sure you do not appear before me again! The day you see my face you will die."

"Just as you say," Moses replied, "I will never appear before you again."

After the institution of the Passover, and the plague of the death of the firstborn, Exodus 12: 29-32:

**29** At midnight the LORD struck down all the firstborn in Egypt, from the firstborn of Pharaoh, who sat on the throne, to the firstborn of the prisoner, who was in the dungeon, and the firstborn of all the livestock as well. **30** Pharaoh and all his officials and all the Egyptians got up during the night, and there was loud wailing in Egypt, for there was not a house without someone dead.

**31** During the night Pharaoh summoned Moses and Aaron and said, "Up! Leave my people, you and the Israelites! Go, worship the LORD as you have requested.

**32** Take your flocks and herds, as you have said, and go. And also bless me."

**Who** was in charge of the hardening of Pharaoh’s heart? **In choosing to not let the Israelites go immediately, who directed Pharaoh’s decision? What was God’s greater purpose? In your own words record why God predetermined this and brought it about:**

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**Yet, was Pharaoh held responsible for the decisions he made? How do you know? \_\_\_\_\_**

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**A note on Romans 9: 17:** This verse quotes Exodus 9:16. In Exodus 9:16 **God** is speaking to Moses, telling him exactly what to say to Pharaoh. Romans 9:17 records the quote as **“Scripture says to Pharaoh.....” What is the significance of this?**

Think on what you learned here and submit your understanding of God’s sovereignty and choices to the Lord. Let Him define who He is. Do not try to put Him into any pre-defined view you have held of Him. Let God be God. Pray and ponder on the significance and reality of His sovereignty and wisdom, mercy and justice. **Label this paragraph with a theme or title.**

## Day Five:

**Read Romans 9: 19 – 21.** Paul begins by asking the very question we are asking as we ponder Pharaoh's "free will" in the matter of letting the Israelites go. He answers with a series of questions in v. 20 – 24. Note the words you marked during the first week "pottery", v. 21, and "objects" in v. 22, 23. These are the all the same word in the original language. These next sections contain references to God as the Potter and mankind as His clay.

**Why** does the pot quarrel with the Potter, for **who** can resist His will, His intention, His resolve? **Why** do we talk back to, contradict, dispute God? **Why** do we dispute the way God made us and the way He orders our lives? Don't we know God has the right to do as He wills and purposes according to His sovereign plan, which for believers, is to conform us to the image of Christ, sanctify and glorify us (Romans 8: 26 – 30)?

Examine these Old Testament cross references carefully to see if you have adopted the same attitude as the people of Israel regarding God's right to do with us as He pleases, and as He knows is best. Are you yielded to the hands of the Potter, or resistant as Israel was?

- **Read Jeremiah 18: 1 – 12.** These are words God gave Jeremiah to say to the people of Israel, urging them to repent before they were carried into captivity by Nebuchadnezzar into Babylon (modern day Iraq). Notice why the Potter forms the clay the way He does.
- **Read Isaiah 19: 13 – 16**
- **Read Isaiah 45: 9-11**
- **Read Isaiah 64: 4 – 9**—all these concern the rights of the Potter and our response

**Look up the word "pottery", v. 21, and "object", v. 22, 23 in your concordance.** What does this definition tell you about our roles and responsibilities in God's kingdom? **Does** the potter, indeed, have the right to do what this question in verse 21 asks? **Does** He have the capacity, freedom, right, and privilege to do as He deems best? **Who** is the clay? **Who** are the people created for "noble purposes" and **who** are the people created for "common use"?

**These questions are answered further in the next paragraph. After meditating on and considering this paragraph, v. 19 – 21, label it with a theme, summary, or title.**

# Additional Study help for Chapter 9, Week #3

We will continue working through this chapter verse by verse, paragraph by paragraph. Pray each day for the Lord to help you to understand what you are studying. We are delving into the sovereignty of God and must constantly depend upon the Holy Spirit to bring truth to light in order to enable us to comprehend God's Word and God's character accurately.

## Day One:

Take the time to **read Romans 8: 26 – 9:21** to establish the context of what we are studying. Romans 9 – 11 is a thorough explanation of the working of God's sovereignty in predestination. We began to examine this in Chapter 8 last year. Therefore, in order to refresh our memories on some of the particulars we discovered last year about the "objects of His mercy" made for "noble purposes", we will review. **Who** are the elect and **what** has God done for them?

### Romans 8: 26 – 30: Who are these promises for?

1. V. 27, the saints
  2. V. 28, those who love Him
  3. V. 28, those who have been called according to His purpose
  4. V. 29, those whom God foreknew
  5. V. 29, those whom He predestined to be conformed to the likeness of His Son.
  6. V. 29, brothers/sisters of Christ
  7. V. 30, those He predestined
  8. V. 30, those He called
  9. V. 30, those He justified
  10. V. 30, those He glorified
  11. V. 33, those whom God has chosen
1. **"the saints"**<sup>3</sup>—from the Greek word "hagios"—Strong's #40—holy, set apart, sanctified, consecrated. Its fundamental ideas are separation, consecration, devotion to God, and sharing in God's purity and abstaining from earth's defilement.
  2. **"those who love Him"** – "those who love" is translated from the Greek word *agapao* – Strong's #25 – here it indicates continual, repeated, habitual action by those who love. To love, indicates a direction of the will and finding one's joy in something. Contrast with *phileo* (Strong's #5368), which means to be contented with, denoting common interests, hence befriending. *Agapao* is used of God's love toward man and vice versa.
    - **Do** you continually, habitually, repeatedly find your joy and delight in the Lord?
    - **Is** your will continually, habitually directed toward obedience and delight in Him?

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<sup>3</sup> All definitions on pg. 24 – 27 are from "The Complete Word Study New Testament," edited by Spiros Zodhiates, Th.D., AMG Publishers, Chattanooga, TN, 1992.

### 3. “those who have been called according to His purpose”

“called” – *kletos* – Strong’s #2822 – those who are the called have been continually called, even before they knew they were being called, and are still continually the “called – invited, appointed, welcomed. The called ones are those who have received the divine call (*klesis*, Strong’s #2821), having conformed to God’s saving purpose (Romans 1: 6,7; 8:28; 1 Corinthians 1: 2, 24), without implying immediate obedience to the call (Matt. 20:16; 22:14; Rev. 17:14). See *elektos* (Strong’s #1588), elect.”

They are called in the direction of His purpose, through His purpose, towards His purpose.

“purpose” – *prothesis*—(Strong’s #4286) – See pg. 16

### V. 29 – “For those God foreknew He also predestined to be conformed to the likeness of His Son, that He might be the firstborn among many brothers.”

4. “those God foreknew” – *proginosko* – Strong’s #4267 –to perceive or recognize beforehand, to know previously, foreknow the correlative of time being given in the context; to know before, whether a person (Acts 26:8) or a thing (2 Peter 3:17); to foreknow with approbation, to approve beforehand or make a previous choice of a peculiar people (1 Peter 1:20; Romans 8:29). To ordain before, to foreordain (1 Peter 1:20). In Romans 8:29, it occurs with the verb *proorizo* (Strong’s #4309), did predestinate (next word below). This foreknowledge and foreordination in the Scripture is always unto salvation and not unto perdition. Therefore, it could be said that the Lord never foreordains anyone to be lost, but those who are saved as a result of their exercise of faith in the Lord Jesus Christ were known ahead of time and thus chosen unto God (see Hosea 13:5; Amos 3:2; Matt. 7:23; John 10: 14; Romans 11:2; 2 Corinthians 8:3; Galatians 4:9; 2 Timothy 2:19). The word “knowing” here denotes a previous uniting of oneself with someone. The divine knowledge and divine predestination of Romans 8:29 is coincident and present in the mind and will of God prior to its manifestation in history, resulting in salvation and not in condemnation. The salvation of every believer is known and determined in the mind of God before its actual accomplishment in an historical setting. Thus *proginosko*, to foreknow, corresponds with having been chosen before the foundation of the world (Ephesians 1:4) and always precedes *proorizo* (Strong’s #4309), which means foreordain (NIV-predestine—word we are examining next). *Proginosko* essentially includes a determining on God’s part to fellowship with believers (Romans 8:29), with whom God had beforehand entered into fellowship.

5. “those He predestined” (see above for more details) -- v. 29, 30, *proorizo* – Strong’s #4309 – to determine or decree beforehand (Acts 4:28; Romans 8: 29, 30; 1 Corinthians 2:7; Ephesians 1: 5, 11). It is a word that has caused a great deal of division within the Christian church, as if it

attributed to God absolute and capricious determination of who would be saved and who would not. A careful examination of each instance of its occurrence is important.

1. In 1 Corinthians 2:7 it has a thing as its object; namely the wisdom of God
2. In Acts 8:28, the verb is followed by the infinitive *genestha* (Strong's #1096), to be done. Here reference is made to the actions of Herod & Pontius Pilate in regard to the crucifixion of Jesus Christ as doing only what God knew and permitted them to do. This concerns Jesus Christ and His position in history in that it was not of man but of God
3. In Romans 8:29 it is used with the personal object, the relative pronoun *hous* (Strong's #3739), whom, in the plural. This personal pronoun applies also to the previous verb *proegno* (#4267), foreknew. The translation is, "for those (whom) God foreknew He also predestined." The purpose of the foreordination (predestination) is expressed in the phrase, "to be conformed to the image of His Son."
4. In Ephesians 1:5 the purpose of the foreordination (predestination) is the adoption, which means the placing of those who were born of God into their proper position (*huiothesia* [Strong's #5206], which is from *huios*, [Strong's #5207], son, and the verb *tithemi* [Strong's #5087], to place). This is not condemnatory, but rather beneficial for the believer.
5. In Ephesians 1:11, 12 it is used again and the purpose of it is explained in verse 12 by the infinitive, "that we should be to the praise of His glory" *eis* to *einai*, that is "for the purpose of being..." This purpose is benevolent.
6. The occurrence in Romans 8:30 is to be explained by verse twenty-nine, in which it is clearly stated that this foreordination was neither capricious nor an independent concept that was complete in itself. It was joined with the verb "foreknew". The important thing for us to consider when the word is used is not who are the objects of this predestination, but what they are predestined to. They are always predestined to salvation, to adoption, or to glory.

➤ **To what** are the ones God foreknew predestined?

- To be conformed to the image of Christ, to His very likeness, to make God's kingdom here on earth consisting of Christ, and His brothers and sisters.

**"conformed"** – *summorphos* – Strong's # 4832 – From *sun* (Strong's 4862), together with, and *morphe* (Strong's #3444), form. In Romans 8:29, it refers to the conformity of children of God "to the likeness (image) of His Son" and in Philippians 3:21 of their physical conformity to His body of glory.

**"likeness" (image)** – *eikon* – Strong's #1504 – statue, profile, representation, resemblance, image, likeness. *Eikon* always assumes a proto-type, that which it not merely resembles, but from which it is drawn.

**6. "brothers (and sisters) in Christ"** – *adelphos* – Strong's #80 – from the womb, a brother. *Adelphos* came to designate a community of love based on the commonality of believers due to

Christ's work (Mt. 12: 50; Mk. 10: 29, 30; Acts 12:19). In this manner Jesus speaks of His brothers (Mt. 25:30; 28:10; John 20:17; Romans 8:29; Hebrews 2:11, 17). The members of the same Christian community are also called brothers.

- **What** does it mean to be conformed to the likeness of Christ?
- **What** might God do in your life to make you more like Christ and conform you to His image?
- **Consider Christ's life and character, what** might being conformed to the image of Christ entail?
- **What** promise is here concerning your future?
- **What** is the significance of having Christ as your older brother?

**V. 30 – “And those He predestined, He also called; those He called, He also justified; those He justified, He also glorified.”**

**7. “those he predestined” – See pg. 30, “predestined”-- v. 29, 30, *proorizo* – Strong's #4309**

**8. “those he called” – *kaleo* – Strong's #2564—to “call”, with a personal object, to call anyone, invite (Matthew 20:8; 25:14); of the divine invitation to participate in the blessings of redemption (Romans 8:30; 1 Corinthians 1:9; Hebrews 9:15); to name; in the passive, to be called by name. It suggests either vocation or destination.**

**9. “those he justified” – *dikaioo*—Strong's #1344—Verbs which end in –oo generally mean to bring out that which a person is or that which is desired. To justify someone means to bring out the fact that he is just or to make him just without necessarily referring to how he is made just. In the New Testament the verb *dikaioo*, to justify, never means to make someone righteous by doing away with his violation of law by himself bearing the condemnation of the imposed sentence. In the New Testament man, in his fallen condition, can never do anything in order to pay for his sinfulness and thus be liberated from the sentence of guilt that is upon him, as may be done in a legal system. In the New Testament *dikaioo* in the active tense (as here) means to recognize, to set forth as righteous, to justify, first of all as a judicial act...The New Testament tells how being justified by God and declared just before Him are achieved in the lives of men. We are justified before God by Christ through grace (Galatians 2:16; 3:11; Titus 3:6,7). When one received Christ, he recognizes God's right over him. His justification simultaneously performs a miracle in him and changes his character. He does not then obey God because he is afraid of the consequences, but because of His grace in Christ which has changed his character and made him just. When one becomes a child of God, he exercises rights toward God and acts as His child. He is thus liberated from the guilt and power of sin, but not from the presence of sin. That will come later (Romans 8:23).**

**10. “those he glorified” – *doxazo* – Strong's #1392—to glorify, to recognize, honor, praise (Matthew 6:2; Luke 4:15; Romans 11:13); to bring to honor, (strictly to give anyone importance), make glorious, glorify (1 Corinthians 12:26; Hebrews 5:5; 1 Peter 1:8)**

Every one of these verbs (predestined, called, justified, glorified) is an aorist tense indicative mood active voice verb. Each indicates an action accomplished by the subject of the sentence, God, which happened at a specific point of time in the past. Each verb asserts, or indicates these actions as a fact which happened at a point of time in the past.

These glorious actions of God toward us prompt the question Paul asks in verse 31, **“What then, shall we say in response to this? If God is for us, who can be against us?”**

**v. 32, “He who did not spare His own Son, but gave Him up for us all—how will He not also, along with Him, graciously give us all things?”**

**v. 33, “Who will bring any charge against those whom God has chosen? It is God who justifies.”**

The next definition is from Vine’s Expository Dictionary of Biblical Words, by W.E. Vine, Merrill F. Unger, Williams White, Jr., Thomas Nelson Publishers, 1985.

#### **11. “those whom God has chosen” (God’s elect – NASB) –**

eklektos – Strong’s #1588 – similar to the word used in Romans 9: 11 --“picked out, chosen” (*ek*, “from”, *lego*, “to gather, to pick out”). Believers, “the elect” (Jews or Gentiles), Mt. 24:22, 24, 31; Mark 13: 20, 22, 27; Luke 18:7; Romans 8:33; Colossians 3:12; 2 Timothy 2:10; Titus 1:1; 1 Peter 1:1; 2:9 (as a spiritual race); Matthew 20:16; 22:14 and Revelation 17:14, “chosen”; individual believers are also mentioned in Romans 16:13; 2 John 1, 13.

Believers were “chosen” “before the foundation of the world” in Christ, Ephesians 1:4, to adoption, Ephesians 1:5; good works, Eph. 2:10; conformity to Christ, Romans 8:29; salvation from the delusions of the Antichrist and the doom of the deluded, 2 Thessalonians 2:13; eternal glory, Romans 9:23.

The source of their “election” is God’s grace, not human will, Ephesians 1: 4, 5; Romans 9:11; 11:5. They are given by God the Father to Christ as the fruit of His death, all being foreknown and foreseen by God, John 17:6 and Romans 8:29. While Christ’s death was sufficient for all men, and is effective in the case of the “elect,” yet men are treated as responsible, being capable of the will and power to choose.

**Read Romans 8 and 9 to prepare for your work tomorrow.**

**Day Two:**

**We have carefully examined the promises to the objects of His mercy, prepared in advance for glory, as detailed in Romans 8: 26 – 39, but what do you see in Romans 9: 20 – 29? Also, what about the objects of His wrath prepared for destruction, the pottery for common use?** We will now work our way through some difficult passages concerning God’s acts concerning those who don’t believe. **What** is God’s purpose for these people as relates to believers?

**Read Romans 9: 20 – 29.** List the qualities, names and labels, or descriptions given to each of the two groups of people being discussed, starting in verse 21:

**Pottery for common use (v. 21 - 24):**

- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

**Pottery for noble purposes (v. 21 - 24):**

- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

**What** about God’s forbearance toward those who are the objects of His wrath, prepared for destruction, and His choice to show His wrath and make His power known that makes the glory of His riches known to the objects of His mercy? Verses 22 – 24 are difficult to understand so in order to aid comprehension the English Standard Version translation and the NIV are given next to each other on the following page for comparison.

**Romans 9:22-24 (New International Version)** <sup>22</sup>What if God, choosing to show his wrath and make his power known, bore with great patience the objects of his wrath—prepared for destruction? <sup>23</sup>What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory— <sup>24</sup>even us, whom he also called, not only from the Jews but also from the Gentiles?

**Romans 9:22-24 (English Standard Version)** <sup>22</sup>What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, <sup>23</sup>in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— <sup>24</sup>even us whom he has called, not from the Jews only but also from the Gentiles?

Showing His wrath and making His power known by bearing with great patience the objects of His wrath somehow makes known the riches of His glory to the objects of His mercy—even us whom He called from among the Jews and the Gentiles. **How?**

**Let's look at a previous example of God's forbearance: Romans 3: 25 – 26,** “God presented Him as a sacrifice of atonement, through faith in His blood. He did this to demonstrate (from same root as “show” in 9:22—Strong’s #1732--“indication”) His justice, because in His forbearance He had left the sins committed beforehand unpunished—He did it to demonstrate His justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.”

So, what was the reason for, or the effect of, the example of God's demonstration of forbearance and patience in Romans 3: 25 - 26:

1. \_\_\_\_\_  
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**Pray about this as you leave it to return again and study tomorrow. Meditate on it throughout the day. What are the other purposes we will discover concerning God's design regarding unbelievers as it relates to showing believers the riches of His glory?**

### **Day Three:**

Now we'll examine the other effects of God's great patience toward the objects of His wrath—prepared for destruction—and His choice to show his wrath and make His power known as relates to making known to the objects of His mercy the riches of His glory. **Pray for God to show you the meaning of these difficult verses.** As you think about each Scripture passage we study, return and fill in this second effect of God's great patience in choosing to show His wrath and make His power known.

**How** does God’s great patience in bearing the objects of His wrath—prepared for destruction—and His choice to show His wrath and make His power known make the riches of His glory known to the objects of His mercy, prepared in advance for glory, even believers whom He called from among the Jews and Gentiles?

2. \_\_\_\_\_  
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**What is the further evidence in this paragraph, v. 22 – 29, to help us figure this out?**

Paul quotes from Hosea 2: 23 and from Hosea 1: 10 in Romans 9: 25 and 26: **As he says in Hosea: ‘I will call them ‘my people’ who are not my people; and I will call her ‘my loved one’ who is not my loved one,” and, “It will happen that in the very place where it was said to them, ‘You are not my people,’ they will be called ‘sons of the living God.’”**

We will examine the first three chapters of Hosea, and a prophecy from Jeremiah explaining a portion of Hosea, in order to understand how God deals with Israel’s sin, and who He uses to do it, and then how He restores Israel:

- **Read Hosea 1 (noting verse 10):** In this chapter Hosea is told by God to marry a prostitute in order for his personal family life to illustrate to Israel their current adulterous relationship with Him.

To punish the nation for their many sins and to turn them back to God, first Israel is taken into captivity (2 Kings 17) and then Judah is taken (2 Kings 21: 10 – 15, prophesied during the reign of Manasseh). In Jeremiah 19 Jeremiah prophesied against Judah, in the Valley of Ben Hinnom (Valley of Gehenna) immediately before the first group of Israelites was carried into captivity. The spot where Jeremiah prophesied is the location of Golgotha, where Christ would die on the cross hundreds of years later. Here Jeremiah smashed the pot – symbolizing Israel. God smashes their nation as the pot is smashed and cannot be repaired. This prophecy describes what Hosea 1:10 foretells:

- **Read Jeremiah 19: What** does God do to Israel? **Who** does He use to accomplish the task? **What** does this make known about God?

Continuing in Hosea, he now prophesies of this punishment followed by the restoration described in Romans 9:25.

➤ **Read Hosea 2 (noting verses 14 – 23, especially verses 22, 23)**

God then tells Hosea to model this in his family life by pursuing and reconciling with his adulterous wife, as God will pursue and reconcile with adulterous Israel, bringing them to repentance.

➤ **Read Hosea 3 (noting verses 4 – 5)**

**Think about this until the following day's study: What was the ultimate purpose of the discipline carried out by vessels of God's wrath (unbelievers) upon His chosen people? To whom does this make God's power known?**

#### **Day Four:**

Pray for the Holy Spirit to help you understand as we examine more evidence of how God chooses to show His wrath and makes His power known by bearing with great patience the objects of His wrath, though prepared for destruction, in order to make the riches of His glory known to those whom He called, His objects of mercy.

Paul quotes from Isaiah 10: 22, 23 in Romans 9: 27, 28: **“Isaiah cries out concerning Israel: “Though the number of the Israelites be like the sand by the sea, only the remnant will be saved. For the Lord will carry out His sentence on earth with speed and finality.”** Isaiah details the things that caused God to bring His judgment on them. **What** specific sins did Israel commit which caused God to carry out His sentence against them? **Who** did He use to punish Israel? **What** did He then do to the Assyrians? **What** is the result on Israel of both the punishment, and then the execution of justice against the Assyrians whom God used to bring the punishment? **Who** is the remnant? **What** does it mean that they will be saved?

➤ **Read all of Isaiah 10 (noting verses 20 – 23)**

**How** does He gather up the remnant? **Who** are they?

➤ **Read all of Isaiah 11**

Paul quotes from Isaiah 1:9 in **Romans 9:29: “It is just as Isaiah said previously, “Unless the Lord Almighty had left us descendants, we would have become like Sodom, we would have**

been like Gomorrah.” **Why** is this so? **Why** was Israel in danger of being totally annihilated? **What** did they do?

➤ **Read all of Isaiah 1 (noting verse 9)**

Now return to page 29 and fill in what you learned about how God’s great patience in enduring the objects of His wrath, those who do not believe, shows His wrath and makes His power known in a way that demonstrates the riches of His glory to us, the vessels of mercy, believers called from among the Jews and Gentiles. **What** did God do? **Who** did He use? **Did** He then bring justice on them? **Will** there be further justice at Judgment Day? **What** was the result on the remnant of Israel? **What** does this show the objects of His mercy, according to verse 23? **For whom** does He put on this exhibition of the riches of His glory?

Ponder on this as long as you need. Pray for the Lord to show you truth about His sovereignty in working all things together for the purpose of conforming believers to the image of Christ and accomplishing His purposes in the world, revealing the riches of His glory to believers.

**Label v. 22 – 29 with a theme, summary, of title that sums up the paragraph.**

**Day Five:**

**Read Romans 9: 30 – 33. Look up significant words which help you understand the content. Why** did the Jews still not attain the law of righteousness, in spite of all of this discipline of sin, captivity, return to Israel, etc.? **What** did they try to do in order to be righteous? **However, how** is righteousness actually arrived at?

The word “obtained” in verse 30 is *katalambano*, which means to take eagerly, to seize, to possess. **What** did believing Gentiles seize, eagerly possess, by faith which Jews couldn’t attain because of the way they pursued it? **Why** couldn’t the Jews attain it? **Over what or whom** did they stumble or get tripped up? **Who or what** is the rock that makes them fall and the stone that causes men to stumble?

- **Read Isaiah 8: 11 – 15, noting verse 14.**
- **Read Isaiah 28: 11 – 17, noting verse 16.**
- **What Jesus said about this: Read Matthew 21: 33 – 45, noting verses 42 - 43**

**Assign this final paragraph a title or theme that summarizes the content.**

**Some find it helpful at this point to do a final word-by-word outline of the chapter, inserting their assigned paragraph titles or themes. If this helps you with comprehension, complete an outline.**

Now that we've finished all our work on this chapter **consult some reputable commentaries to read what biblical scholars say about it.**<sup>4</sup> Verify your own interpretation and compare. Remember commentaries are not scripture, but are the educated interpretations of scripture made by various men and women. Concerning Romans 9: 18 - 24, consider this quote from John MacArthur's New Testament Commentary on Romans 9 – 16, excerpts from pg. 37 - 41:

“In His perfect wisdom, and in perfect righteousness and justice, God has destined some people for salvation by His grace and, because of their sin and unbelief, has left others to damnation by His wrath. Speaking of unrepentant unbelievers, Peter writes, ‘These, like unreasoning animals, born as creatures of instinct to be capture and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed.’ (2 Peter 2:12)

“Many critics of such doctrine, supposedly coming to the defense of God's justice, fail to acknowledge that every human being since the Fall has deserved nothing but God's just condemnation to an eternity in hell. If God were to exercise *only His justice*, no person would ever be saved. It is therefore hardly unjust if, according to His sovereign grace, He chooses to elect some sinners for salvation.

“It is not, of course, that we can fully understand what God reveals about His sovereign election and predestination. I can only be accepted by faith, acknowledging its truth simply because God has revealed it to be true. As believers, we know that, in ourselves, we deserve only God's rejection and condemnation. But we also know that, for His own sovereign reasons, God has elected us to be His children and, in His own time and way, brought us to saving faith in Jesus Christ...

“...Although it is to an infinitely greater degree, God is the creator of men much as a potter is the creator of his clay vessels. And it is no more rational, and far more arrogant and foolish, for men to question the justice and wisdom of God than, if such were possible, for a clay bowl to question the motives and purposes of the craftsman who made it.

“To his humanist friend Erasmus, Martin Luther said,

Here human reason can never comprehend how God is good and merciful; and therefore you make to yourself a god of your own fancy, who hardens nobody, condemns nobody, pities everybody. You cannot comprehend how a just God can condemn those who are born in sin, and cannot help themselves, but must, by a necessity of their natural constitution, continue in sin, and remain children of wrath. The answer is, God is incomprehensible throughout, and therefore His justice, as well as His other attributes, must be incomprehensible. It on this very ground that St. Paul exclaims, “O the depth of the riches of the knowledge of God! How unsearchable are His judgments, and His ways past finding out!”

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<sup>4</sup> **Recommended Commentaries:** “The NIV Application Commentary: Romans”, Douglas J. Moo, Zondervan, 2000; “The Epistle to the Romans”, Douglas J. Moo, Eerdmans, 1996; “The MacArthur New Testament Commentary: Romans”, John MacArthur, Moody Press, 1991; “The Expositor's Bible Commentary: Abridged Edition”, Kenneth L. Barker, John R. Kohlenberger III, Zondervan, 1994. All are reference volumes in the church library.

Now, His judgments would not be past finding out, if we could always perceive them to be just.<sup>5</sup>

“To fully understand God, we would have to be equal to God who made us—a nation even more absurd than a clay pot’s being equal to the potter who molded it.

“Whatever God’s sovereignty may mean in its fullness, it does not mean and cannot mean that He chose for men to become sinful. The perfectly holy and righteous God is not responsible in the slightest way for the sinfulness of His creatures. Making that truth plain, James declares, ‘Let no one say when he is tempted, “I am being tempted by God”; for God cannot be tempted by evil, and He Himself does not tempt anyone’ (James 1:13). ‘Thine eyes are too pure to approve evil,’ Habakkuk said of the Lord, ‘and Thou canst not look on wickedness with favor’ (Hab. 1:13).

“.....God has every right to act gloriously in such judgment (of sinners), but He has, by His mercy, **endured with much patience** a world of sinners. He has **endured** their unbelief, rejection, hatred, blasphemy, and iniquity, while patiently allowing time for repentance (cf. Ps. 103:8; 2 Peter 3:9).

“**Vessels of wrath prepared for destruction** is surely one of the most tragic identifications of unbelievers in all Scripture. Paul, of course, is speaking of ungodly and unrepentant *human vessels*, all of whom will feel the ultimate **wrath** of God, for which they have been **prepared for destruction** by their own rejection of him. As already noted, it is not that God *makes men sinful* but that He leaves them *in their sin* unless they repent of it and turn to His son for deliverance.

“The Greek verb rendered **prepared** is passive. God is not the subject doing the preparing. There is the very clear sense in this use of the passive voice to relieve God of the responsibility and to put it fully on the shoulders of those who refuse to heed His Word and believe in His Son. They are **prepared by their own rejection** for a place (hell) prepared by God, not originally for them but ‘for the devil and his angels’ (Matt. 25:41).

“The corollary of that sobering truth regarding unbelievers is the comforting truth regarding believers: **And He did so in order that he might make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, even us, whom He also called, not from among Jews only, but also from among Gentiles.**

“God allowed sin to enter the world not only to demonstrate His wrath and to make His power known but also to demonstrate **the riches of His glory** by bestowing His grace **upon vessels of mercy** (cf. Ephesians 2: 6 – 7). These are people **which He prepared beforehand for glory**. In this instance, the Greek verb rendered prepared is in the active voice, and the subject doing the action is specifically God. The great work God did in saving the elect puts His glory on display before all angels and all men (cf. Rev. 5: 9 – 14). He has the absolute right to reveal and demonstrate His character in any way He chooses, whether by His just condemnation of unbelievers or by His gracious redemption of believers.

Scripture makes clear that no person is saved apart from faith in Christ, because God sovereignly requires that human response to His grace. But the primary purpose of salvation is not the benefit it brings to those who are saved but rather the honor it brings to the God who saves them, by making **known the riches of His glory upon vessels of mercy**. Believers are

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<sup>5</sup> See “Martin Luther on the Bondage of the Will,” trans. J.I. Packer and O.R. Johnston, Westwood, NJ: Revell, 1957, pg. 314-315

saved without any merit or work of their own, in order that God may have a means of displaying **His glory**, which is seen in the grace, the mercy, the compassion, and the forgiveness that He alone grants to those who come to Christ.

“The unfathomable truth that God chooses some men for salvation and others for destruction is not revealed to confuse us or upset us, and certainly not to tempt us to question the character of God’s person. That truth is given to demonstrate God’s glory and sovereignty to all men. It is also given to make believers thankful that He has chosen us, who, in ourselves, were not and are not more worthy of salvation than those who remain lost.

“In showing mercy and in judging sin, God makes no distinctions based on race, ethnic background, nationality, intelligence, or even moral or religious merit. He distinguishes only between those whom He has chosen and those whom He has not. That is a hard truth to accept, because it runs directly counter to man’s natural inclinations and standards. To the natural man it seems grossly unfair, and even the best-taught and most faithful believers cannot fully explain it. But the truth is fully biblical and is among the truth taught by Paul that Peter says are ‘hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction’ (2 Peter 3:16).

“For those who receive God’s Word as inerrant, there will always be a tension between fully acknowledging God’s sovereign will and fully acknowledging His requirement of human faith. We can only believe what Scripture teaches, accepted in our hearts what we cannot explain with our minds.”

**Apply what you’ve learned in this chapter to your own life.** Think about this: **Did** you choose Christ, or did He choose you? **Who** determines on whom God will have mercy and compassion? **Is** it God’s decision or yours when you turn to Him? **When** did He decide? **How** do you then come to Him? Think about the unbelievers around you, who affect your life, who persecute you or who inflict pain on you. **What** is God’s purpose in allowing that? **Does** He see what they do? **Will** He bring justice to their lives one day? **Will** you see the justice of the Lord? **How** does this affect your view of Him? **Are** you like the Israelites—do you rely on your own works or do you rely on God’s grace available through Jesus Christ? **Have** you stumbled over the Stone, or have you accepted Him as your Lord, Savior, and Treasure?