## Israel’s Stumbling Stone – Ch. 9

Romans chapter nine talks about Paul’s sorrow for the Jews. We find out that not all of Abraham’s seed were the children of promise. This chapter talks about the calling of the Gentiles, and the rejection of the Jews, foretold.

Paul has experienced great heaviness in sorrowing over Israel’s condition as a whole. Paul comes to the place that he would even be willing to be accursed from Christ that his brethren might be found in Christ. This is a selfless declaration, but the proposition is not even possible. The sinner’s light in their darkness is the justified, sanctified, holy life of Believers that walk consistently in Christ.

Paul’s proclamation is reminiscent of Moses in Exodus 32:32,33: *…Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.* Only Christ was qualified to atone for man’s sin.

The majority of Israel has missed the point. Chirst is the fulfillment of the law, but Israel stumbles over him as if a stone and hold to their laws and religion. They think they are the children of God because they are the children of Isaac and that they are the ones the law was revealed to. Not everyone that is born a part of the nationality of Israel are a part of that spiritual Israel. The children of the Israel are only children of the flesh, but the children of the promise are the children of God. The Word of promise is this, *At this time will I come, and Sara shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (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 calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated*. Paul clearly define the children of promise. We see that both Jacob and Esau were children of Isaac. Both were of the flesh, Israel. They are separated here by, *Jacob have I loved, but Esau have I hated*.

Predestination is mentioned in verse eleven. While the boys were in the womb, before they did any good or any evil, the prophecy was given that the elder would serve the younger. This was to the purpose that the election of God might stand by God’s calling and not by works of men. Predestination is not an unrighteous act for God may justify whom He may and condemn whom he desires. All the good works of men cannot make them children of the promise, but that condition is dependent upon God showing mercy. It is important to make remark concerning how predestination works. Predestination and election is based upon God’s foreknowledge. He knows the end from the beginning He knows who will receive and who will reject before they are even born. *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren*—Romans 8:29. William Branham was a man of God and a tent preacher in the mid 1900’s. He was preaching one evening in the tent and a woman came to him near the closing of the service. She said, “Brother Branham, my husband has threatened to kill me if I came to your meetings, again. He is sitting right now in his car in the parking lot holding a shotgun.” Branham went out to the vehicle pulled open the passenger side door and sat down in the front seat. He plead with man concerning his soul for an hour or more. Branham, observing no change in the man, asked one final question. “Do you any intention that at any time in the future you may serve God?” The man arrogantly sounded a resounding, “No!” Branham told him that he saw no reason for him to continue living then, and snapped his fingers and the man died instantly in the driver’s seat. Some are given 100 years and others only a few. It is man’s responsibility to respond in the time of mercy for turning to God cannot happen just on a man’s whim, but he must be drawn by the Father. *No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day*—John 6:44.

**ROMANS CHAPTER 9**

**THEME**: God's dealing with Israel.

Verses 1 to 5 - Paul has great sorrow for unbelieving Israel - Unbelief despite an eight-fold pre-eminence.

**What great spiritual heritage does the Jew have?** Define each part.

1. ADOPTION - privilege of adoption - sonship

2. GLORY - Shekinah presence of God

3. COVENANTS - Promises of God made to Israel

4. LAW - Law given at Sinai

5. SERVICE - Authorized worship as ordained by God

6. PROMISES - Promise of God are (yea and amen) to them that believe

7. FATHERS - Relationship to the Father (Fathers of the flesh)

8. MESSIAH OF ISRAEL - The written word Rom. 3:2 oracles of God committed unto them.

Rom. 9:5 Christ came in the flesh

The fact that the Jews as a nation rejected the Messiah (Christ) raises the question "Did the Word of God fail?" "Did God fail to carry out His promises"? How does Paul answer these questions? In these next verses Paul is confident that Israel's rejection of the gospel is not unanimous and not permanent.

Verses 6 - 29: The real Israel were the elect, not a natural seed. We see the plan of God as it unfolds.

Verse 6: Not all Israel - which are of Israel. (There are true and false, counterfeit, Israelites)

Verse 7: In Isaac shall thy seed be called. - Seed of Promise -

Verse 8: Children of the flesh are not the children of God.

(John 3:6 - ye must be born of the spirit)

Verse 9: Children of Promise - Seed of Abraham -

Verses 10 - 11: Called of God

The purpose of God calling a people is not based on works. Isaac was a child of Promise.

Verses 12 - 13: Elder shall serve the younger. Jacob was to inherit and obtain the divine blessing - and

his seed would triumph over the Edomites. Esau's descendants.

NOTE: "There shall come forth a star out of Jacob."

**How is God's sovereignty expressed?**

God is a sovereign God so therefore he is also a just God.

Verse 15: God will have mercy

Verse 16: It is God that showeth mercy

Verse 17: Power of God and God's name declared

Paul proves the sovereignty of God in the story of the potter and the clay. Verses 20-21.

**DIVINE POTTER OVER HUMAN CLAY**

Whom has God chosen?

Verse 22: Vessels of wrath fitted to destruction

DESTRUCTION: Are eternal visitation of divine anger in "flaming fire" punishment upon bodies of the damned.

Verse 23: Vessels of mercy, which he had afore prepared unto glory. Make known the riches

of his glory on the vessels of mercy. Where our heart is there our treasure is also.

Rom. 5:2 "Rejoice in hope of glory."

Verse 23: "Afore" - which he had afore prepared unto glory

Note well the word afore. For the whole process of our salvation is viewed from that blessed future day when we shall enter, through divine mercy, into that glory which God afore appointed us.

Verse 25: Paul here, takes from the prophet Hosea (2:23) a passage that distinctly refers to Israel.

Here we see the remnant according to the election of grace.

Verse 26: Here we see the Gentile people. God's infinte grace takes up those who were once called

"dogs" and gives them a heavenly callign "Called to be children of the living God."

Verse 27: Here the apostle takes another prophet, Isaiah, and quotes again from him.

Isa. 10:22 - concerning a remnant.

Verse 28: The ways of God are not our ways. He waits long - He forbears - He is silent: then

suddenly puts into execution an eternally formed purpose.

Words of Ezekiel 20:35 & 36 are to be fulfilled - "Cut short in righteousness."

Verse 29: This verse is a quote from Isaiah 1:9 shows that if God had not intervened by his grace,

they would have all become as Sodom and Gomorrah.

CONCLUSION Verses 30 - 33

The Gentiles, not following after righteousness, attain to it by simple faith;

Israel, following after the Law - Method 7 stumbled at the (by faith) way.

Verse 30: Some Gentiles who were making no effort to reach righteousness, reach it.

Verse 31: Israel followed after the law of righteousness but could not attain it.

(Could not keep the law)

Verse 32: Israel did not seek it by faith.

Verse 33: Stumbled over the rock of offense.

- Stumbled over Jesus -

NOTE: The only way to have Christ in your life is to believe on Him. Otherwise he is a "rock of offense". He offended the leaders of Israel by exposing sin.

**What is the message of the Gospel that is open to all?**

Verse 33: "And whosoever believeth on him shall not be ashamed."

God's merce is illustrated by His dealings with both Jew and Gentile. Humility and awe

are the proper attitudes for both Jew and Gentile who experience the mercy and

kindness of God.

Whether a man is a Jew or a Gentile, his salvation depends upon more or less than what

he thinks and does with Jesus.

Submission to God's way of righteousness by personal acknowledgement of Jesus as

the risen Lord, brings a man into "Right standing with God".