

Paul's Concern for His Kinsmen—Yet God's Plan Has Not Failed

(Romans 9)

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I. Review Paul's two themes: 1) God's plan of salvation 2) Living by faith

A. The effectual call and the gospel call

Rom 1:6 Among whom are ye also the called of Jesus Christ:

Rom 1:7 To all that be in Rome, beloved of God, called *to be* saints...

B. The gospel that empowers God's children to live their spiritual lives by faith

Rom 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Rom 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

C. The righteousness of God now manifested

Rom 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

D. Justified freely by grace

Rom 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

E. To see yourself to be righteous totally by Jesus' work totally eliminates self

Rom 3:27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

F. Real faith in Christ prompts living a life by faith

Rom 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

G. Justified—Reconciled—Shall be saved

Rom 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Rom 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

H. Made righteous by being in Christ

Rom 5:19 ...so by the obedience of one shall many be made righteous.

I. Faith in grace leads to living by faith

Rom 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

Rom 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

Rom 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

J. God's five step unbreakable chain of salvation

Rom 8:29 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.

Rom 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

K. God's people are inseparable from God's love

Rom 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Rom 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

II. Paul abruptly goes from certain assurance of victory to great heaviness

Rom 9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

Rom 9:2 That I have great heaviness and continual sorrow in my heart.

Rom 9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

Rom 9:4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

Rom 9:5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

A. Paul has not forgotten that God's plan for eternal salvation by grace is foolproof

Rom 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Rom 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

B. Paul is not suddenly questioning the righteousness of God and His salvation

Rom 3:5 ...*Is* God unrighteous who taketh vengeance? (I speak as a man)

Rom 3:6 God forbid: for then how shall God judge the world?

Rom 9:14 What shall we say then? *Is there* unrighteousness with God? God forbid.

C. Paul is concerned for the unconverted among the regenerated elect

1. Paul desired that these might be saved (from ignorance to understanding)

Rom 10:1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

Rom 10:2 For I bear them record that they have a zeal of God, but not according to knowledge.

Rom 10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Rom 10:4 For Christ *is* the end of the law for righteousness to every one that believeth.

2. Paul was concerned that he might save his kinsman in the flesh (but from what?)

Rom 11:14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

3. You can't fall into and out of eternal salvation—yet living by faith is day to day

Rom 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

Rom 11:21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

Rom 11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

4. As far as eternity—all 'spiritual Israel' shall be saved

Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Rom 11:27 For this *is* my covenant unto them, when I shall take away their sins.

Rom 11:28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

Rom 11:29 For the gifts and calling of God *are* without repentance.

III. In the midst of Paul's concern for his kinsmen—he reminds us of 'saved by grace'

A. Paul shows that his heaviness for his kinsmen is not because God's plan failed

Rom 9:6 Not as though the word of God hath taken none effect...

Rom 9:16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

B. God's foreknown people are not in jeopardy of losing their eternal salvation

Rom 11:1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

Rom 11:2 God hath not cast away his people which he foreknew...

C. God has not changed His mind about grace—or His plan about grace

Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Rom 11:27 For this *is* my covenant unto them, when I shall take away their sins.

Rom 11:28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

Rom 11:29 For the gifts and calling of God *are* without repentance.

IV. A detailed disclaimer to clarify that God's plan of salvation has not been thwarted

A. God never meant to save all natural Jews (all natural Jews are not spiritual Jews)

Rom 9:6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

Rom 2:29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

B. Of Abraham's two sons—one was a child of promise—one was a child of the flesh

Rom 9:7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.

Rom 9:8 That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

Rom 9:9 For this *is* the word of promise, At this time will I come, and Sara shall have a son.

C. Of Isaac's two sons—God loved one—God hated one—only according to election

Rom 9:10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac;

Rom 9:11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

Rom 9:12 It was said unto her, The elder shall serve the younger.

Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated.

D. God is not unrighteous in electing some and not others

Rom 9:14 What shall we say then? *Is there* unrighteousness with God? God forbid.

Rom 9:15 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.

Rom 9:16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Rom 9:17 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.

Rom 9:18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

E. God has the right to judge the non-elect—He is not to be blamed for their sin

Rom 9:19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

Rom 9:20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

Rom 9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

F. A confirmation that election applies to eternity (and also applies to Gentiles)

Rom 9:22 *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:

Rom 9:23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

Rom 9:24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

1. God's wrath shown and His power made known on vessels of wrath

2Th 1:6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

2Th 1:7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

2Th 1:8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

2Th 1:9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

2Th 1:10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

2Pe 2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

Rev 6:16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

Rev 6:17 For the great day of his wrath is come; and who shall be able to stand?

2. The vessels of mercy will be spared from God's wrath

Rom 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

1Th 5:9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

3. God's eternal election of His vessels of mercy

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Eph 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Eph 1:6 To the praise of the glory of his grace...

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

Rom 8:29 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.

Rom 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

4. A glory prepared for a people prepared for glory

Joh 14:2 In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.

Joh 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

5. The riches of God's glory on the vessels afore prepared unto glory

Rom 8:18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

1Jn 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him...

Rom 8:29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son...

1Co 15:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Php 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Psa 17:15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

G. Old Testament prophecies confirm that God's plan of salvation is not thwarted

1. A prophecy that says that a portion of the Gentile people are in God's elect

Rom 9:25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

Rom 9:26 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.

2. A prophecy that says that not all natural Israelites are in God's elect

Rom 9:27 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:

Rom 9:28 For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

Rom 9:29 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.

V. Back to the ones for whom Paul expressed concern at the start of the chapter

Rom 9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

Rom 9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

Rom 9:32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

Rom 9:33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.