

/We will now begin the eleventh lecture on the Book of Romans./ Today we will begin with Romans chapter 9./ The title of this chapter is “Choice.”

/First, mourning for Israel./ Verses 1-5./ Second, Israel is chosen by faith and election./ Verses 6-13./ Third, God’s sovereign choice./ Verses 14-18.

/Fourth, no one can argue against God’s election./ Verses 19-23./ Fifth, only the chosen will be saved./ Verses 24-33.

/Read Romans 9:1, 2./ I speak the truth in Christ-- I am not lying, my conscience confirms it in the Holy Spirit-- I have great sorrow and unceasing anguish in my heart.

/Paul always spoke the truth./ We must always speak truthfully before people and God./ Paul had unceasing anguish and great sorrow.

/Paul was sorrowful towards the Jews./ Even Jesus shed tears when He saw the destruction of Jerusalem./ Jeremiah shed tears for the people of Israel as well.

/In the same way, Paul shed tears for the salvation of Israel./ Paul’s anguish was in accordance to the will of God./ 2 Corinthians 7:10/ 2 Corinthians 11:28

/Paul was sorrowful and filled with anguish for the people of Israel because they rejected God and did not believe in him./ However, this does not mean that Paul was a nationalist.

/Paul did not pray for the salvation of the Jews because they were of his nation./ Paul was an apostle of the Gentiles./ He earnestly evangelized in Gentile regions.

/This letter was intended for believers in Rome./ Therefore, Paul did not pray for the physical Israel land.

/He prayed for and was filled with anguish for those who needed to believe in Jesus, whether they were Jews or Gentiles./ We must also pray for our nation as Paul did, that people would believe in Jesus.

/Furthermore, we must pray to God for people of other nations who do not believe in Jesus./ Paul said, “my conscience confirms it in the Holy Spirit.”/ Paul approached God confidently with faith.

/He used the good conscience./ He used his conscience for the salvation of Israel./ 2 Peter 3:21/ Therefore, we too must use the good conscience and walk by conscience.

/This is also the same as being sorrowful and being filled with anguish for today’s churches./ We must pray for the advancement of the kingdom of God.

/Verse 3./ For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race,

/Paul stated here, “For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race.”/ This was Paul’s prayer for the chosen believers.

/Paul said this because he loved the church like his own body./ Paul prayed for Israel./ He wanted to sacrifice himself for the sake of Israel, even if he was to be cursed and cut off from Christ.

/This is what it means for one to love his neighbor as himself./ We too must sincerely love the church./ We must love the church more than we love ourselves./ This is because Jesus shed His blood for the church.

/Paul had the heart of Jesus./ We must think about the corruption of churches and believers, and have sorrowful hearts towards them.

/Moses also loved Israel as his own life./ Exodus 32:32/ Anyone whose name has been recorded in the book of life cannot be erased from it./ Moses loved the people of Israel more than his life.

/Verses 4-5./ the people of Israel. Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen.

/In these verses, Paul tells us the reason why he is sorrowful towards the people of Israel./ The Israelites are the adopted sons of God./ They are the glory of God./ They have the covenant and the law.

/They have worship and promises./ They have fathers of faith. /Also, Christ came as a Jew./ In this way, the people of Israel were chosen by God from the Old Testament times.

/The people of Israel indicate today's churches./ The characteristics of Israel are the same as the characteristics of the church today./ For this reason, Paul prayed for the kingdom of God / and the church.

/We must have compassion towards our people and evangelize to unbelievers in our nations./ We must evangelize to foreigners as well.

/Verse 6./ It is not as though God's word had failed. For not all who are descended from Israel are Israel.

/It says, "For not all who are descended from Israel are Israel."/ All of Israel will not physically receive salvation./ One becomes a true Israelite by the choice of God.

/One becomes a true Israelite by faith in Jesus./ Paul was sorrowful and in anguish because the people of Israel did not believe./ However, that did not mean the salvation covenant of God was broken.

/It meant that there were the chosen among the people of Israel./ There were people among the Israelites who believed./ Still, not all of them believed./ Just because one was Jewish did not mean that he believed.

/Only the chosen believed./ In the time of Jesus, there were Jews who believed and those who did not believe./ Among the descendants of Abraham, there were believers and unbelievers.

/Most of the disciples of Jesus were Jewish./ Jesus was Jewish./ Mary Magdalene was Jewish./ Nicodemus./ Joseph of Arimathea./ They were all Jewish.

/In this way, there were faithful believers among the Jews./ Yet, even among the Jews, there were those who rejected Jesus and crucified Him on the cross.

/As such, there were descendants of Israel who believed and those who did not believe.

/Verse 7./ Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned."

/God said, "Nor because they are his descendants are they all Abraham's children."/ It was through Isaac that their offspring would be reckoned. /Among the offspring of Abraham were Ishmael and Isaac.

/When Sarah died, Abraham had other descendants through "Keturah."/ However, only the offspring of Isaac would participate in the order of Christ.

/God sent Christ through Isaac, Abraham's offspring./ Isaac was chosen among the descendants of Abraham./ Galatians 3:7/ Galatians 3:16/ Galatians 3:29

/Those who believe in Jesus Christ are the true descendants of Abraham./ Anyone who believes in Jesus is a true Israelite.

/Verse 8./ In other words, it is not the natural children who are God's children, but it is the children of the promise who are regarded as Abraham's offspring.

/The "natural children" here refer to Ishmael whom Abraham received through his flesh./ The "children of the promise" refer to Isaac whom Abraham received through the promise.

/It says that it would be through Isaac that Abraham's offspring would be reckoned. /Isaac was born through the promise of God./ This means that the descendants of Abraham and Isaac are the true people of Israel./ They are the true believers./ They are the true church.

/Verse 9./ For this was how the promise was stated: "At the appointed time I will return, and Sarah will have a son."

/This is from Genesis 18:10./ When God promised Abraham and Sarah a son, he promised, "I will surely return to you about this time next year, and Sarah your wife will have a son."

/Verse 10./ Not only that, but Rebekah's children had one and the same father, our father Isaac.

/"Rebekah's children had one and the same father, our father Isaac."/ Isaac and Rebekah had children and they had twins./ Rebekah gave birth to Esau and Jacob.

/This teaches God's principle of election./ This is God's principle of election.

/Verses 11-12./ Yet, before the twins were born or had done anything good or bad-- in order that God's purpose in election might stand: not by works but by him who calls-- she was told, "The older will serve the younger."

/God's choice is not made by man's actions./ The salvation of a man does not come from actions./ It is solely through God's choice that one is saved.

/Before Esau and Jacob were born,/ God chose Jacob but did not choose Esau./ Esau was the firstborn./ Yet, the privilege and authority of the firstborn were passed down to Jacob, the younger brother./ This is because God chose Jacob.

/Even before they were born,/ before they acted,/ before they did good and evil, God already chose Jacob and said, "The older will serve the younger."/ God predestined this.

/Verse 13./ Just as it is written: "Jacob I loved, but Esau I hated."

/This is from Malachi 1:2-3./ There it says, God loved Jacob but hated Esau./ The word "hate" here does not mean that God loathed Esau.

/It means that God did not choose Esau./ When God said, "Jacob I loved," it means that God chose Jacob./ This is the absolute sovereignty of God.

/In this way, God chose some among sinners and will forsake others./ Abandonment./ Hence, Esau was the unchosen one and Jacob was the chosen one.

/One becomes a person of God through the election of God./ This is an unconditional choice./ God chooses people unconditionally./ Ephesians 2:9/ Philippians 3:9

/The salvation of God comes from his choice and grace./ Thus, we have nothing to boast about./ We can only thank God./ That is the unconditional choice of God.

/Verses 14-15./ What then shall we say? Is God unjust? Not at all! For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.

/Is God unjust because he chose Jacob and not Esau?/ "Not at all."/ Our God is not unjust.

/A couple went to an orphanage./ There were many children there./ The rich couple went to an orphanage and chose a child to be their son.

/The remaining children were not chosen./ Then does this mean that the couple was unjust?/ Were they unfair?/ Not at all.

/We faced destruction due to sin./ We were to receive the judgment and the wrath of God./ Yet, God chose certain people to be freed from his wrath.

/God saves certain people and rejects others./ Originally, all people were abandoned./ We were all abandoned, but God chose a number of people to be saved.

/Therefore, we must praise God because we have been chosen when we were abandoned./ God shows mercy on those he will have mercy on, and he has compassion on those he will have compassion on./ Exodus 33:19

/In this way, God showed mercy and compassion and saved us.

/Verse 16./ It does not, therefore, depend on man's desire or effort, but on God's mercy.

/We have been saved through the compassion and the election of God./ The word “desire” refers to man’s wants and wishes./ The word “effort” refers to man’s attempts and actions.

/In this way, we have not been saved by our desires or actions./ We have been saved through God’s sovereignty and choice./ It is only through God’s compassion and grace that we have been saved./ We are saved through God’s independent works.

/Verse 17./ For the Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth."

/This passage talks about the unchosen./ It specifically refers to Pharaoh in the Old Testament./ This is from Exodus 9:16./ God hardened the heart of Pharaoh.

/Pharaoh hindered the salvation plan of the people of Israel./ Thus, God poured out ten plagues onto Pharaoh./ In the midst of all this, God redeemed the Israelites.

/God hardened the heart of Pharaoh to redeem the people of Israel./ God showed his power through these events./ God received glory.

/The name of God was spread throughout the entire land./ God was glorified through Pharaoh’s disobedience./ The word “harden” means to make one obstinate./ Proverbs 16:4/ God uses the wicked.

/Verse 18./ Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden.

/God, with his absolute sovereignty, shows compassion on whom he wants to have compassion on. / However, God makes some people obstinate./ God shows compassion to some and hardens others./ This is all for the glory of God.

/Verse 19./ One of you will say to me: "Then why does God still blame us? For who resists his will?"

/It was stated in the previous verse./ God hardened the heart of Pharaoh according to his will./ God hardened the heart of Pharaoh and then rebuked him.

/Why did God rebuke Pharaoh after he hardened Pharaoh’s heart?/ What are we to think of this?/ The answer is in verse 20.

/Verse 20./ But who are you, O man, to talk back to God? "Shall what is formed say to him who formed it, "Why did you make me like this?"

/“But who are you, O man, to talk back to God?”/ We can say this to all people who think, “God is unfair.”

/To those who think, “Why did God rebuke Pharaoh when he was the one who hardened Pharaoh’s heart?” we can reply in the following way./ “But who are you, O man, to talk back to God?”

/Humans are creations./ God is the Creator./ Therefore, we the created cannot know the will of

God the Creator./ There is a great difference between the thoughts of man and the will of God.

/Therefore, we cannot argue against God./ The pottery cannot talk back to the potter./ God is not responsible for wickedness.

/God hardened the heart of Pharaoh, which means that God did not take care of Pharaoh./ God did not look after Pharaoh./ God let Pharaoh be.

/God did not interfere when Pharaoh decided to do evil./ Therefore, God is not the controller of evil./ God is not responsible for sin.

/We the created can never understand the plans and purposes of our Creator./ The wisdom of man cannot understand the wisdom of God.

/Verse 21./ Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use?

/The potter uses a lump of clay for noble purposes./ He also uses a lump of clay for common uses./ For instance, a potter makes a bowl with a lump of clay.

/Then he makes a toilet with another lump of clay./ Then let's say the toilet argues against the potter./ Why did you make me a toilet?/ Why did you make me so common?/ This can never happen.

/God made the chosen and the unchosen./ We the created cannot argue against God./ We cannot talk back to God./ We are not equal with God.

/There is a great difference between God and us./ Isaiah 64:8/ Jeremiah 18:6/ For example, let's say a man cooked chicken for his son's birthday party./ This is not unfair.

/His son was happy on his birthday, yet, the chicken was miserable./ However, we cannot say that this is unfair./ Because there is a big difference between a son and a chicken, this is not unfair.

/However, it would be terrible if that man were to cook another man's son./ Why? Because there is a similar value between his son and another man's son./ Therefore, it was all right to eat chicken on his son's birthday.

/We cannot complain when one man steps on an ant / because there is a great difference in value between a man and an ant./ It is not unfair for a man to step on an ant.

/As such, there is a great difference between God and us./ Job 25:5-6/ Therefore, we must not argue against God./ Everything that God does is absolutely good.

/Verse 22./ 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?

/First, it talks about the necessity of the unchosen./ God made the unchosen./ However, that does not mean God is responsible for sin./ God is absolutely good, / and he has no darkness./ 1 John 1:5

/God shows his wrath through the unchosen's unrighteousness./ The unchosen are objects of God's wrath./ God is a loving God and a just God./ God uses the unchosen.

/God used Pharaoh and Judas Iscariot./ God judges the unchosen and sends them to hell./ This displays the wrath of God./ Then God uses some things as desks and furniture.

/This means that a man uses certain trees to make furniture and desks,/ and he uses other trees to make fire./ This is not unfair./ Here it says, "bore with great patience the objects of his wrath."

/God does not immediately destroy the unchosen when they do evil./ God patiently waits for the unchosen to do evil./ God waits until the judgment day./ Matthew 11:19-30/ Matthew 11:29-30/ 1 Peter 3:20

/God waits and does not judge sinners right away./ Yet, in the end, God will judge the unchosen and the sinners.

/Verse 23./ 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--

/The objects of his mercy are those God prepared in advance for his glory./ This verse is an explanation of the chosen./ The chosen are the objects of God's mercy./ God chose them to display the abundance of his love.

/He chose them to show his glory./ Through the chosen, God shows his compassion, love, and glory./ He shows love, glory, and compassion. / God loved the chosen believers so much that he sent his one and only Son.

/What are the reasons for God's predestination of the chosen?/ First, because God is love, the objects of love were necessary./ Second, there was a need to display God's love throughout all ages.

/Third, there was a need for people who would glorify God./ Ephesians 1:4/ In the Bible, there are the chosen and unchosen./ There are wheat and weeds./ Matthew 13:24-30

/There are sheep and goats./Matthew 25:31-46/ Therefore, we do not have the right to argue against God's election and abandonment.

/Verse 24./ even us, whom he also called, not only from the Jews but also from the Gentiles?

/This object is an object of mercy./ This refers to the chosen./ This refers to the believers./ They are all who were called before God, whether they were Jews or Gentiles./ They are God's elect.

/Verse 25./ 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,"

/Verse 26./ 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.'"

/Hosea 2:23, Hosea 1:10. / Even though the people of Israel sinned and departed from God, they would eventually return to him./ They will seek God again./ This means that Gentiles who do not

know God will return to God.

/Gentiles would become people of God through faith./ One does not become a person of God by blood./ One becomes a person of God through God's choice./ It is done by God's calling.

/Verse 27./ Isaiah cries out concerning Israel: "Though the number of the Israelites be like the sand by the sea, only the remnant will be saved.

/This is from Isaiah 10:22./ Though the number of physical Jews are many, not all of them will be saved./ Only a remnant will be saved./ "Remnant" refers to the chosen./ Only the chosen will be saved./ Matthew 7:21-23

/Verse 28./ For the Lord will carry out his sentence on earth with speed and finality."

/God will carry out his sentence on earth./ God's word will surely be fulfilled./ Matthew 5:8

/Verse 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."

/This is from Isaiah 1:9./ When God punished the people of Judah, he excluded a small number of people./ God left some of the descendants.

/This means that there are chosen people./ Among the descendants of Abraham, only those who are truly chosen will be saved.

/Verse 30./ What then shall we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith;

/The Gentiles did not know the Mosaic Law./ They did not keep the law./ They did not try to obtain righteousness by following the law./ The Gentiles became righteous through faith in Jesus Christ.

/Therefore, no one can boast./ No one can boast that he is a descendant of Abraham./ No one can boast that he is an Israelite./ No one can become righteous by following the law./ Whoever believes in Jesus becomes righteous.

/Verse 31./ but Israel, who pursued a law of righteousness, has not attained it.

/"Law of righteousness" is a law that attains righteousness./ This refers to the Mosaic Law./ Israel diligently kept the Mosaic Law.

/However, it was not enough for them to attain righteousness./ They could not perfectly keep the law./ They could not be protected.

/Verse 32./ Why not? Because they pursued it not by faith but as if it were by works. They stumbled over the "stumbling stone."

/The Jews did not rely on faith./ "Righteousness by faith" refers to righteousness that is attained by faith in the gospel./ Yet, the Jews relied on their actions./ They attempted to receive salvation by keeping the law.



/They attempted to be saved by their strength./ Hence, they stumbled over the stumbling stone./ They could not attain righteousness./ Here the “stone” symbolizes Jesus Christ./ The Jews did not believe in Christ.

/Therefore, they were judged by Christ./ Those who do not believe in Christ will be judged by Christ./ Luke 20:17-18/ 1 Peter 2:4

/Verse 33./ As it is written: "See, I lay in Zion a stone that causes men to stumble and a rock that makes them fall, and the one who trusts in him will never be put to shame."

/Isaiah 28:16./ 8:14./ God placed a stumbling stone for those who do not believe in Christ./ This “stone” symbolizes Christ./ Christ is the precious and living Stone./ 1 Peter 2:4-5

/Whoever believes in Christ will be saved./ However, those who do not believe in Christ will receive judgment./ Those who do not believe in Christ stumble over Jesus./ If they do not believe in Jesus, they will be judged by Jesus.

/Yet, to those who believe in Jesus, Jesus becomes the precious Stone./ He becomes life./ They are not ashamed./ If they believe in Jesus there will be no failure./ They will live eternally in glory.

/If one believes in Jesus Christ, the devil cannot touch him./ 1 John 5:18/ One becomes righteous by faith in Jesus./ One is saved by faith in Jesus.

/Because we believe in Jesus, we participate in the glory./ We have been chosen by God and now we believe in Jesus.

/Because we believe in Jesus, we have become righteous./ We have been saved through faith./ Therefore, we must give God glory, thanksgiving, and praises for the rest of our lives.

/Here we will conclude the eleventh lecture on the Book of Romans./ Thank you.