

The Book of Romans

“A RIGHTEOUSNESS FROM GOD!”

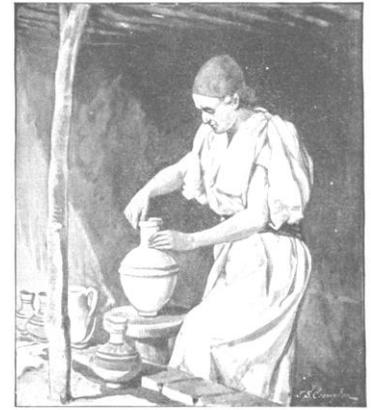
Trinity Lutheran Church
Norman, OK.

www.tlcnorman.org

Pastor David R. Nehrenz

Date: 8-30-09 Text: Chapter 9:6-33 Lesson: 12b

TEXT: Chapter 9:



“Hark not the potter even the clay?”—Rom. 9: 21.

6 But it is not as though the word of **God** has failed. For not all who are descended from Israel belong to Israel, **7** and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” **8** This means that it is not the children of the flesh who are the children of **God**, but the children of the promise are counted as offspring. **9** For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.” **10** And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, **11** though they were not yet born and had done nothing either good or bad—in order that **God's** purpose of election might continue, not because of works but because of him who calls— **12** she was told, “The older will serve the younger.” **13** As it is written, “Jacob I loved, but Esau I hated.”

14 What shall we say then? Is there injustice on **God's** part? By no means! **15** For he says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” **16** So then it depends not on human will or exertion, but on **God**, who has mercy. **17** For the Scripture says to Pharaoh, “For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth.” **18** So then he has mercy on whomever he wills, and he hardens whomever he wills.

19 You will say to me then, “Why does he still find fault? For who can resist his will?” **20** But who are you, O man, to answer back to **God**? Will what is molded say to its **molder**, “Why have you made me like this?” **21** Has the **potter** no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? **22** 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, **23** in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— **24** even us whom he has called, not from the Jews only but also from the Gentiles? **25** As indeed he says in Hosea, “Those who were not my people I will call ‘my people,’ and her who was not beloved I will call ‘beloved.’” **26** “And in the very place where it was said to them, ‘You are not my people,’ there they will be called ‘sons of the living God.’”

27 And Isaiah cries out concerning Israel: “Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved, **28** for **the Lord** will carry out his sentence upon the earth fully and without delay.” **29** And as Isaiah predicted,

“If the **Lord of hosts** had not left us offspring,
we would have been like Sodom
and become like Gomorrah.”

30 What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; **31** but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. **32** Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone, **33** as it is written,

“Behold, I am laying in Zion **a stone** of stumbling, and **a rock** of offense;
and whoever believes in **him** will not be put to shame.

STUDY NOTES:

B. THE TRUE ISRAEL - CHILDREN OF PROMISE 6 But it is not as though the word of **God** has failed. For not all who are descended from Israel belong to Israel, 7 and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” (**Gen 21:12**) 8 This means that it is not the children of the flesh who are the children of **God**, but the children of the promise are counted as offspring. (**Gal 3:16; 6:16; Heb 11:18**)

C. GOD’S PURPOSE OF ELECTION 9 For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.” (**Gen 18:10,14**) And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, 11 though they were not yet born and had done nothing either good or bad—in order that **God's** purpose of election might continue, not because of works but because of him who calls— 12 she was told, “The older will serve the younger.” (**Gen 25:23**) 13 As it is written, “Jacob I loved, but Esau I hated.” (**Mal 1:2,3**) 14 What shall we say then? Is there injustice on **God's** part? By no means! 15 For he says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” (**Ex 33:19**) 16 So then it depends not on human will or exertion, but on **God**, who has mercy. 17 For the Scripture says to Pharaoh, “For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth.” (**Ex 9:16**) 18 So then he has mercy on whomever he wills, and he hardens whomever he wills. (**Eph 1:4; 2:8; Titus 3:5**)

D. THE MOLDER AND THE POTTER 19 You will say to me then, “Why does he still find fault? For who can resist his will?” 20 But who are you, O man, to answer back to **God**? Will what is molded say to its **molder**, “Why have you made me like this?” (**Is 29:16; 45:9; 64:8**) 21 Has the **potter** no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? 22 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, 23 in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— 24 even us whom he has called, not from the Jews only but also from the Gentiles? 25 As indeed he says in Hosea, “Those who were not my people I will call ‘my people,’ and her who was not beloved I will call ‘beloved.’” (**Hos 2:23**) 26 “And in the very place where it was said to them, ‘You are not my people,’ there they will be called ‘sons of the living God.’” (**Hos 1:10**) (**Prov 16:4**)

E. THE REMNANT 27 And Isaiah cries out concerning Israel: “Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved, 28 for **the Lord** will carry out his sentence upon the earth fully and without delay.” (**Is 10:22,23**) 29 And as Isaiah predicted, “If the **Lord of hosts** had not left us offspring, we would have been like Sodom and become like Gomorrah.” (**Is 1:9**)

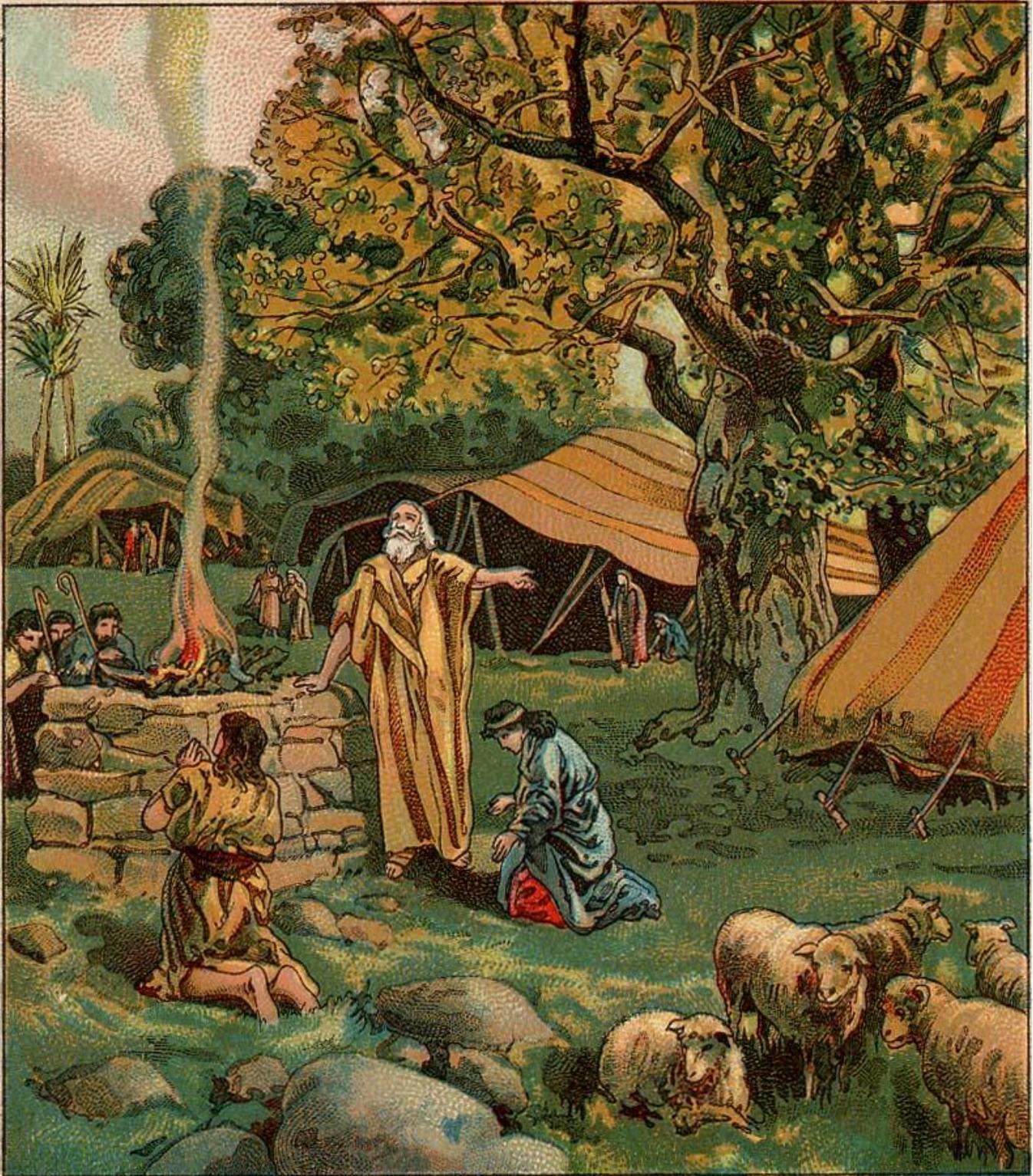
F. RIGHEOUSNESS IS BY FAITH IN JESUS THE ROCK– NOT BY WORKS 30 What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; 31 but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. 32 Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone, 33 as it is written, “Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in **him** will not be put to shame.” (**Is 8:14; 28:16; Ps 118:22; Lk 20:17,18; 1 Pet 2:4-8**) (**Gal 2:16; 5:4; Php 3:9; Heb 11:7**)

LIFE APPLICATION:

1. What does the potter and the clay illustration teach us about the proper way in which to approach God?

(Note: For example, people think that God has to answer all THEIR questions when in reality it is WE who have to answer GOD’s questions!)

2. Why is faith in Jesus Christ the only true hope for us to have righteousness before God the Father?



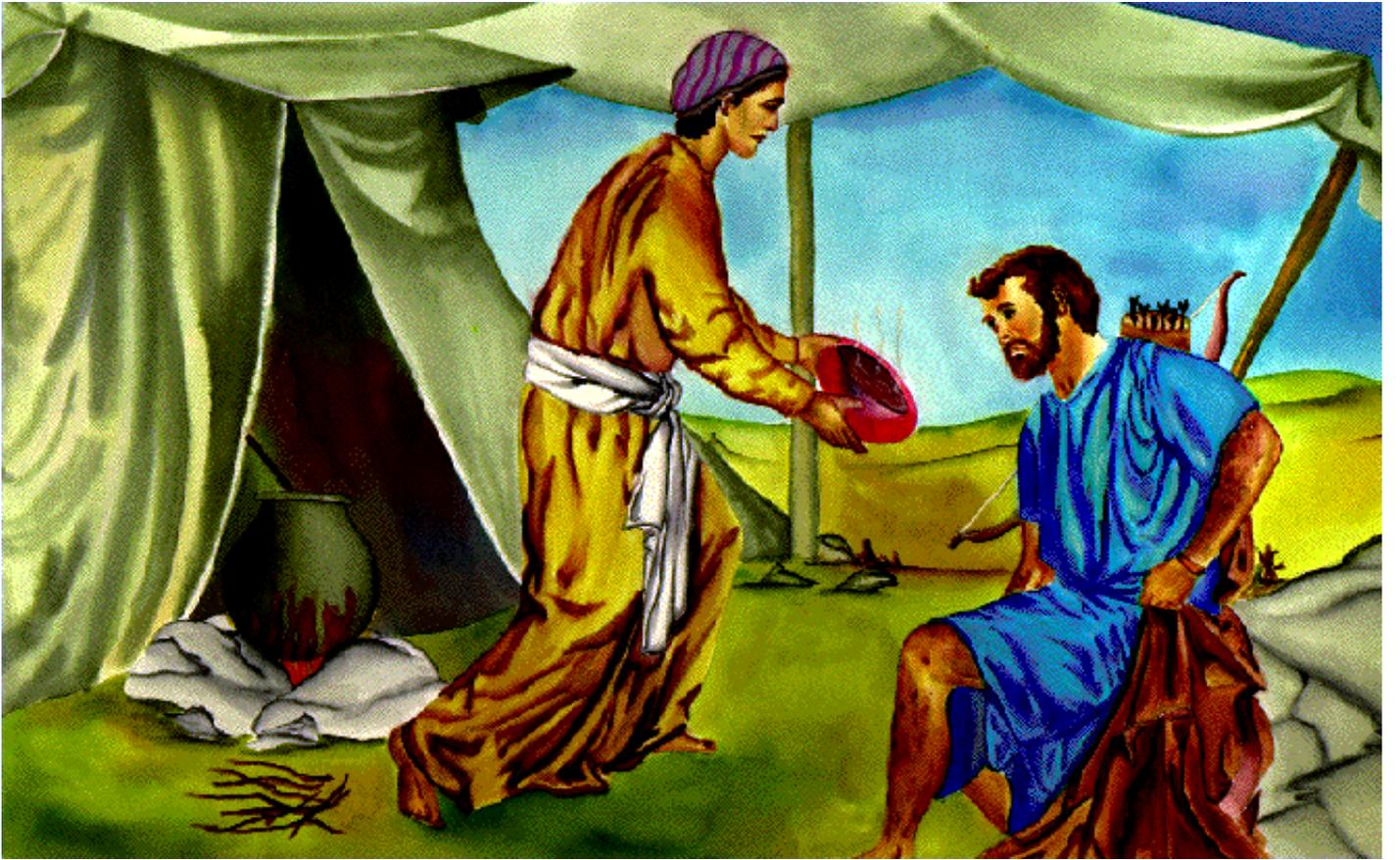
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ABRAM CALLED TO BE A BLESSING

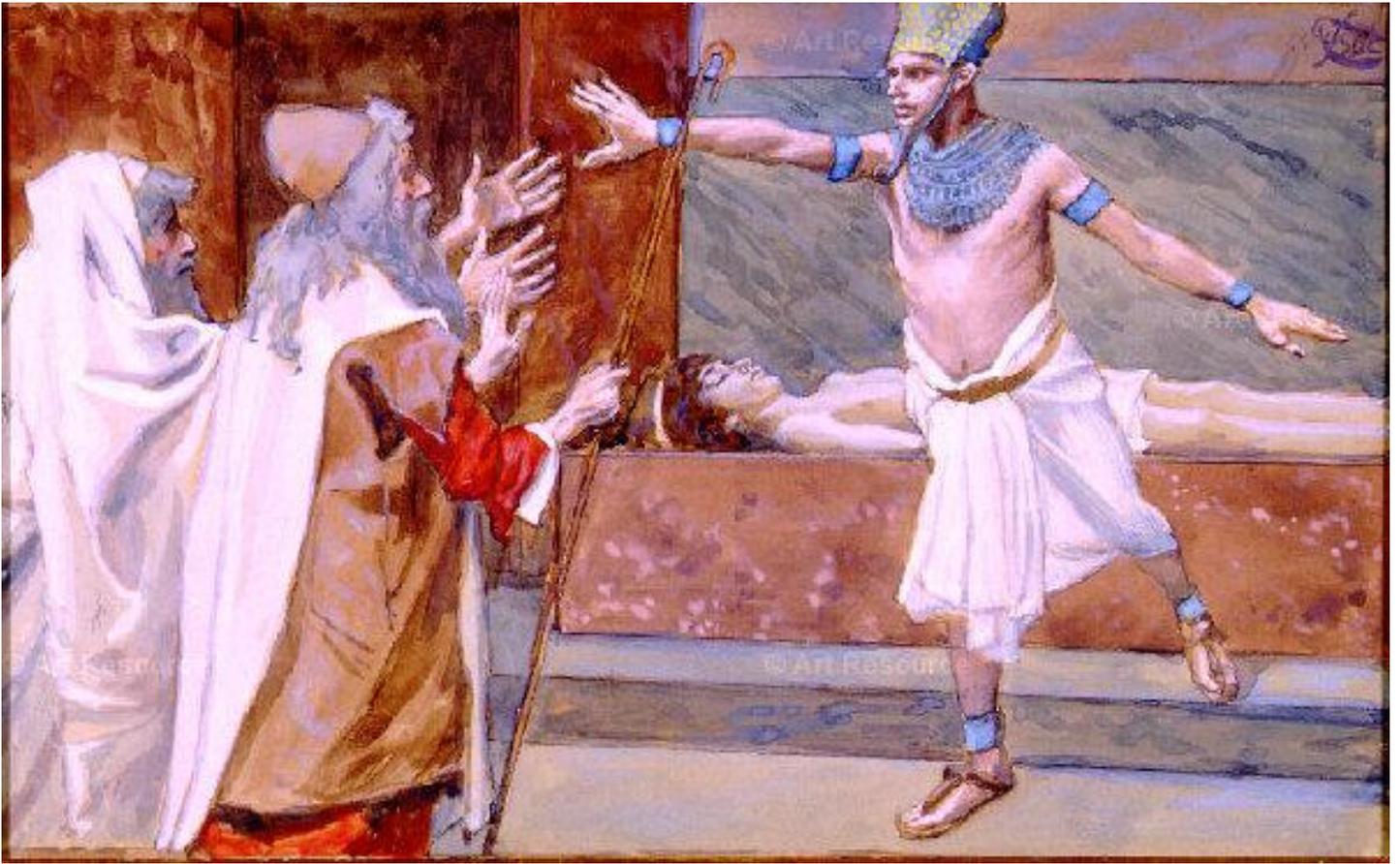
Gen. 12:1-8.

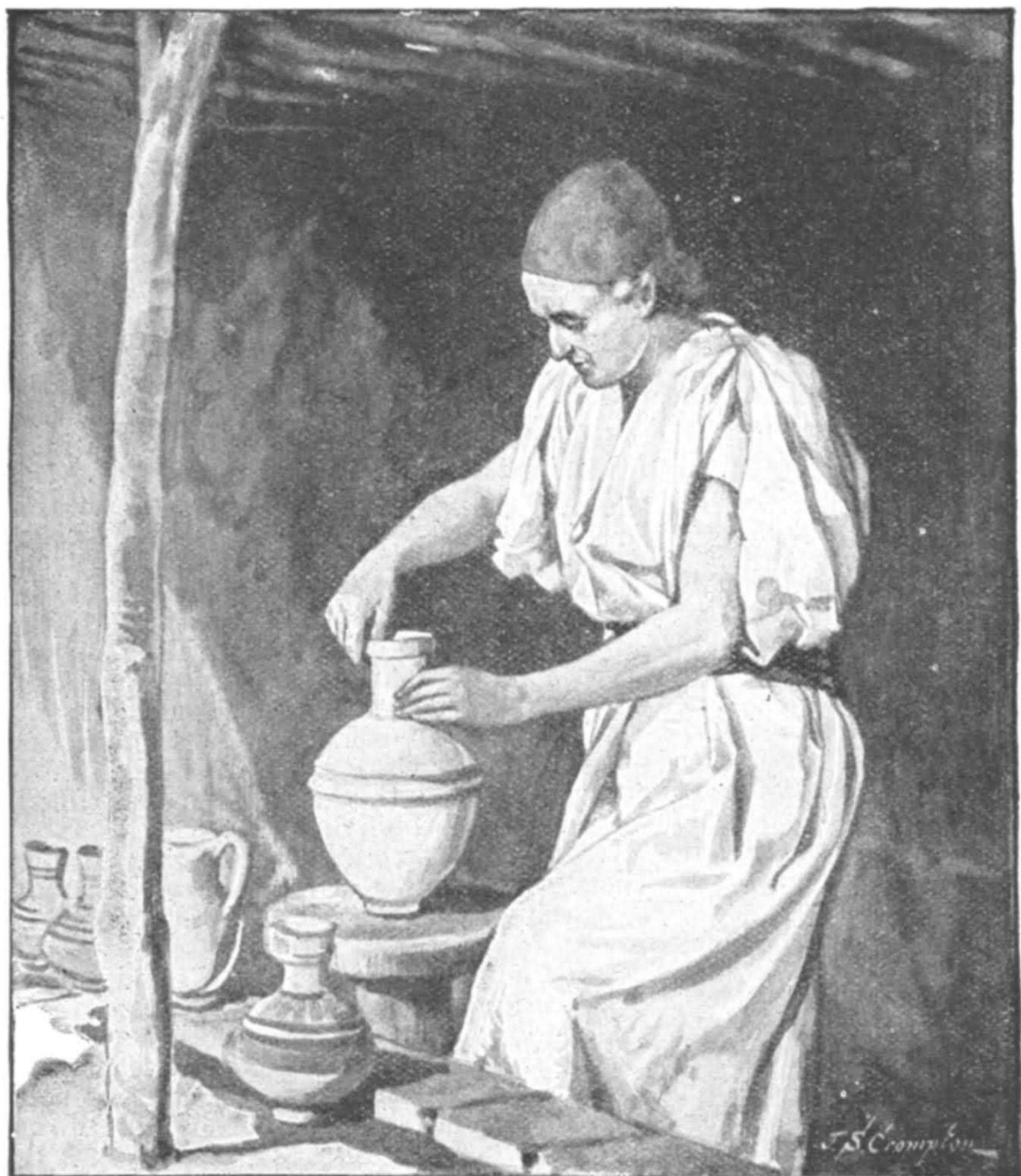
GOLDEN TEXT:—I will bless thee, and make thy name great; and thou shalt be a blessing.

Gen. 12:2.









"Hath not the potter power over the clay?"—*Rom. ix. 21.*

