

Romans 9¹ “The Election”²

Romans 9-11 must be understood in the context of the entire book. We believe you also cannot understand any of the three chapters without understanding the other two. This was true of Romans 6-8. Someone reading Romans 7 in isolation might conclude that struggling with sin is the Christian norm, but understanding Romans 6 causes that same person to realize that in Romans 7 Paul is talking about the man freed from sin coming back under the law. Without Romans 8, we would not understand our total freedom from accusation, condemnation, and separation if we sin.

Romans 9-11 have verses that are difficult to understand. The commentators we read go to great lengths to explain them but at points admit that they cannot definitively explain some verses. It would be tempting for us to skip over these chapters or pick and choose the verses we do understand rather than tackle the ones we don't. We have chosen to take them on, but you should know that there will be points where our conclusion is not as definitive as we or you might like.

On the other hand, there are several verses among these chapters that have been applied inappropriately and this has brought confusion and oppression upon believers. We will of course, bring these misconceptions to light as it is our constant goal to teach the truth that upon knowing it will set God's people free.

Our video teachings will not go into the detail we have included in these notes, and even our notes do not include every commentary we consulted. We have, to the sincerest and best of our abilities presented the truth as we currently understand it and put these chapters in context of each other, in context of Romans, and in context of revealed New Covenant truth in the rest of the New Testament.

Romans 9

1 I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, 2 that I have great sorrow and continual grief in my heart. 3 For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh.

1. Paul is opening his heart to the Romans and giving triple witness to what he is about to say. Without understanding his attitude toward his fellow Jews, one might misunderstand what he is about to teach.
 - a. *I tell the truth.*
 - b. *I am not lying.*
 - c. *The Holy Spirit is bearing witness with me.*
2. Paul was not angry at those who persecuted him. Instead, much as Christ prayed on the cross, “Father, forgive them for they don't know what they are doing,” Paul expresses his sorrow and continual grief for his brothers according to the flesh.
3. Just as Jesus gave Himself for those who were crucifying them, Paul is willing to give up his salvation, if it were possible (and it wasn't) so that his brothers could be saved.

¹ Unless otherwise stated, all scripture is taken from the *New King James Version (NKJV) Copyright © 1982 by Thomas Nelson, Inc.*

² In this lesson, the number of the point corresponds with the number of the verse.

- a. This is entirely a hypothetical. We cannot give up our salvation in order to save another, but this is how intense his love was for the non-believing Jews.
- b. Remember, these were people he knew and loved.

4 who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; 5 of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen.

4. Paul points out the Israelites special place in God's plan and also a special advantage.
 - a. The adoption (God chose to make a nation of Abraham)³
 - b. The glory (the visible presence of God)⁴
 - c. The covenants (with Abraham, Isaac, and Jacob, Old covenant, Davidic covenant)⁵
 - d. The giving of the law (Law of Moses)⁶
 - e. The services of God (temple worship)⁷
 - f. The promises (concerning Christ/Messiah)
 - g. The fathers (Abraham, Isaac, and Jacob)
 - h. Christ came through Israel (the blood line of the Messiah)

5. Paul is reminding the readers that Jesus was an Israelite according to the flesh. Often the last phrase is skipped over as some sort of doxology, but it is actually theology. Jesus Christ came in the flesh AND He is the eternally blessed God who is over all.

John 1:1-2, 14

In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things were made through Him, and without Him nothing was made that was made. ¹⁴ And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

6. Paul mourns for the Jews, and in a similar manner, we mourn for the Church, not because they have rejected Jesus, but because they have in a practical manner rejected His righteousness. The Church has been given His word and gifts and yet they think that even though they are saved by only His righteousness, they can only continue in His favor by their own works.

³ The word "adoption" here is *huiothesia*, "the son-placing." However, here there is no reference to that which is designated by the same term in 8:15, but rather to that to which reference is made in Exodus 4:22 and Hosea 11:1, the word *Huios* "son" being used in Exodus 4:22, and *teknon*, "child," in Hosea 11:1. Israel as a nation was known as a son of God in the Old Testament. -Wuest

⁴ The glory refers to "the visible, luminous appearance of the divine presence called by the Israelites the glory of Jahveh, or, in rabbinical phrase, the *Shekinah*" (Vincent). It was that luminous cloud that led Israel out of Egypt, that rested over the Mercy Seat in the Holy of Holies, the visible manifestation of God's presence with His Chosen People. -Wuest

⁵ The covenants refer to the various covenants God made with Israel such as the Abrahamic, promising to make of Abraham a great nation and giving him possession of the land from the Nile to the Euphrates (Gen. 15:18), and the Davidic, promising to that nation an eternal dynasty of kings stemming from David (2 Sam. 7:11-16). God never makes any covenants with the Gentiles. He made these covenants with Israel because that nation was to be used as a channel to bring salvation to the human race. -Wuest

⁶ The Mosaic law was given exclusively to Israel, and never pertained to the Gentiles. -Wuest

⁷ The service" is *hē latreia*. The verb is *latreuō*, "to render religious service." Here it refers to the service as seen in the tabernacle, offerings, and priesthood as found in Exodus and Leviticus. -Wuest

6 But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, 7 nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called." 8 That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed. 9 For this is the word of promise: "At this time I will come and Sarah shall have a son."

10 And not only this, but when Rebecca also had conceived by one man, even by our father Isaac 11 (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), 12 it was said to her, "The older shall serve the younger." 13 As it is written, "Jacob I have loved, but Esau I have hated."

7. Paul makes a statement which needs to be explained in the following verses. The reader might think, "What does he mean that there are some people who aren't of Israel who are actually of Israel?"
8. Paul is saying that there are those who are not descendants of Abraham in the flesh, yet they are the seed of Isaac. Imagine what this sounded like to both Jew and Gentile.
9. This is a shocking statement! Paul is saying that a person is not a child of God because he/she is a descendant of Abraham (children of the flesh). The children of promise are counted as the seed of Abraham. The children of promise are those who would believe in Christ, both Jew and Gentile.

Galatians 3:16

Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.

10. The promise to Abraham was that he would have a son from Sarah.
11. Paul continues to make his illustration. Rebecca conceived twins of Isaac (who was Abraham's promised son).
12. Verses 11-13 Paul points out that the babies in Rebecca's womb had committed no evil. Jacob's (one of the twins) election was not based on works. God didn't wait for them to grow up and chose the nicest one. Nor was it because of foreknowledge of Jacob and Esau's works that he chose Jacob. (That would negate Paul's point). He chose Jacob from the womb (as the lineage of the Seed) even though he would be second born so that it could not be said that he was NOT chosen because of good works, nor was he chosen because he was first born. The following commentary by Wuest is very helpful in understanding what Paul is saying:

Denney's note is helpful; "But the argument can be made more decisive. A Jewish opponent might say, 'Ishmael was an illegitimate child, who naturally had no rights as against Isaac; we are the legitimate descendants of the patriarch, and our right to the inheritance is indefeasible.' To this the apostle replies in verses 10-13. Not only did God make the distinction already referred to, but in the case of Isaac's children, where there seemed no ground for making any distinction whatever, He distinguished again, and said, 'The elder shall serve the younger'. Jacob and Esau had one father, one mother, and were twin sons; the only ground on which either could have been preferred was that of priority

of birth, and this was disregarded by God; Esau, the elder, was rejected, and Jacob, the younger, was made heir of the promises.

"Further, this was done by God of His sovereign freedom: the decisive word was spoken to their mother while they were as yet unborn and had achieved neither good nor evil. Claims as of right, therefore, made against God, are futile, whether they are based on descent or on works. There is no way in which they can be established: and, as we have just seen, God acts in entire disregard of them. God's purpose to save men, and make them heirs of His kingdom – a purpose which is characterized as 'according to election,' or involving a choice – is not determined at all by consideration of such claims as the Jews put forward. In forming it, and carrying it out, God acts with perfect freedom. In the case in question, His action in regard to Jacob and Esau agrees with His word in the prophet Malachai: 'Jacob I loved but Esau I hated'; and further than this we cannot go. To avoid misapprehending this, however, it is necessary to keep the apostle's purpose in view. He wishes to show that God's promise has not broken down, though many children of Abraham have no part in its fulfillment in Christ. He does so by showing that there has always been a distinction among the descendants of the patriarchs, between those who have merely the natural connection to boast of, and those who are the Israel of God; and, as against Jewish pretensions, he shows at the same time that this distinction can be traced to nothing but God's sovereignty. It is not of works, but of Him who effectually calls men. . . No Jewish birth, no legal works, can give a man a claim which God is bound to honor; and no man urging such claims can say that God's Word has become of no effect though his claims are disallowed, and he gets no part in the inheritance of God's people."

- 13. Verse 13 deserves special attention. Does God love one and hate another? Isn't God love? What does this actually mean? Here are the best commentaries on the topic, and the many more we did not include are in agreement.**

The word "hate" is miseō, "to hate." However, when it is used in contrast to "love" here, it does not retain its original meaning of a literal hatred, but of a lesser degree of love. God cannot be said to hate anyone. The idea is, "Jacob I loved, but Esau, I loved less."- Wuest

"...which is to understand the antithesis as a Hebrew idiom for preference. Jesus himself gives us this interpretative clue, since according to Luke he told us that we cannot be his disciples unless we hate our family (Lk. 14:26), whereas according to Matthew we are forbidden rather to love them more than Him (Mt. 10:37). Although this makes the wording more acceptable, the reality behind it stands, namely that God put Jacob above Esau—as individual too, not just in the sense that the Israelites were God's people, not the Edomites."-John Stott, The Message of Romans

Jacob was called to a higher position than his brother Esau before they were born, but that does not display any rejection of Esau on God's part. That is comparable to God choosing one person to be a pastor while another is called to be a deacon. The deacon is not inferior to the pastor. They are simply called to different positions. Jacob and Esau were called to different positions before they had done any good or evil to illustrate that election was not based on performance but choice.-Andrew Wommack's Living Commentary.

It was common among the Hebrews to use the terms love and hatred in this comparative sense, where the former implied strong positive attachment, and the latter, not positive hatred, but merely as a less love, or the withholding of the expressions of affection. Comp. Genesis 29:30,31, Proverbs 13:24. "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." Matthew 6:24. "No man can serve two masters, for either he will hate the one and love the other," etc. Luke 14:26, "If any man come to me, and hate not his father and mother," etc. - Notes on the New Testament Explanatory and Practical.

God's "love" for Jacob was revealed in His choice of Jacob and God's "hatred" for Esau was seen in His rejecting Esau for the line of promise. Hatred in this sense is not absolute but relative to a higher choice (cf. Matt. 6:24; Luke 14:26; John 12:25).-The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty.

"As it is written, Jacob have I loved, but Esau have I hated." These words are quoted from Malachi 1:2-3, where the prophet is reproofing the Jews for their ingratitude. As a proof of his peculiar favor, God refers to his preference for them from the first, "Was not Esau Jacob's brother, saith the Lord; yet I loved Jacob, and I hated Esau, etc." This passage, as well as the one quoted in ver. 12, and just referred to, relates to the descendants of Jacob and Esau, and to the individuals themselves; the favor shown to the posterity of the one, and withheld from that of the other, being founded on the distinction originally made between the two brothers. The meaning therefore is, that God preferred one to the other, or chose one instead of the other. As this is the idea meant to be expressed, it is evident that in this case the word hate means to love less, to regard and treat with less favor.-Commentary on the Epistle to the Romans

14 What shall we say then? Is there unrighteousness with God? Certainly not! 15 For He says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion." 16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy. 17 For the Scripture says to the Pharaoh, "For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth." 18 Therefore He has mercy on whom He wills, and whom He wills He hardens.

14. Someone might say, "Well, that's not fair!" Paul makes it clear that this is an error. God is always just. God had mercy on Israel by choosing them to be the blood line of the Messiah. He also showed mercy on the Gentiles even though they did not seek after God.
15. God declares that it is up to HIM whom He chooses.
16. These statements have NOTHING to do with individual salvation. It is not God's will than anyone perish⁸ and WHOEVER believes in Him will not perish but have everlasting life⁹. This is referring to whom God elects for specific purposes. God chose Isaac over Ishmael. He chose Jacob and his descendants over Esau and his descendants to carry

⁸ **2 Peter 3:9**

*The Lord is **not** slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that ALL should come to repentance.*

⁹ **John 3:16**

For God so loved the WORLD that He gave His only begotten Son, that WHOEVER believes on Him would not perish, but have everlasting life.

the lineage of the Messiah. He also chose to bring the Gospel to the Gentiles when the Jews rejected it.

- a. It is easy for us to compare ourselves with other believers. We sometimes wonder why one person has a certain ministry or capability and we don't. God is the one who gives gifts to men. He only asks that we do what He's purposed for us to do. One might pastor a church of 20,000. Another might be ministering to 30. God does not esteem one over the other.
 - i. It's not based on our will.
 - ii. It's not based on our effort.
 - iii. It's not based on our goodness.
 - iv. It is based on His mercy...in context His choice.
- b. The main point of this chapter is Israel and the Gentiles, but there are personal applications which are sound. One should not boast that God is using him/her this way or that and especially not look down on (despise) the one who doesn't seem to be as busy for God. Let not the person whom God had chosen to simply live life or have a "lesser" ministry feel inferior. Let us each simply do what is before us and what He asks us to do.

17. God chose Pharaoh as a vessel of dishonor to bring about His purposes in the nation of Israel. He did not make him evil. Pharaoh already was evil, daily oppressing Israel. He hardened his own heart first.

Exodus 8:15

But when Pharaoh saw that there was relief, he hardened his heart and did not heed them, as the LORD had said.

Exodus 8:32

But Pharaoh hardened his heart at this time also; neither would he let the people go.

Exodus 9:34

And when Pharaoh saw that the rain, the hail, and the thunder had ceased, he sinned yet more; and he hardened his heart, he and his servants.

18. What does it mean that God hardened Pharaoh's heart? Many are the commentaries on this topic. The consensus among commentators is that Pharaoh hardened his own heart and God turned him over to that will thus hardening his heart. This is similar to the argument we see in the beginning of Romans. God does not make man do evil, but when they choose evil, he lets them.

Romans 1: 22-26

Professing to be wise, they became fools,²³ and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things. ²⁴ Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, ²⁵ who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. ²⁶ For this reason God gave them up to vile passions.

"Gave up" is paradidōmi, "to give into the hands of another, to give over into one's power or use." Since men chose to give up God and worship the creature, God could do nothing but give men into the control of the sinful things they preferred to God. In other words, God would not violate man's will and force him to do something he did not want to do. When men persisted in following their totally depraved natures, God allowed them free rein.-Wuest

19 You will say to me then, “Why does He still find fault? For who has resisted His will?” 20 But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, “Why have you made me like this?” 21 Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

19. Paul asks the obvious question. Keep in mind, Paul is talking about the Jews and Gentiles.
20. Paul answers the question by taking it out of our human understanding. The Gentiles could not complain that they were not the chosen nation. The Jews could not complain that God had shown mercy on the Gentiles.
 - a. Some people erroneously use this scripture to refer to sickness or economic situations. He has promised to provide our needs¹⁰ and we were healed by His stripes¹¹. In context, it is referring only to the hardening of Israel and the selection of the Gentiles. Paul is showing the ridiculousness of Israel or the Gentiles saying to a potter, why did you make me in this way?
21. Someone making pottery makes it as he/she chooses.
 - a. We want to resist this, but Paul is advising the futility of such an attempt.
 - b. However, God does not force His will upon anyone. Each person, Jew or Gentile is given free will. God knows how to use the evil actions of one to favor His people. He doesn't cause them to do the evil however.

Note 12 at Rom. 9:21: Paul is drawing an illustration from an Old Testament passage of scripture from Jeremiah 18:3-6. In that passage, God sent Jeremiah to the potter's house to learn a lesson. The potter was making a vessel and it was marred, so he remade it. The Lord spoke to Jeremiah and said, "O house of Israel, cannot I do with you as this potter?.. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel."

From this illustration, some people have drawn a wrong conclusion that the Lord creates some people evil and predestined to a life of damnation, not by their choice, but by God's. However, a closer look at the passage in Jeremiah and its context will show that is not the case.

First of all, the potter started to create a good vessel but the clay was marred. Whose fault was that? It wasn't the potter's fault. The clay was faulty. So, the potter took this imperfect clay and, instead of discarding it, he refashioned it into another vessel that may not have been worth nearly as much as his original design, but was still useful. - Andrew Wommack's Living Commentary.

¹⁰ **Matthew 6:33**

But seek first the kingdom of God and His righteousness, and all these things shall be added to you.

¹¹ **1 Peter 2:24**

Who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.

22 What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, 23 and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, 24 even us whom He called, not of the Jews only, but also of the Gentiles?

- 22. At first glance this appears to be saying that God makes certain people destined to do evil, but Andrew Wommack continues his explanation:**

Likewise, the Lord does not create certain individuals for destruction. However, some do become marred by their own choice, not due to any fault of the Creator. Instead of just removing them from the earth, the Lord will endure (v. 22) their atrocities. He may even put them in great positions of authority, such as He did with Pharaoh, so that He may manifest His great power through His victory over them and their devices. God can still use someone who has rejected Him, in the same way that a potter can take a marred piece of clay and find some use for it.

It can be clearly seen, by continuing to read the context of Jeremiah's experience with the potter, that the Lord does not do these things against the will of the individual. In verses 7-10, the Lord says that when He purposes evil or good against a nation, if that nation repents, then God will change His plans for them. That undeniably states that our choice influences God's choice. -Wommack

And Warren Weirsbe explains:

The word "fitted" in Romans 9:22 does not suggest that God made Pharaoh a "vessel of wrath." The verb is in what the Greek grammarians call the middle voice, making it a reflexive action verb. So, it should read: "fitted himself for destruction." God prepares men for glory (Rom. 9:23), but sinners prepare themselves for judgment. -Weirsbe

- 23. Paul is still talking about Israel's choice to reject the Messiah. Their rejection resulted in the salvation of the Gentiles.**
- 24. Salvation came then, not only to the Jews who accepted Christ, but to the Gentiles.**
- a. Note in the following verse whose choice it was to reject their Messiah. It was not God who chose certain ones to not believe.

Acts 13:46

Then Paul and Barnabas grew bold and said, "It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles. ⁴⁷ For so the Lord has commanded us:

*'I have set you as a light to the Gentiles,
That you should be for salvation to the ends of the earth.'*"

48 Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed¹².

¹² It would be fair to ask why we would quote a verse that seems to be saying that certain Gentiles were ordained by God to be saved and thus believed. The word is not pre-ordained. The statement here does not mean that God chose beforehand who would be saved, but that these certain Gentiles were "disposed or had the readiness of mind" to receive eternal life. (See Clark's Commentary of the Bible.) We see this disposition to be saved in the

Ultimately, of course, God's purpose was to form His church from both Jews and Gentiles (Rom. 9:24). Believers today are, by God's grace, "vessels of mercy" which He is preparing for glory, a truth that reminds us of Romans 8:29-30.

But even more than that, these prophecies show that God's election has made possible the salvation of the Gentiles. This is the grace of God. At the Exodus, God rejected the Gentiles and chose the Jews, so that, through the Jews, He might save the Gentiles. - Weirsbe

25 As He says also in Hosea:

*"I will call them My people, who were not My people,
And her beloved, who was not beloved."*

26 *"And it shall come to pass in the place where it was said to them,*

'You are not My people,'

There they shall be called sons of the living God."

25. Israel was God's beloved people. Yet Hosea foretold that the time would come when the Gentiles would also be God's beloved people.
26. Not only would they be His beloved people, but the sons of the living God.

27 Isaiah also cries out concerning Israel:

*"Though the number of the children of Israel be as the sand of the sea,
The remnant will be saved.*

28 *For He will finish the work and cut it short in righteousness,
Because the LORD will make a short work upon the earth."*

29 And as Isaiah said before:

*"Unless the LORD of Sabaoth had left us a seed,
We would have become like Sodom,
And we would have been made like Gomorrah."*

27. Not all of Israel received the Messiah. Those who did are referred to as the remnant.
28. The word "work" is actually "word" in the Greek.
 - a. NASB translates this a little more clearly: **"FOR THE LORD WILL EXECUTE HIS WORD ON THE EARTH, THOROUGHLY AND QUICKLY."**
 - b. The Amplified Bible makes the meaning even more clear: *"For the Lord will execute His sentence upon the earth [He will conclude and close His account with men completely and without delay], rigorously cutting it short in His justice."*
 - c. Wuest's Expanded Translation reads: *"For the Lord will execute His word upon the earth, finishing and cutting it short."*

preceeding verse 42 after the Jews had walked out on Paul and Barnabas, "So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath." The Jews walked out. The Gentiles begged to hear more. God allowed each group to do as it was determined. He does not cause one to believe and another to not believe.

29. Paul quotes Isaiah prophesying that even though Israel would reject the Messiah, certain ones would receive Him. This is the “seed”.

30 What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith; 31 but Israel, pursuing the law of righteousness, has not attained to the law of righteousness.

30. The Gentiles were not known for seeking righteousness, yet they attained righteousness by faith.

1 Corinthians 6:9-11

*Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, ¹⁰ nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. ¹¹ **And such were some of you.** But you were washed, but you were sanctified, but you were justified (made righteous) in the name of the Lord Jesus and by the Spirit of our God.*

Vs. 30 Instead of permitting their religious privileges (Rom. 9:1-5) to lead them to Christ, they used these privileges as a substitute for Christ.-Weirsbe

31. Israel was trying to be righteous, but did not attain it.

32 Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone. 33 As it is written:

*“ Behold, I lay in Zion a stumbling stone and rock of offense,
And whoever believes on Him will not be put to shame.”*

32. The Gentiles weren’t even trying to be righteous and yet attained righteousness. The Jews were trying to be righteous, but didn’t attain it. Why not?

a. They sought to be made righteous by the law instead of by faith.

33. The stumbling block mentioned here is that righteousness comes only by believing in Jesus. Paul gave up his religious creed and credentials upon which he based his righteousness to receive the righteousness of God.

Philippians 3:4-9

*If anyone else thinks he may have confidence in the flesh, I more so: ⁵ circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; ⁶ concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless. ⁷ But what things were gain to me, these I have counted loss for Christ. ⁸ Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ ⁹ and be found in Him, **not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith.***

But the main thrust of this chapter is clear: Israel’s rejection of Christ does not deny the faithfulness of God. Romans 9 does not negate Romans 8. God is still faithful, righteous, just, and gracious, and He can be depended on to accomplish His purposes and keep His promises.-Wiersbe

Closing Commentary

God's sovereignty: The choice of God is primarily about the choosing of nation, Jews and Gentiles, to fulfill His plan to save as many as possible or of individual ministry callings. God sovereignly chooses who He wants in positions and which gifts they have. While there are mysteries involving God's sovereignty, which will never be completely known in this life, what we do know is this: God is always, and can only be just, righteous, and loving. Also when we are saved we know that His sovereign choices for us are perfect. He has chosen to pour His love and grace upon us.

God's sovereignty does not mean that everything that happens to us is from God. God is not willing that any perish, but people perish everyday. God did not will that Paul get stoned or beaten, or bitten by a poisoned snake, but God made all things work for Paul's good and He delivered him out of them all.

The things that we know are not from God such as sickness, poverty, etc. need to be rejected and stood against in faith. We need to rest in His character and righteousness and love for us, and if we can do nothing else, we rest by praising and giving thanks to Him.