

## ROMANS 9:6-13

As our study in Romans 9 continues, it is a must that we keep our "Israel glasses" on. The first five verses clearly established that the focus of this chapter is the NATION of Israel, not individuals. Nothing changes in these next verses, and the rest of the chapter, as the focus continues to be the nation of Israel as God's elect nation. In these verses we are introduced to the patriarchs - Abraham, vs. 7, Isaac, vs. 10, and Jacob, vs. 13 - who are the progenitors of the nation of Israel.

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

"But it is not that the word of God has taken **no effect**. For they are not all Israel who are of Israel," (NKJV)

"But it is not as though the word of God **has failed**": For they are not all Israel who are descended from Israel; (NASV)

"But it is not as though the word of God **had failed**. For not all who are descended from Israel belong to Israel," (RSV)

"It is not as though God's word **had failed**. For not all who are descended from Israel are Israel." (NIV)

What Paul is dealing with, **Not as though the word of God hath taken none effect**, is that because Israel, at the first coming of Jesus, didn't accept Him as Messiah, doesn't mean that the word of God has failed, that God's promises to Israel aren't true. He is stating the fact that the promises are going to be fulfilled when the covenants come to fruition, Israel is placed (adoption) as the head of the nations, and the glory (Israel is recognized by the world as God's unique nation) is completed. All of these occur at the end of the Tribulation and the inauguration of the Messianic Kingdom when all Jews who remain accept Jesus as their Messiah (Zechariah 12:10; 13:9; Romans 11:26-27).

**For they are not all Israel, which are of Israel** is stating, presently, there are those in Israel (unsaved Jews) who are not part of the **promised** Israel of the fulfillment of verse 4. A Jewish person becomes part of the **promised** Israel when he/she accepts Jesus as Messiah and Savior, (see Romans 10). At this time, and throughout history, until the end of the Tribulation, there will be only a remnant of believers in Israel. Paul will detail this in chapter 11 (see 11:1-5).

"In his *Lectures on Romans*, H.A. Ironside said: 'Many godly Jews...were passing through a time of great perplexity and bewilderment as they saw their own nation apparently hardened into opposition against the gospel, and sinners of the Gentiles turning to the Lord....In the three chapters that are now to occupy us, the apostle meets this question, and that in a masterly way, showing how the righteousness of God is harmonized with His dispensational ways....There is no question here of predestination to Heaven or reprobation to hell; in fact, eternal issues do not really come in throughout this chapter....We are not told here, not anywhere else, that before children are born it is God's purpose to send one to Heaven and another to hell....The passage has to do entirely with privilege here on earth.'"

*Election and Predestination*, Samuel Fisk, page 119

"While studying Bible passages about Calvinism, God's sovereignty, and man's free will, Calvinists frequently turn to Romans 9 as a favorite proof-text. The chapter contains multiple passages, which *appear* to support Calvinism. Therefore, this article will analyze the entire chapter in its context, discussing the arguments raised by Calvinists.

Careful examination of the context of Romans 9 reveals that Paul was explaining God's right to predetermine and use the nation of Israel to produce the Messiah. The Jews profited greatly from this arrangement; however, such a relationship did not guarantee God's mercy unto salvation. God maintained and exercised His right to use nations to accomplish His promise to Abraham, and furthermore, He demonstrated His prerogative to save individuals as He deemed best. As long as Israel would seek to establish their own righteousness by the law of Moses, over-emphasizing their national part in God's plan, they would fail to be saved. God's promise for mercy was ultimately extended to whomever would live by faith, not necessarily those who required the law of Moses, nor necessarily those who descended from Abraham.

The spiritual salvation of individuals, especially a predestined, unconditional election, is not the subject of Romans 9. Vindication of God's judgment regarding the nation of Israel is the primary point. However, detailed analysis of the immediate context, plus the context of the Old Testament passages, which Paul quoted, clearly teaches that God's mercy has always been conditioned upon man's repentance."

[http://www.insearchoftruth.org/articles/romans\\_9.html](http://www.insearchoftruth.org/articles/romans_9.html)

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

**Neither, because they are the seed of Abraham, are they all children** - Physical posterity doesn't result in becoming a child of God.

**In Isaac shall thy seed be called and the children of the promise are counted for the seed.**

We need to ask "What seed?" Consider:

"**children of the flesh**" (verse 8) are Jewish people and they are "**not children of God**" (verse 8) because of physical descent (the end of chapter 9 and chapter 10 develop this thought).

The "**children of the promise**" (vs. 8) In context Jewish people who have trusted in the promised one - Messiah Jesus - are "counted for the seed"

"**In Isaac shall thy seed be called**" (verse 7) is not establishing Isaac as the first Jew, but is establishing that the "seed" is the line of Promise. It is through Isaac not Ishmael (and later God shows it is through Jacob not Esau – Genesis 28).

Verse 8 explains what is meant by "**in Isaac shall thy seed be called**" by stating "**THAT IS**" (emphasis added), meaning, a Jew is the true heir of Isaac spiritually by embracing the "**promise**" (verse 5, the promise comes to fruition in Jesus) and not by physical birth alone.

Also consider: Who was the First Jew?

To answer this question we must first define our term. (A) If we restrict the term "Jew" to its original use there was no "first" Jew since it applied to those who, at the time of the divided kingdom, belonged to the kingdom of Judah. (B) If we consider the term in the sense of its derivation from the name Judah then Judah the son of Leah was the first Jew (Gen. 29:35). © **If we use the term in the sense of that family of peoples who were chosen by God to be a people for His own possession above all the peoples that are upon the face of the earth (Deut. 7:6) then Jacob was the first Jew. Not all of Abraham's family nor that of Isaac shared in the chosen line. This choice rested in Jacob and his twelve sons.** (D) If we think of the term Jew as referring to the covenant people then Abraham was the first Jew in that it was to him that the promise was made (Genesis 12 and 15). Emphasis added.  
The Chosen People Question Box II, Dr. Henry J. Heydt, Th.D., ABMJ, 1976, page 151

"It is the children of promise who are regarded as Abraham's offspring' (Romans 9:8). In other words, to be truly Jewish each has to cross over individually into the Promise contraflow lane. They cannot claim physical descent from Abraham as sufficient."  
Rob Richards, *Has God Finished with Israel*, Word Publishing, 2000, page 96-97

"Paul's answer is not what we might expect. He does not say, 'Israel continues just as it was'; neither does he say 'Israel is finished completely.' Instead, he builds on the concept of the remnant, which runs like a thread through these three chapters. After affirming his deep love for and identity with his people, Paul declares that God's promises to Israel have not failed. That is because 'not all who are descended from Israel are Israel' (Romans 9:6). Here, in fact, is a nutshell formulation of one aspect of the remnant concept: only part of those who are physically descended are really Israel, true heirs of the promise."  
Ray Pritz, *Israel, the Land, the People, the Remnant of Israel and the Messiah*, page 70

Helpful article: <https://www.bibleprophecyblog.com/2011/10/who-is-true-jew.html>

Verse 7 and 8 have to do with the promises to the NATION of Israel and that for a Jew to be all that God intended and promised they would need to accept Jesus as their Messiah.

**9 For this is the word of promise, At this time will I come, and Sara shall have a son.**  
**10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;**

The promise is now developed through Abraham and Isaac and their wives, Sarah and Rebecca. The nation of Israel (this continues the thought that what is in focus in this chapter is the NATION of Israel) would not come through Ishmael or Esau, but through Abraham and Isaac.

**At this time will I come, and Sara shall have a son.** Genesis 18:10

**Rebecca also had conceived by one, even by our father Isaac.** Genesis 25

**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;)**

**12 It was said unto her, The elder shall serve the younger.**

When Rebecca conceived she was pregnant with twins, God's election (of the NATION of Israel) was His choice, not based on any merit.

Genesis 25:21 And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived.

22 And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD.

23 And the LORD said unto her, **Two nations are in thy womb**, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

24 And when her days to be delivered were fulfilled, behold, there were twins in her womb.

**Emphasis added**

Election, here, has NOTHING to do with pre-determined individuals going to heaven or hell!

Election, here, in the context of the chapter, has to do with God choosing Jacob to be the progenitor of the elect NATION.

**13 As it is written, Jacob have I loved, but Esau have I hated.**

The quote here is from Malachi, where the reference to Jacob and Esau is as representatives of nations, not of them individually.

Malachi 1:1 **The burden of the word of the LORD to Israel** by Malachi.

2 **I have loved you [Israel]**, saith the LORD. Yet ye say, **Wherein hast thou loved us [Israel]?** Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob,

3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

**Emphasis added**

"Paul teaches that not all the seed of Abraham was elected to be the bearers of God's saving plan....Does this prove that God unconditionally elected Jacob unto salvation and passed Esau by? Not at all....These two men were treated as the representatives of their respective posterities."  
Dr. L.S. Keyser, Election and Conversion, pp. 119-120

If you have your "Israel glasses" on, it is clear, without fear of contradiction, that what is in focus in these verses is the NATIONAL election of Israel (the Jewish people) and NOT individual election.

The only way to "see" individual election to heaven or hell in these verses is to be wearing a pair of "Calvinism glasses."

"Israel glasses" is based on exegesis (a biblical based approach allowing scripture to determine the context and content) while "Calvinism glasses" is based on eisegesis (a theological bias reading into the text a preconceived idea).