

GOD'S MERCY, GOD'S CHOICE
Romans 9:15-18

INTRODUCTION:

- A. Paul has presented two illustrations to support his explanation of Israel in the church age.
- 1) "They are not all Israel...." vs. 6
 - 2) "Neither because they are of the seed of Abraham..." vs. 7
 - 3) There are "two" children vs. 8
 - 4) Each are represented by a descendant of Abraham, Ishmael by Hagar, and Isaac by Sarah vs. 9

- B. This is a matter of God's choice
- 1) Paul uses Isaac and Rebecca
 - 2) Twin sons, Jacob and Esau
 - 3) The purpose of God vs. 11
 - 4) The two nations, Israel and Edom are their offspring vs. 13
 - 5) Does this make God unrighteous?
 - 6) God forbid!

I. God Will Not Be Bound By Man

- A. "For he saith to Moses, I will have mercy on whom I will have mercy," vs. 15
- 1) "mercy" = eleeo = "to have a desire to relieve the miserable", In Greek it has reference to the emotion roused by contact with an affliction which comes undeservedly on someone else"
 - 2) God's faithful and merciful help
 - 3) The good Samaritan
 - 4) God will not act nor will he intervene in a case of righteous judgment or chastisement
- B. "and I will have compassion on whom I will have compassion"
- 1) "compassion" = oikteiro = "to have merely pity or a sense of unhappiness for the ills of others", "to have subjective distress at witnessing misfortune"
 - 2) "I will have mercy on whom I choose to have mercy and take pity on those I choose to pity"
 - 3) God's pity is at God's pleasure and not at man's pleasure or insistence.
- C. The incident that Paul writes about
- 1) Exodus 33:19
 - 2) Moses has requested a sign of God's presence among the Israelites vs. 12-13
 - 3) This request was made because God said he would, "not go up in the midst of thee"
 - 4) Verse 1-3
 - 5) God would use an angel vs. 2

- 6) Moses wanted a visible sign of God's deliverance-vs.13-16
- 7) Moses' request vs. 18
- 8) God's reply vs. 19
- 9) Perhaps God also has reference to another earlier incident. Exodus 32:30-33

II. The Conclusion We Must Reach vs. 16

- A. "So then it is not of him that willeth"
- 1) "willeth" = thelo = "to wish", "to desire"
 - 2) Man's strong desire will not necessarily result in the thing being done by God.
 - 3) Paul may well be considering his own position in regard to Israel vs. 1-3, 10:1
- B. "nor of him that runneth, but God that sheweth mercy"
- 1) "runneth" = trecho = "to run", "hasten", "hurry"
 - 2) "so, then, it is not a question of human will or effort, but on God's mercy" TENT

III. God Did Not Have Mercy on Pharoah vs. 17-18

- A. "For the scripture saith unto Pharoah, even for this same purpose have I raised thee up" vs. 17
- 1) "purpose" = eis auto touto = "unto same this"
 - 2) "raised thee up" = exegeiro = "to wake out of", "arouse out of"
 - 3) It shows God calling actors upon the stage of history. In every way, God raised up this man. He protected him and by His providence brought him to the throne of Egypt.
- B. "that I might shew my power in thee"
- 1) "power" = dunamis = "ability to perform"
 - 2) "shew" = endeiknumai = "to point out in anything", "to display one's self to"
- C. "and that my name might be declared throughout all the earth"
- 1) "declared" = diaggello = "to report fully"
 - 2) "earth" = ge = "earth", "the land"

IV. God's Mercy is Not Earned Nor is it Deserved. God May Bestow it or Withhold it. In Either Case He is Never Unjust Nor Unrighteous. vs. 18

- A. "Therefore hath he mercy on whom he will have mercy"
- 1) "so, then", "according to the above"
 - 2) "mercy" = eleeo = "to have pity upon anyone by actually relieving them"

- 3) Jesus could bestow mercy but He could also withhold it
Matthew 15:21-28
- 4) Mercy is not used in the book of Revelation!

B. "and whom he will he hardeneth"

- 1) "will" = thelo = "to desire", "to will"
- 2) "hardeneth" = skleruno = "to make dry, hard or stiff"
- 3) There are three Hebrew words that are translated, harden:
 1. qashah: stubborn, 2. kated: heavy, insensitive,
 3. chazaq: strength or strengthen. It may be translated, "encourage"

C. God's motives revealed

- (a) That Israel should clearly understand who had delivered them (Exodus 6:6, 7; 10:2; 13:14, 15).
- (b) That they should carry possessions with them away from Egypt (Exodus 3:21, 22)
- (c) That God might multiply his signs and bring them forth in great acts, so that the Egyptians should know that he was the true God (Exodus 7:3, 4; 11:9; 14:4, 17, 18).
- (d) That his name might be declared not only in Egypt but in the whole earth (Exodus 9:14-18; Joshua 2:10, 11; I Samuel 8:8; Exodus 15:13-18).

God's Strategy In Human History, Roger T. Forster,
V. Paul Marston, Tyndale House Pub. Wheaton, IL 1974, page 75