

Romans 9:23-24

Vessels of Mercy

1. Remember the Context

- a. V6 - The word of God to Israel is effectual even in Israel's fall, because...
- b. V6,8 – Not all of Israel in the flesh ... It is a word given of promise (not to flesh)
- c. v16, 18 - It is by the mercy of God at his will (not of man's effort, man must repent)
- d. v21-23 - God forms the nation, honors the nation, destroys the nation, saves the nation.
- e. You can be the clay formed by God, and not be a vessel to receive glory (i.e. destroyed)

2. 9:23 – Vessels of Mercy

- a. There are other vessels of the same clay, that do receive promise/mercy/glory.
- b. *"glory on the vessels of mercy"* - Jesus spoke to two vessels in Israel (woe and blessing)
- c. To the unbelieving in Israel, woe and destruction – Matt 7:21, 21:43-45, 23:29,33
- d. To the 12, little flock, blessing/glory - Isa 46:13, Ro 9:4, Mat 13:16, 19:28, Lk 2:30-32, 12:32
- e. The vessels of mercy = those that receive the mercy (a remnant) – Matt 9:12-13 (Hos 6:6)
- f. Mercy is on them that fear him, Jesus came giving mercy - Luke 1:50, 54, 72-73, 77-76, 9:56

3. 9:24 – Even us ...

- a. This is one of the places people trip and fall in Rom 9-11 (beware also 10:9-13, 11:17)
 - i. Not a coincidence that these hard places all concern the 'Jew/Gentile' issue.
 - ii. Tip: Read what is says. Don't read into the verse what is not there. Read in context.
- b. *"he had afore prepared"* - The new creature was not prepared afore from the clay.
 - i. The Body of Christ is a new thing that was hid in God - 2 Cor 5:17, Eph 2:15, 3:9
 - ii. In this Body there is neither Jew nor Gentile – 1 Cor 12:13, Gal 3:28, Col 3:11
- c. *"Even us..."* - The tripping point. Us, who? Answer: "whom he hath called" to receive mercy
 - i. Called vessels of mercy, called children of promise, called Israel.
 - ii. *How are they called?* Called of Jesus Christ (not man) - Rom 1:6-7
 - iii. Called by the gospel (but which one?) - 2 Thess 2:14, Gal 1:6, Acts 26:17
 - iv. Called according to his purpose/will – Rom 8:28, Eph 1:10, Prophetic or mystery?
 - v. Paul is not talking about the Body, but something bigger (God's word fulfilled)
 - vi. (In Rome, there is more called of Christ than the new creature - Rom 16:7)

4. 9:24 - Jews and Gentiles

- a. *"not of the Jews only"* – which was always the case – in time past and throughout Romans
- b. Rom 2 is time past under law Rom 2:3-8 – who gets wrath? Who gets glory? Rom 2:9-10
- c. Rom 3 is all under sin, who is counted in unbelief and sin? Rom 3:3,9
- d. Rom 3:29 – Is he the just and justifier of Jews only? No. Jew and Gentile. Gal 3:7-8
- e. Does he have mercy to Jews only? No! Gentiles, too. Abraham, Isaac, Ethiopian eunuch.
 - i. God showed mercy to the Ninevites, the adulteress woman, Ruth, Rahab.
 - ii. Does God harden only the Gentiles? No, he can harden Israel, too. Rom 11:29-32
- f. Jesus gives mercy to Gentiles before Paul – Lk 7:5-9, Mt 8:10-12, 15:26, John 12:20
- g. Jew and Gentile to receive blessing and glory In Israel's fulness – Gen 12:3, Ro 15:9-12
- h. The subject is vessels of God's mercy, remnant of Israel, but also Gentiles that get mercy.
- i. Gentiles could be given mercy even when vessels of wrath did not (see also Acts 10)
- j. That Gentiles also get mercy doesn't mean they are Israel or nullify God's word to them.