

CHAPTER 9

ISAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

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

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 chil-

dren of the promise are counted for the seed.

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;

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.

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

14. What shall we say then? *Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto

Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25. As he saith also in Osee, I will call them my people, which

were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah.

30. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

33 As it is written, Behold, I lay

in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

CHAPTER 10

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of

faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, Lord,

who hath believed our report?

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAPTER 11

ISAY then, Hath God cast away this people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine

altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall

salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead?

16 For if the firstfruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they

were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from

Jacob:

27 For this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

DEVOTIONAL COMMENTS

Chapter 9 deals with Israel's past history; chapter 10 with the present; and chapter 11 with the future. Paul's purpose in these chapters is to explain how God set aside His chosen people; how He had an eternal purpose for the Gentiles; what that purpose was; and how He would restore the nation of Israel at some future date.

Paul was burdened for the nation of Israel. No other nation had had the wonderful opportunities and blessings; yet Israel spurned them and rejected the righteousness of God.

The key word in this chapter is righteousness. The Jews wanted righteousness, but tried to get it in the wrong way—through works. Religious people today are no different. They think God will accept them for their good works. There are two classes of righteousness—works and faith. The Jews would not submit to faith righteousness; their racial and religious pride turned them from simple faith to blind religion. They rejected Christ and clung to the Law, not realizing that Christ was the very One for whom the Law had been preparing the way, and that He, Himself, ended the reign of the Law.

There are several practical points presented in chapter 10. First, salvation is for all. Verse 13 says, "For whosoever shall call upon the name of the Lord shall be saved." Another is found in verse 17 which says, "So then faith cometh by hearing, and hearing by the word of God." It is important that the Word of God be presented to lost sinners. It is the Word that convicts and gives the faith that leads to Christ.

Finally, in our reading today, chapter 11 discusses Israel's future and answers the question, "Has God permanently cast aside His people, or is there a future for the nation?" There is a future for Israel. At the end of the Time of Jacob's Trouble, the nation of Israel will be redeemed and regenerated as a nation. God's promised covenant is quoted in verse 27 (see also Jeremiah 31:31-34). This new covenant will apply to the nation of Israel when they turn from their sins and trust Christ as their Lamb.

PROVERB FOR TODAY

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead" (Proverbs 21:16).

TREASURE PATH TO SOUL WINNING

ASSIGNMENT 38: For today's memory verses, follow instructions on page 8.

ON THIS DATE IN HISTORY

1832

THE FIRST UNITED STATES STREET RAILWAY WAS OPERATED.

1909

PRESIDENT TAFT APPROVED THE FIRST CORPORATION TAXES.

1913

ROBERT G. LEE WAS MARRIED.

Robert G. Lee was one of the greatest pulpiteers who ever lived. His sermon "Payday Someday" is one of the masterpieces in the history of sermon building and sermon preaching. For many years he pastored the great Belview Baptist Church of Memphis, Tennessee. Let us thank God for his influence upon America and for the ministry he enjoyed for many, many years.

1957

PRESIDENT EISENHOWER SUFFERED A SLIGHT STROKE.

Let us thank God for the contribution of this man both as a General and as a President of our nation.

1789

THE DAY OF THE FIRST NATIONAL THANKSGIVING.

ON THIS DATE IN AFRICAN-AMERICAN HISTORY

1872

South Carolina General Assembly met in Columbia. Stephen A. Swails was elected president pro tem of the senate, and Samuel J. Lee was elected Speaker of the house. The Assembly named four blacks to the seven-man governing board of the University of South Carolina: Samuel J. Lee, J.A. Bowley, Stephen A. Swails and W.R. Jervey.

Macon B. Allen was elected judge of the Inferior Court of Charleston. Allen, the first black lawyer, thus became the second black to hold a major judicial position and the first black with a major judicial position on the municipal level.

1883

Death of Sojourner Truth, Battle Creek, Michigan.

1895

National Negro Medical Association founded.

1970

Death of B.O. Davis Sr. (93), first black general, in Chicago.

Charles Gordone awarded Pulitzer Prize for his play, *No Place To Go*.

Painter Jacob Lawrence awarded Spingarn Medal "in tribute to the compelling power of his work which has opened to the world...a window on the Negro's condition in the United States" and "in salute to his unswerving commitment" to the black struggle.

Treasure Path to Soul-Winning

MEMORY VERSE TOPIC FOR THIS WEEK:

EVIDENCE OF DIVINE INSPIRATION:

Divine inspiration evident in that the scriptures correct those who are trapped in error.

E. A WARNING TO THOSE INTERESTED IN THIS WORLD ONLY, AND CARE NOT FOR THE WORLD TO COME

(Assignment 38)

Please recite all three components of each of these five verses aloud, five times each morning, and five times each evening, for seven days. The three components of each verse are: Subject, Scripture Reference, and Scripture Text. (For more details, see “The Treasure Path to Soul Winning” link back on the DailyKJV page.)

() Luke 12:15

And he said unto them, Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth.

() Luke 12:19

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

() Luke 12:20

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

() Luke 12:21

So is he that layeth up treasures for himself, and is not rich toward God.

() Luke 16:25

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.