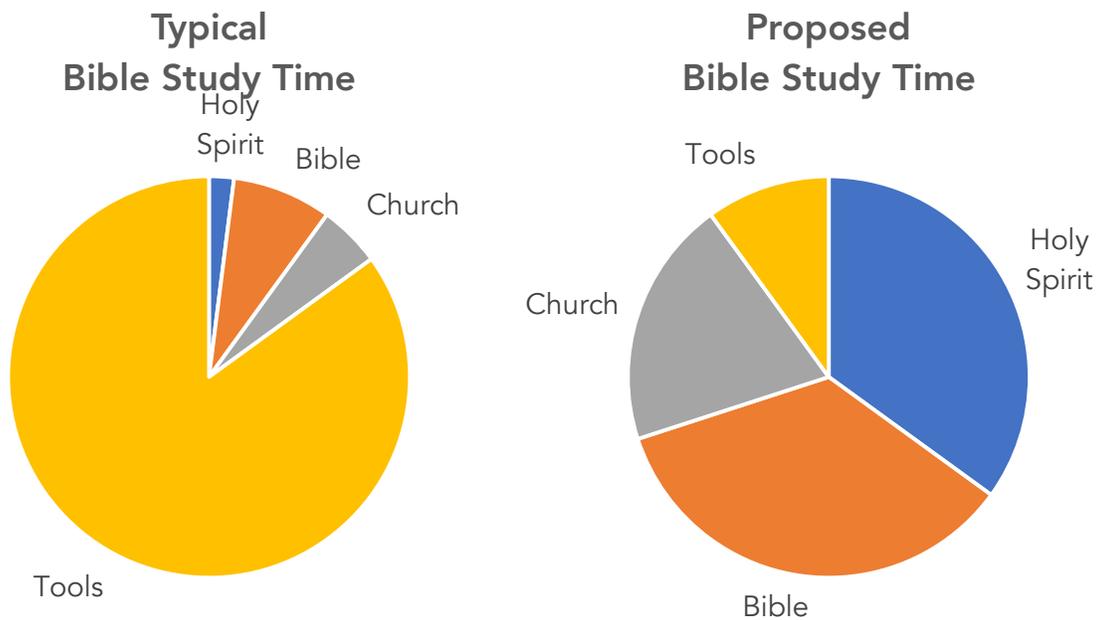


# Romans

God's Sovereign Choice ([Romans 9:1-29](#))

## Introduction

A gentle review: **Did we do this?** Spend more time with God and His Word than with anyone and anything else.



Our approach each week will be REAP (read, explain, apply, personalize).

Here's our outline of the book of [Romans](#) (summarized from the ESV's outline):

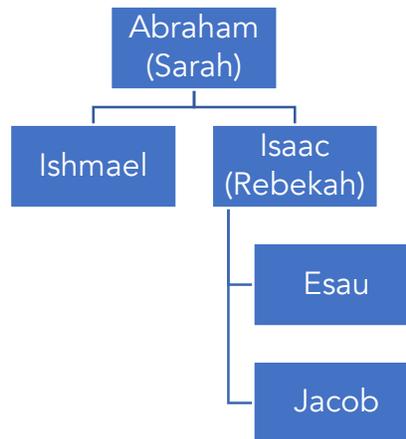
- ✓ Paul's Introduction & Righteousness Introduced ([1:1-17](#)) (three weeks)
- ✓ Righteous Wrath ([1:18-3:20](#)) (six weeks)
- ✓ Saving Righteousness ([3:21-4:25](#)) (three weeks)
- ✓ Righteous Freedom ([5:1-8:39](#)) (11 weeks)
- 5. Righteousness → Jews ([9:1-11:36](#)) (post July 4 to Labor Day) (eight weeks)
- 6. Righteous Living ([12:1-15:13](#)) (post Labor Day to October) (nine weeks)
- 7. Paul's Closing ([15:14-16:23](#)) (November to early December) (five weeks)
- 8. Righteousness Summarized ([16:25-27](#)) (December & wrap up) (two weeks)

Today's text ([Romans 9:1-29](#)) is the first part of this major section.

Review #1: all that God does is good, right, and holy—whether or not we understand and/or can explain it.

Review #2: contradiction = I am wearing a shirt and I am not wearing a shirt. Not a contradiction = I am wearing a red shirt and I am wearing a white shirt. Be very wary claiming contradictions in the Bible (and don't write off what you don't understand).

Review #3: Israeli family history



## Read: God's Sovereign Choice (9:1-29)

**1** I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit— **2** that I have great sorrow and unceasing anguish in my heart. **3** For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. **4** They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. **5** To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

**6** But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, **7** and not all are children of Abraham because they are his offspring, but "Through Isaac shall your offspring be named." **8** This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. **9** For this is what the promise said: "About this time next year I will return, and Sarah shall have a son." **10** And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, **11** though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of him who calls— **12** she was told, "The older will serve the younger." **13** As it is written, "Jacob I loved, but Esau I hated."

**14** What shall we say then? Is there injustice on God's part? By no means! **15** For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." **16** So then it depends not on human will or exertion, but

on God, who has mercy. 17 For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." 18 So then he has mercy on whomever he wills, and he hardens whomever he wills.

19 You will say to me then, "Why does he still find fault? For who can resist his will?" 20 But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?" 21 Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? 22 What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, 23 in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— 24 even us whom he has called, not from the Jews only but also from the Gentiles? 25 As indeed he says in Hosea,

"Those who were not my people I will call 'my people,'  
and her who was not beloved I will call 'beloved.'"

26 "And in the very place where it was said to them, 'You are not my people,'  
there they will be called 'sons of the living God.'"

27 And Isaiah cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved, 28 for the Lord will carry out his sentence upon the earth fully and without delay." 29 And as Isaiah predicted,  
"If the Lord of hosts had not left us offspring,  
we would have been like Sodom  
and become like Gomorrah."

## Explain: God's Sovereign Choice (9:1-29)

Bible study is asking and answering questions about the text. Let's ask some questions.

### Are there any literary/structural observations?

We move into this new major section and Paul again begins to quote Old Testament passages in [Romans 9:1-13](#) (we're splitting this large text of [Romans 9:1-29](#) into two weeks of Sunday school classes): [Genesis 21:12; 18:10; 25:23; Malachi 1:2-3](#).

**Why?** Because he's talking to his Jewish brothers and sisters again and the Jews would know the Old Testament and Paul is going to use the Old Testament to lay down doctrine they needed to know.

## What do the words mean?

**1 I am speaking** [present active indicative] **the truth in Christ—I am not lying** [present middle indicative]; **my conscience** [co-perception, moral consciousness, conscience; same word used in [Romans 2:15](#)] **bears me witness** [present active participle; *symmartyreo* (with + martyr); to testify jointly, corroborate by concurrent evidence, testify unto, bear witness with; same word used in [Romans 2:15; 8:16](#)] **in the Holy** [sacred, pure, consecrated, holy, saint; same word used in [Romans 1:2, 7; 5:5; 7:12; 8:27](#)] **Spirit** [*pneuma*]**— 2 that I have** [present middle indicative] **great** [*megas*; big, exceedingly, great, high, large, loud, mighty, sore afraid, strong; Jim’s note: it seems odd to me that such a common concept as large hasn’t been used by Paul to this point in [Romans](#) (especially given some of the severity to which some of the ideas he’s communicated have stretched)] **sorrow** [sadness, grief, heaviness, sorrow] **and unceasing** [unintermitted, permanent, without ceasing, continual] **anguish** [grief, dejection, sorrow] **in my heart. 3 For I could wish** [imperfect (action continually or repeatedly happening in past time) middle indicative; wish, pray, **will**] **that I myself were accursed** [*anathema*; present middle infinitive; banned, excommunicated, accursed, anathema, cursed] **and cut off from** [away from, separation, departure, cessation, completion, reversal] **Christ for the sake of** [above, beyond, across, for the sake of, instead, regarding, more than, on behalf of, on the part of] **my brothers, my kinsmen** [*syngenes*; relative, countryman, cousin, kinfolk, kinsman] **according to the flesh. 4 They are** [present middle indicative] **Israelites, and to them belong the adoption** [the placing as a son, adoption of children, adoption of sons; same word used in [Romans 8:15, 23](#)], **the glory** [very apparent glory, dignity, glory, honor, praise, worship; same word used in [Romans 1:23; 2:7, 10; 3:7, 23; 4:20; 5:2; 6:4; 8:18, 21](#)], **the covenants** [disposition, contract, will, covenant, testament], **the giving of the law** [*nomothesia*; legislation, giving of the law], **the worship** [ministration, worship, divine service], **and the promises** [announcement, message, promise; same word used in [Romans 4:13, 14, 16, 20](#)]. **5 To them belong** [present middle participle] **the patriarchs** [fathers, parents], **and from their race, according to the flesh, is** [present middle participle] **the Christ, who is** [present middle participle] **God over all, blessed** [adorable, blessed; same word used in [Romans 1:25](#)] **forever** [for an age, in perpetuity, for the duration of the world, present age, future age, eternal, forever, without end; same word used in [Romans 1:25](#)]. **Amen** [firm, trustworthy, surely, so be it, amen, verily; same word used in [Romans 1:25](#)].

**6 But it is not as though the word** [*logos*] **of God has failed** [perfect (completed action with the results continuing) active indicative; dropped away, driven out of its course (like a golf cart driven off the cart path), lose, become inefficient, be cast away, fail, fall away, fall off, take none effect]. **For not all who are descended from** [‘of’ in Greek] **Israel belong to Israel** [Paul talked about a very similar concept in [Romans 4](#) by saying

keeping the Law doesn't make you a son of Abraham—faith makes you a son of Abraham. And he expands on a similar concept here. Similarly, the American Great Awakening had a similar concept that was made popular: God has no grandchildren. The thrust was focused on the fact that you (personally) are either a child of God or you are not—there's no other way to a relationship than personally.], **7 and not all are** [present middle indicative] **children** [children, daughters, sons; same word used in **Romans 8:16, 17, 21**] **of Abraham because they are his offspring** [sperma; seed, offspring, remnant, issue; same word used in **Romans 1:3; 4:13, 16**], **but** [**Genesis 21:12** (God speaking to Abraham about the future birth of his son)] **"Through Isaac shall your offspring** [sperma; seed, offspring, remnant, issue; same word used in **Romans 1:3; 4:13, 16**, and earlier in **9:7**] **be named** [future middle indicative; this may be talking about Jesus, but it may also be talking about the title of "Israelites" that God would give His children through Isaac's son Jacob]." **8 This means that it is** [present middle indicative] **not the children** [children, daughters, sons; same word used in **Romans 8:16, 17, 21; 9:7**] **of the flesh** [not the physical body] **who are the children** [children, daughters, sons; same word used in **Romans 8:16, 17, 21; 9:7**] **of God, but the children** [children, daughters, sons; same word used in **Romans 8:16, 17, 21; 9:7**, and earlier in **9:8**] **of the promise** [announcement, message, promise; same word used in **Romans 4:13, 14, 16, 20; 9:4**] **are counted** [logizomai; present middle indicative; taken inventory, estimated, concluded, esteemed, imputed, numbered, reasoned, reckoned; same word used in **Romans 2:3, 26; 3:28; 4:3, 4, 5, 6, 8, 9, 10, 11, 22, 23, 24; 6:11; 8:18, 36**] **as offspring** [sperma; seed, offspring, remnant, issue; same word used in **Romans 1:3; 4:13, 16; 9:7** (twice); Our biological father does not guarantee our spiritual father]. **9 For this is what the promise** [announcement, message, promise; same word used in **Romans 4:13, 14, 16, 20; 9:4, 8**] **said** [logos]: [**Genesis 18:10**] **"About this time** [occasion, proper time, opportunity, season, time, while; same word used in **Romans 3:26; 5:6; 8:18**] **next year I will return** [future active indicative], **and Sarah shall have** [future middle indicative] **a son** [child, son; same word used in **Romans 1:3, 4, 9; 5:10; 8:3, 14, 19, 29, 32**]." **10 And not only so, but also when Rebekah** [Isaac's wife] **had conceived** [koite; present active participle; couch, cohabitation, bed, chambering, conceive] **children by one man, our forefather Isaac,** **11 though they were not yet born** [aorist middle participle; procreated, regenerated, born, beget, brought forth, conceived, delivered, gendered, made, sprung] **and had done** [perform repeatedly, habitually, execute, accomplish, collect, fare, commit, deeds, do, exact, keep, require, use arts; same word used in **Romans 1:32; 2:1, 2, 3, 25; 7:15, 19**] **nothing either good** [benefit, good, well; same word used in **Romans 2:7, 10; 3:8; 5:7; 7:12, 13, 18, 19; 8:28**] **or bad** [foul, flawed, wicked, evil]—**in order that God's purpose** [setting forth, proposal, intention, the show bread as exposed before God, purpose, showbread] **of election** [selection, chosen, election] **might continue** [present active subjunctive (probability or

possibility); stay, abide, continue, dwell, endure, be present, remain, stand, tarry; God chose which one He was going to use before they were born (soak on that)], **not because of works** [works, toils, effort, occupation, act, doing, labor; same word used in **Romans 2:6, 7, 15; 3:20, 27, 28; 4:2, 6**] **but because of him who calls** [present active participle; **Who calls?** God]— **12 she was told** [aorist middle indicative; flow (as in flowing words)], [**Genesis 25:23**] **"The older** [larger in age, elder, greater, more] **will serve** [*douleuo*; future active indicative; be a slave, be in bondage, do service; same word used in **Romans 6:6; 7:6, 25**] **the younger** [smaller in age, less, under, worse, younger]." **13 As it is written** [perfect (completed action with the results continuing) middle indicative], [**Malachi 1:2-3**] **"Jacob I loved** [*agapao*; aorist active indicative], **but Esau I hated** [aorist active indicative; detest, love less, hate; same word used in **Romans 7:15**]."

Week 25 homework:

- Write down what **Romans 9:14-29** says and think about the implications of those statements.
- Extra credit homework: review **Exodus 33; 8-9; Isaiah 28-29; Hosea**
- Thought to keep in mind: God never got off His path.

The rest of this lesson (**Romans 9:14-29**, repeated words, repeated topics, observations, applications, personalizations) will be reviewed in week 26.

**14 What shall we say** [future active indicative] **then? Is there injustice** [legal injustice, moral wrongfulness, iniquity, unrighteousness, wrong; same word used in **Romans 1:18, 29; 2:8; 3:5; 6:13**] **on God's part? By no means** [second aorist active optative (possibility (more remotely possible than subjunctive)); to become, to come into existence, begin to be, receive being; same phrase used in **Romans 3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11**]! **15 For he says** [*lego*; present active indicative] **to Moses, "I will have mercy on** [future active indicative; have compassion on, have pity on, have mercy on, show mercy on] **whom I have mercy** [present active subjunctive; have compassion on, have pity on, have mercy on, show mercy on; same word used earlier in **Romans 9:15**], **and I will have compassion** [future active indicative] **on whom I have compassion** [present active subjunctive]." **16 So then it depends not on human will** [present active participle; determine, choose, prefer, wish, inclined, be about, delight in, desire, intend, list, love, mean, please, will; same word used in **Romans 1:13; 7:15, 16, 18, 19** (twice), **20, 21**] **or exertion** [*trecho*; present active participle; course, run], **but on God, who has mercy** [present active participle; have compassion on, have pity on, have mercy on, show mercy on; same word used in **Romans 9:15** (twice)]. **17 For the Scripture says** [present active indicative] **to Pharaoh** [Egyptian king], [**Exodus 9:16**; but see also **Exodus 8:15, 32; 9:34**] **"For this very purpose** [the same] **I have raised you up** [roused fully, resuscitate from death, release from infliction, raised up], **that I might show** [indicate,

do, show; same word used in **Romans 2:15** **my power** [*dynamis*; force, miraculous power, ability, abundance, meaning, might, miracle, strength, violence, mighty work; same word used in **Romans 1:4, 16, 20; 8:38** **in you, and that my name might be proclaimed** [second aorist passive (Robertson) subjunctive; declared, preached, signified] **in all the earth.”** **18 So then he has mercy on** [present active indicative; have compassion on, have pity on, have mercy on, show mercy on; same word used in **Romans 9:15** (twice), **16** **whomever he wills** [present active indicative; determine, choose, prefer, wish, inclined, be about, delight in, desire, intend, list, love, mean, please, will; same word used in **Romans 1:13; 7:15, 16, 18, 19** (twice), **20, 21; 9:16**], **and he hardens** [present active indicative; renders stubborn, harden; **Robertson’s New Testament Word Pictures: This . . . word is used by the Greek physicians Galen (~200 AD) and Hippocrates (~400 BC)** **whomever he wills** [present active indicative; determine, choose, prefer, wish, inclined, be about, delight in, desire, intend, list, love, mean, please, will; same word used in **Romans 1:13; 7:15, 16, 18, 19** (twice), **20, 21; 9:16**, earlier in **9:18**].

**19 You will say** [future active indicative] **to me then, “Why does he still find fault** [present middle indicative; blame, find fault]? **For who can resist** [perfect active indicative; resist, stand against, oppose, withstand] **his will** [resolve, purpose, will]?” **20 But who are** [present middle indicative] **you, O man, to answer back** [present middle participle; contradict, dispute, answer again, reply against] **to God? Will what is molded** [thing formed] **say** [future active indicative] **to its molder** [aorist active participle; shaper, fabricator, former], **“Why have you made** [aorist active indicative] **me like this?”** **21 Has** [present active indicative] **the potter** [*kerameus*] **no right** [authority, jurisdiction, liberty, power, right, strength] **over the clay, to make** [aorist active infinitive] **out of the same lump one vessel** [*skeuos* (Jim’s note: reminds me of SKU); goods, sail, stuff, vessel] **for honorable** [value, money paid, valuables, esteem dignity, honor, preciousness, price; same word used in **Romans 2:7, 10** **use and another for dishonorable** [infamous, indignity, disgraceful, dishonorable, reproach, shameful, vile; same word used in **Romans 1:26**] **use?** **22 What if God, desiring** [present active participle; determine, choose, prefer, wish, inclined, be about, delight in, desire, intend, list, love, mean, please, will; same word used in **Romans 1:13; 7:15, 16, 18, 19** (twice), **20, 21; 9:16**, earlier in **9:18** (twice)] **to show** [indicate, do, show; same word used in **Romans 2:15; 9:17**] **his wrath** [desire, violent passion, abhorrence, punishment, anger, indignation, vengeance, wrath; same word used in **Romans 1:18; 2:5, 8; 4:15; 5:9**] **and to make known** [aorist active infinitive; certified, declared, made known, made to understand] **his power** [able, could, mighty, possible, power, strong; same word used in **Romans 4:21**], **has endured** [aorist active indicative; borne, carried, endured] **with much patience** [longanimity, forbearance, fortitude, longsuffering, patience; same word used in **Romans 2:4**] **vessels** [*skeuos*; goods, sail, stuff, vessel; same word used in **Romans**

**9:21** **of wrath** [desire, violent passion, abhorrence, punishment, anger, indignation, vengeance, wrath; same word used in **Romans 1:18; 2:5, 8; 4:15; 5:9**; earlier in **9:22**] **prepared** [perfect middle participle; **fitted**, framed, mended, made perfectly joined together, prepared, restored] **for destruction** [damnation, destruction, death, perdition, perish, pernicious ways, waste; **Robertson's New Testament Word Pictures: not annihilation**], **23 in order to make known** [aorist active subjunctive; certified, declared, made known, made to understand; same word used in **Romans 9:22**] **the riches** [wealth, fullness, money, possessions, abundance, richness, valuable bestowment, riches; same word used in **Romans 2:4**] **of his glory** [very apparent glory, dignity, glory, honor, praise, worship; same word used in **Romans 1:23; 2:7, 10; 3:7, 23; 4:20; 5:2; 6:4; 8:18, 21; 9:4**] **for vessels** [*skeuos*; goods, sail, stuff, vessel; same word used in **Romans 9:21, 22**] **of mercy** [compassion, tender mercy], **which he has prepared beforehand** [aorist active indicative; ordained before, prepared before, **fit** up in advance] **for glory** [very apparent glory, dignity, glory, honor, praise, worship; same word used in **Romans 1:23; 2:7, 10; 3:7, 23; 4:20; 5:2; 6:4; 8:18, 21; 9:4**, earlier in **9:23**]— **24 even us whom he has called** [aorist active indicative], **not from the Jews only but also from the Gentiles** [*ethnos*; race, tribe, foreigner, Gentile, heathen, nation, people]? **25 As indeed he says** [present active indicative] **in Hosea**, [**Hosea 2:23**]

**"Those who were not my people I will call** [future active indicative] **'my people,' and her who was not beloved** [*agapao*; perfect middle participle] **I will call 'beloved** [*agapao*; perfect middle participle]."

**26 "And in the very place** [*topos*; future middle indicative; spot, space, location] **where it was said** [aorist middle indicative] **to them**, [**Hosea 1:10**] **'You are not my people,' there they will be called** [future middle indicative] **'sons** [child, son; same word used in **Romans 1:3, 4, 9; 5:10; 8:3, 14, 19, 29, 32; 9:9**] **of the living** [present active participle] **God."**

**27 And Isaiah cries out** [present active indicative; croak, scream, call aloud, shriek, exclaim, intreat, cry, cry out; same word used in **Romans 8:15**] **concerning Israel** [**Isaiah 10:22**]: **"Though the number** [*arithmos*] **of the sons** [child, son; same word used in **Romans 1:3, 4, 9; 5:10; 8:3, 14, 19, 29, 32; 9:9, 26**] **of Israel be as the sand of the sea, only a remnant** [remainder, few, remnant] **of them will be saved** [future middle indicative; saved, delivered, protected, healed, preserved, made whole; same word used in **Romans 5:9, 10; 8:24**], [**Isaiah 28:22**] **28 for the Lord will carry out** [present active participle; complete entirely execute, end, finish, fulfill, make] **his sentence** [*logos*] **upon the earth fully and without delay** [present active participle; contract by cutting, do concisely, cut short]." **29 And as Isaiah predicted** [perfect active indicative; said already, predicted, foretold, said before],

**"If the Lord of hosts** [armies] **had not left** [second aorist active indicative; left behind, let remain over, desert, forsake, left] **us offspring** [*sperma*; seed, offspring, remnant, issue; same word used in **Romans 1:3; 4:13, 16; 9:7** (twice)], **we would have been** [aorist middle indicative] **like Sodom and become like** [aorist middle indicative; assimilated, compared to, become similar to, be like, resemble] **Gomorrah."**

Are there any repeated words?

Children, offspring, vessels,

What are some observations of the text?

Robertson's New Testament Word Pictures: There is a national election as seen in **Romans 9:7-13**

**1** I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit— **2** that I have great sorrow and unceasing anguish in my heart. **3** For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. **4** They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. **5** To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all [Robertson's New Testament Word Pictures: A clear statement of the deity of Christ], blessed forever. Amen.

**6** But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel [Remember in **Romans 4** Paul made a similar type of argument], **7** and not all are children of Abraham because they are his offspring, but "Through Isaac shall your offspring be named." **8** This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. **9** For this is what the promise said: "About this time next year I will return, and Sarah shall have a son." **10** And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, **11** though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works [God's sovereign choice to save is based on God's sovereign choice and not on our future works (even a future work of faith)] **but because of him who calls— 12** she was told, "The older will serve the younger." **13** As it is written, "Jacob I loved, but Esau I hated."

Robertson's New Testament Word Pictures: There is a national election as seen in **Romans 9:7-13**, but here Paul deals with the election of individuals

**14** What shall we say then? Is there injustice on God's part? By no means! **15** For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on

whom I have compassion." 16 So then it depends not on human will or exertion, but on God, who has mercy. 17 For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." 18 So then he has mercy on whomever he wills, and he hardens whomever he wills.

19 You will say to me then, "Why does he still find fault? For who can resist his will?" 20 But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?" 21 Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? 22 What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, 23 in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— 24 even us whom he has called, not from the Jews only but also from the Gentiles? 25 As indeed he says in Hosea,

"Those who were not my people [Hosea had a son ([Hosea 1:8-9](#)) named Loammi (not my people)] I will call 'my people,'

and her who was not beloved [Hosea had a daughter ([Hosea 1:6-7](#)) named Loruhamah (not pitied)] I will call 'beloved.'"

26 "And in the very place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'"

27 And Isaiah cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved, 28 for the Lord will carry out his sentence upon the earth fully and without delay." 29 And as Isaiah predicted,

"If the Lord of hosts had not left us offspring,  
we would have been like Sodom  
and become like Gomorrah."

Hughes: The fact is, God is perfect. Perfect in knowledge, wisdom, power, presence, faithfulness, goodness, justice, mercy, grace, love, and holiness. Therefore he is perfect in His choices. . . . God does not answer to anyone, is not responsible to anyone. He is totally, absolutely sovereign.

Verse-by-verse observations (Jim's homework from week 25):

- 14: There is no injustice on God's part
- 15: God's mercy and compassion are solely His to dispense
- 16: Man cannot want or work to overcome God's sovereignty
- 17: The proclamation of God's name was the reason for raising up (and bring down) Pharaoh

- 18: God's mercy and hardening are solely His to dispense
- 19: Men will ask questions
- 20: Man has no right to question God's actions/intent
- 21: God has a sovereign right to do as He wills with His creation
- 22: God may have prepared some people for destruction showing His wrath and His power
- 23: God may have prepared some people for destruction to show His glory to His children
- 24: God chooses both Jews and Gentiles
- 25: God will choose those outside of "His people" to be "His people"
- 26: God will choose those outside of "His people" to be "sons of the living God"
- 27: Not all genetic Israelites will be saved
- 28: The sovereign judge will judge promptly
- 29: Without God, we are like Sodom and Gomorrah

## Apply (What is the point?)

1. God is **sovereign** (and it fits Him)
2. God sovereignly **chooses** (and it fits Him)
3. God **has been** sovereignly choosing (and it fit Him)

## Personalize (What do we do with that?)

1. **Submit** to His sovereignty (because sovereignty doesn't fit us)
2. **Submit** to His present sovereign choices (because sovereignty can't fit us)
3. **Submit** to His past sovereign choices (because sovereignty never fit us)

## Next week: Israel's Unbelief (9:30-33)

**30** What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; **31** but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. **32** Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone, **33** as it is written,

"Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame."

## Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: [Romans](#) (ESV)
- Church: [bit.ly/FlemingSS](http://bit.ly/FlemingSS)
- Tools: [bit.ly/romans2017](http://bit.ly/romans2017)

Our process

- Ask (the Holy Spirit for help)
- Read ([Romans](#))
- Talk (about [Romans](#)—[bit.ly/romans2017group](http://bit.ly/romans2017group))
- Send (feedback to [jim314@yahoo.com](mailto:jim314@yahoo.com) by Wed)

## Quotes & Observations

### Amy Valovcin (Hughes)

It seems that Paul takes a rather sharp turn with this chapter. He really pours out his heart in the beginning, saying that he wishes it could be him that is cut off from Christ rather than "**his brothers**." However, he is quick to clarify that the word has not failed, God has not failed.

Luther put it this way . . . "Love is not only pure joy, and delight, but also great and deep heaviness of heart and sorrow." Paul's immense heart bore an ache for all Israel.

The fact is, God is perfect. Perfect in knowledge, wisdom, power, presence, faithfulness, goodness, justice, mercy, grace, love, and holiness. Therefore he is perfect in His choices.

I could think of many more adjectives to list in the line above. God is perfect, in all He does and in everything He is. We are His creation and while we question the way things are and the way we are, we can fully lean on the fact that He is perfect in His choices.

Going through the homework for this week and vs 21 has me thinking of a lot of things. "The potter can do what he wants with the clay." (Amy V Translation)

God is in control and we are His (25) It all depends on Him (16) and He uses who He chooses (17).

God does not answer to anyone, is not responsible to anyone. He is totally, absolutely sovereign.

### Darla Skinner (Mounce)

Although the text says repeatedly, however, that God hardened Pharaoh's heart, it also stresses that Pharaoh hardened himself (cf. [Exodus 7:13-14, 22; 8:15, 19, 32; 9:7, 34-](#)

35). Morris notes that "neither here nor anywhere else is God said to harden anyone who had not first hardened himself."

God's freedom to do that which is in accordance with his will does not sit well with many moderns whose philosophy of life stems from a combination of relativism and belief in personal autonomy. For the Christian, however, it is important to build one's theology not on personal perceptions of what ought to be but upon the biblical revelation of the character and purpose of God. The unalterable nature of God and the absolute justice of his actions are undoubtedly more difficult for the twentieth-century reader to understand than for those who lived in the biblical period, but a proper hermeneutic calls for us to interpret Scripture in its historical context. While its meaning will never change, how it is to be applied will depend upon the context of the reader. To fault God for showing mercy to some while hardening others is to require that he conform to our fallible and arbitrary concept of justice.

### Jessica Norris (Kroll)

Kroll: Paul makes the distinction between Jews and Israelites. Not all that are racially Jewish are descendants in faith from Israel. God has always made a distinction between Abraham's descendants and others that are of Jewish faith. **If it appears that the Word of God has failed the Jews, it is because the Jews have failed the God of their fathers. God still sovereignly declares righteous all who put their faith in Him for salvation.**

God was breaking the rules of tradition (or laws) even back in the Old Testament by not always "choosing" the first born as an heir. This is shown in the stories of Ishmael and Isaac, Jacob and Esau, and are examples of God's personal choice. **To judge the validity of God's actions is to imply that humans are more righteous than God; to judge the wisdom of God's movements is to imply that humans are wiser than God.**

We as humans tend to get hung up on what we perceive as fairness. It is either black or white with not a lot of gray area in our minds as to how things should turn out. I love the illustration of the potter's clay and that we are all just vessels for God's plan. It is hard for me to wrap my brain around, especially when you expect a certain circumstance to turn out in a way that you believe is right and fair and it doesn't. I can see how for the unbeliever their view on God gets skewed due to how they have determined a situation should pan out and that they feel God is unfair when it doesn't. When you switch your logical mind off and your spiritual mind on and know that it is perfectly fine to not understand why God allows things to happen the way that might seem unfair, it really does take the pressure off of trying to have answers. Being a logical minded person who likes things simple and clean with straight answers for everything, I still do get caught up in the fair v. unfair game.