

Lesson 10:
“...they are not all Israel who are of Israel...”
Romans 9:1-33

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1. From the emotional and spiritual heights of exalting God’s glorious plan of hope for those who are in Christ (Romans 5-8), Paul’s “mood” now changes. Who is the reason for Paul’s “anguish”? [9:1-3]

- Why might Paul feel the need to “promise” that he is upset about this? [9:1; cp Acts 13:45-47; 21:17ff]

- What does Paul say he “could wish” instead of seeing his Jewish brethren lost? [9:3a; cp Ex 32:30-35]

2. Paul had already stated that the advantage or “profit” of the Jew was “much in every way!” [cp 3:1-2] Now he “lists” many of these advantages as a way of emphasizing that it was *always* God’s desire and plan to save Israel, even though Israel has effectively “rejected” salvation in Christ. [9:4-5; cp v6] As we examine this list of amazing blessings God gave to Israel, what is the greatest blessing that was theirs, which also essentially proves that Paul is not “*anti*-Jewish”? [9:5; cp 1:3; Gal 4:4-5; etc]

- What bold declaration does Paul affirm regarding the Christ? [9:5; cp Titus 2:13; 2 Peter 1:1; etc]

3. What does Paul say Israel’s rejection of the Christ is *not* proof of? [9:6]

4. In Romans 9:6-13, Paul will get increasingly narrower in his scope as he lines out God’s right to choose how and on whom salvation works. Why does Paul say some Israelites will indeed not be saved, even though salvation came through the Jews? [9:6; cp 2:25, 28-29; 3:20; 4:13-16; etc]

- As his first example of this principle, what does Paul say is necessary in order to be considered the “seed” of Abraham? [9:7-9; cp 4:11-16; Gal 3:16-18, 27-29; etc]

- While it is true that Abraham “deviated” from God’s instruction and had sons by two women, Paul emphasizes that this was not the case with Isaac and Rebecca. (v10) Even so, what choice did God make regarding her twins before they were even born? [9:10-13; cp Gen 25:21-23; Mal 1:1-3; etc]

- Why does Paul say God made this decision *before* the children were even born? [9:11; cp 15:4]

Romans 9:14-33: “...I will have mercy on whomever I will have mercy...”

5. What objection does Paul anticipate to this teaching – and how does he respond? [9:14; cp 3:3-4, 5-6, 8, 9; 6:1-2, 15; 7:7, 13; etc]

- What next example does Paul offer of God’s right to choose (one that he knows the Jews certainly will agree with)? [9:15; cp Ex 33:12-19]

- What does Paul say this choosing by God emphasizes? [9:16; cp 3:20-24; 4:2-6, 16; 5:20-21; etc]

6. What example of God's working does Paul next use? [9:17-18; cp Exodus 9:13-21; etc]
- **For deeper consideration:** Was **destruction** the **only** way that God could have shown His power in Pharaoh and his armies? [9:17-18; cp Exodus 9:20; Ezekiel 18:32; 33:11; 2 Peter 3:9; etc]
7. What further objection to this teaching does Paul anticipate? [9:19]
- What is the simple answer to this objection? [9:20-21; cp Jeremiah 18:1-11; 2 Timothy 2:20-21; etc]
 - **For deeper consideration:** As we look at the concept of the potter and clay as laid out for us in Jeremiah 18 and 2 Timothy 2, would it be correct to affirm that the "lump" has **NO** part in the process of God's working in its "life"? [consider Paul's overarching argument in Romans that salvation is by God's grace through faith]
8. While it is true that God has every right to do what He wants in an arbitrary way with the lump of clay He is working, what has God **actually** done in practice? [9:22 (the ESV and NASB render this difficult translation in a more helpful way, I believe); cp 2 Peter 3:9; etc]
- What does Paul say this truly emphasizes, by way of contrast? [9:23]
 - Who have become the beneficiaries of such incredible grace on the part of God? [9:24; cp 8:28-30; see 1:16-17; etc]
9. As an example of God's grace exhibited in the past, Paul cites Hosea 1 and 2. From the context of the example, who were to be the **immediate** beneficiaries? [9:25-26; cp Hosea 1:1-2, 8-10; 2:21-23]
- How then does this apply to Paul's current argument? [9:24; cp 1 Pet 2:9-10 in light of Hos 2:21-23]
10. Paul also calls on Isaiah as proof of God's right to choose. Certainly the Jews will not "argue" with what the prophets have promised, as they believe it pertains to themselves. Even so, did Isaiah say that **ALL** Israel would be saved? [9:27-28; cp Isaiah 10:20-25]
- What does Isaiah go on to say about those whom God "redeemed" from destruction at the hand of their enemies – was it **ALL** Israel that was spared, or were there some conditions to God's grace? [9:29; cp Isaiah 1:1-20 (Israelites in Paul's day would have seen themselves as this holy "seed" that God had spared)]
11. Paul now concludes his answer to the question "What shall we say then?" that was raised in 9:14. What is the **apparent** outcome of God's plan for salvation? [9:30-31]
- But where does the "blame" lie for this "unrighteousness", and why? [9:32; cp 9:14; 2:17-25; etc]
 - Paul finishes his argument with two citations from Isaiah. In their context, what is the problem that led to Israel's failure to attain to God's righteousness? [9:33; cp Isa 8:11-22; 28:14-19; etc]