



Ro 9:19–33—God’s Choice, pt. II

August 11

OVERVIEW: [Romans \(5–16\)](#)

CONTEXT: Romans can be divided into some pretty clear working parts: a) our unrighteousness (chs. 1–3), b) Christ our righteousness through faith (chs. 3–4), c) the hope of righteousness (chs. 5–8). Having laid down the Gospel, Paul now turns to answer a question, “Why should I trust the Gospel (or God’s promises) if God’s promises to ethnic Israel (their embrace of the Gospel) remain unfulfilled? Does this invalidate the faithfulness of God?”

FIRST, A.M. SERMON RECAP (Ro 8:25–28)

- What context do these beloved verses exist in?
- How do these verses give the believer an assurance of hope? In what specific ways...
- Other...
- Key takeaways...

A HELP: This past Lord’s Day p.m. sermon, *Predestination* 101 (Ro 8:29–30), [here](#).

REVIEW: Ro 9: 1–32

[To answer the question (above) Paul begins by sharing his heart for his ethnic nation. Indeed, six blessings came to the Jewish nation. Yet, salvation (different from receiving these blessings) was always of faith (Gal 3:7). Faith is how we become children of Abraham, the true spiritual Israel. God’s word didn’t fail in this, however, for throughout Jewish history the promise of salvation did not come to every ethnic descendant. Isaac was the recipient of God’s mercy and yet not Ishmael, Jacob but not Esau. This had nothing to do with their goodness. This may seem unfair but no one is deserving of God’s mercy, we’re all sinners. Therefore God is completely just in not choosing to save and entirely merciful in saving those He decides to (i.e. His elect or chosen ones, Ro 8:33). Salvation ultimately depends not on our will but on God’s. God is glorified in both His mercy and

wrath. This has been described as one of the “high mysteries” of the Faith.]

READ: Ro 9:19–33

QUESTIONS:

1. *V. 19– Paul answers another objection, moral responsibility and divine sovereignty; that is, if it is God who hardens and softens, and His will is irresistible, how can we still be blamed for choosing Him or not? Many philosophical answers have been suggested (layered causality, moral inability, etc), yet what is Paul’s response (v. 20)? What strikes you about it?*
2. *V. 20–21– Paul cites Jer 18:1–11 (read) about the potter and the clay. Why is it arrogant for finite human beings to question the infinite One?*
3. *The logic here is that if we’re all sinners (Ro 3:23) and enslaved to sin (Ro 6), then no one is deserving of salvation (plus we are all God’s creation, so He can will as He pleases).*
4. *In answer to “why doesn’t God save everyone” consider the possible response, “it is a wonder God chose to save some!” Why do people think they’re entitled to salvation?*
5. **V. 22– How is God glorified in His wrath?**
6. **V. 23– How is God glorified in His mercy (shining all the brighter against our sinful backdrop)?**
7. *V.24– Jews and Gentiles are alike unworthy of God’s grace.*

8. *Vv. 25–26 (quoting Hos 2:23 and 1:10) Paul establishes that the same grace that worked amongst the Jews is now at work amongst the Gentiles, as prophesied. God could have chosen to bring salvation through the Gentiles, but God choose to work it through the Messianic channel of Abraham and his descendants. Again, no one is entitled, it all depends on grace.*
9. *Vv. 27–29– While God’s hidden will in salvation may be specific, and this is revealed to help the believer understand this wider question of Israel and to have gratitude and humility in their salvation, the Gospel call/invitation remains universal.*
10. *Vv. 27–29– Again, the promises didn’t fail to Israel as not all Jews were saved, only the faithful remnant (Isa 10:22–23, 1:9).*

11. *Vv. 30–33- Despite so much talk of the high mysteries found in this chapter, returning to the human plane of responsibility, God’s faithfulness is a source for our faithfulness to the Gospel.*
12. V. 30- The Gentiles didn’t seek God but found God’s grace through faith...**what didn’t the Jews do who had the Law? (v. 32b)**
13. Citing Isa 28:16, those who trust in Christ (Jew first, then Gentile) will not be put to shame. **How do we know who the elect are, by wondering about God’s choice or through faith (Ro 8:30)? What fruit ought to be produced in the heart of the one God chooses?**
- a. **What virtues does this cultivate in the believer? What is excluded?**
14. *God is still faithful to His promises to work salvation amongst ethnic Jews (9:1) because a) some Jews are still being saved and b) there will be a future revival amongst the Jews (11:26). In this way, some Jews will be saved and thus God is still faithful to them in the Gospel.*

NEXT TIME: Aug 18, Ro 14:13–23, Causing Another to Stumble