



Lesson 10:  
Chapter 9

the book of  
**Romans**

the book of  
**R**omans

## V. The Rejection of the Gospel – The Israelites and the Israel of God (9:1-11:36)

A. The Sovereign Choice of God (9:1-33)

B. The Gospel Preached and Rejected (10:1-21)

C. The Remnant According to the Election of Grace (11:1-36)

## V. The Rejection of the Gospel – The Israelites and the Israel of God (9:1-11:36)

### A. The Sovereign Choice of God (9:1-33)

- a. Paul expresses great grief and sorrow for his physical brethren, the Israelites, who were accursed from Christ. (vv. 1-5)
  - i. Paul is filled with sorrow for the Jews who are lost, being accursed from Christ. (vv. 1-3)
  - ii. The physical nation of Israel was blessed by God in being chosen as the ones through whom the Christ would come. (vv. 4-5)

## V. The Rejection of the Gospel – The Israelites and the Israel of God (9:1-11:36)

### A. The Sovereign Choice of God (9:1-33)

- b. God has not been unfaithful to His word of promise but has fulfilled His purpose for which He had chosen Israel as a nation. (vv. 6-13)
  - i. The choice of Isaac is used to demonstrate God's faithfulness to His word of promise. (vv. 6-9)
    1. Not all physical Israel are of spiritual Israel, as was the case with God choosing the seed to be through Isaac. (vv. 6-7)
    2. The children of the promise, not flesh, are counted as the seed, as the word of promise concerned Sarah's son. (vv. 8-9)

## V. The Rejection of the Gospel – The Israelites and the Israel of God (9:1-11:36)

### A. The Sovereign Choice of God (9:1-33)

- b. God has not been unfaithful to His word of promise but has fulfilled His purpose for which He had chosen Israel as a nation. (vv. 6-13)
  - ii. The choice of Jacob is used to demonstrate God's faithfulness to His word of promise. (vv. 10-13)
    1. Rebecca's children also serve as proof of God's faithfulness, for before the twins were born God chose the younger for His purposes. (vv. 10-12) (cf. Genesis 25:23)
    2. God blessed Jacob (Israel), not Esau (Edom). (v. 13) (cf. Mal. 1:2-3)

## V. The Rejection of the Gospel – The Israelites and the Israel of God (9:1-11:36)

### A. The Sovereign Choice of God (9:1-33)

- c. There is no unrighteousness with God in choosing who He would show mercy to, and who He would harden. (vv. 14-18)
  - i. It is not unrighteous for God to choose who He shows mercy to separate from anything on their part, just as He had spoken to Moses. (vv. 14-16) (cf. Exodus 33:19)
  - ii. Pharaoh is used as an illustration of the result of resisting God's choice of who He shows mercy to. (vv. 17-18) (cf. Exodus 9:16)

## V. The Rejection of the Gospel – The Israelites and the Israel of God (9:1-11:36)

### A. The Sovereign Choice of God (9:1-33)

- d. God is not unfair in His choice to save those who have faith in Christ (including the Gentiles) and reject those who do not. (vv. 19-33)
  - i. The charge of unfairness against God in His choice of who He shows mercy to is unwarranted. (vv. 19-21)
    1. Why does God still find fault? (v. 19)
    2. The clay formed by the potter has no right to question the potter who has the power and right to make what he wishes – vessels for honor or dishonor. (vv. 20-21)

## V. The Rejection of the Gospel – The Israelites and the Israel of God (9:1-11:36)

### A. The Sovereign Choice of God (9:1-33)

- d. God is not unfair in His choice to save those who have faith in Christ (including the Gentiles) and reject those who do not. (vv. 19-33)
- ii. It was God's prerogative to choose the conditions of being a vessel of wrath or mercy, and of offering the latter to the Gentiles as well as the Jews. (vv. 22-29)
  - 1. God willed to show His wrath but was longsuffering toward the vessels of wrath prepared for destruction. (v. 22)



## V. The Rejection of the Gospel – The Israelites and the Israel of God (9:1-11:36)

### A. The Sovereign Choice of God (9:1-33)

- d. God is not unfair in His choice to save those who have faith in Christ (including the Gentiles) and reject those who do not. (vv. 19-33)
- ii. It was God's prerogative to choose the conditions of being a vessel of wrath or mercy, and of offering the latter to the Gentiles as well as the Jews. (vv. 22-29)
  - 2. God willed to make the riches of His glory known on the vessels of mercy, of the Jews and Gentiles. (vv. 23-24)
    - a. Concerning the Gentiles in Hosea. (vv. 25-26) (cf. Hosea 2:23)

## V. The Rejection of the Gospel – The Israelites and the Israel of God (9:1-11:36)

### A. The Sovereign Choice of God (9:1-33)

- d. God is not unfair in His choice to save those who have faith in Christ (including the Gentiles) and reject those who do not. (vv. 19-33)
- ii. It was God's prerogative to choose the conditions of being a vessel of wrath or mercy, and of offering the latter to the Gentiles as well as the Jews. (vv. 22-29)
- 2. God willed to make the riches of His glory known on the vessels of mercy, of the Jews and Gentiles. (vv. 23-24)
- b. Concerning the remnant of the Jews in Isaiah. (vv. 27-29) (cf. Isaiah 10:22-23; 1:9)

## V. The Rejection of the Gospel – The Israelites and the Israel of God (9:1-11:36)

### A. The Sovereign Choice of God (9:1-33)

- d. God is not unfair in His choice to save those who have faith in Christ (including the Gentiles) and reject those who do not. (vv. 19-33)
- ii. It was God's prerogative to choose the conditions of being a vessel of wrath or mercy, and of offering the latter to the Gentiles as well as the Jews. (vv. 22-29)
- iii. In summary, the Gentiles attained to righteousness through faith in Christ, but Israel has not attained to righteousness because they rejected Christ. (vv. 30-33) (cf. Isaiah 8:14; 28:16)