**ROMANS 9:1 – 29**

Expanded Outline

F. The Rejection of Israel Reconciled with the Proposition (9:1 – 11:36)

1. The rejection of Israel is a sad contrast to its past (9:1 – 5)
2. Paul’s sorrow for Israel is so great that he would accept a curse if this would cause them to be saved (9:1 – 3)
3. The heritage of the Israelites (9:4 – 5)
4. Adoption (5) Service of God
5. Glory (6) Promises
6. Covenants (7) Fathers
7. The Law (8) Christ after the flesh
8. The justice of God in rejecting Israel (9:6 – 29)
9. The rejection is not inconsistent with God’s promises (9:6 – 9)
10. God’s work has not come to naught (9:6a)
11. All that are descendants of Jacob (Israel) are not the Israel to which the promises were given (9:6b)
12. God’s promise to Abraham did not include the whole of his offspring (9:7 – 9)
13. Only in Isaac were the seed to be the children of God (9:7)
14. The children of promise, not of the flesh, are the children of God (9:8)
15. Isaac was born through the promise of God, hence he was the child of promise (9:9)
16. The rejection of Israel is compatible with God’s justice (9:10 – 23)
17. The Creator has the sovereign power of choice as seen in the case of Jacob and Esau (9:10 – 13)
18. First Objection (9:14 – 18)
19. Stated: God is unrighteous in His choices (9:14a)
20. Answered: “May it never be!” (9:14b)

[1] God’s statement to Moses indicated that His choices are not influenced by man (9:15)

[2] Man’s willingness, or lack of it, has no influence on God’s mercy (9:16)

[3] God cannot be shown to be unjust in the case of Pharaoh (9:17 – 18)

1. Second Objection (9:19 – 23)
2. Stated: If God acts thusly in the cases of Moses and Pharaoh, how can man be held responsible? (9:19)
3. Answered:

[1] The Jew has no right to question God’s dealings (9:20 – 21)

[a] The thing made has no right to question its maker (9:20)

[b] God, the potter, has the right to make from the same lump both vessels of honor and dishonor (9:21)

[2] God is patient when dealing with the sinfulness of man so that the riches of His glory might be made known upon vessels of mercy (9:22 – 23)

1. The choice of both Jews and Gentiles foretold in Scripture (9:24 – 29)
2. Hosea prophesied that God would call as His people those who had not been His children (9:25 – 26)
3. Isaiah spoke of a remnant of Israel that would be saved, a seed that would avoid complete destruction like Sodom and Gomorrah (9:27 – 29)

Questions on Romans 9:1 – 29

1. How strong was Paul’s concern for his lost Jewish kinsmen?
2. List the items that are listed as the heritage of the Jews.
3. Had the heritage of the Jews guaranteed the faithfulness of the entire nation?
4. What three arguments does Paul use to show that God was just in rejecting Israel?
5. Explain what “…they are not all Israel who are descended from Israel…” means.
6. Were all the children of Abraham the promised seed?
7. On what basis did God decide that Esau would serve Jacob?
8. Is God unrighteous in His choices?
9. What did God say to Moses?
10. What did the Scripture say to Pharaoh?
11. If God acted according to His own will in the cases of Moses and Pharaoh, can man be held responsible?
12. Does the thing created have the right to question the creator’s choices and decisions?
13. Explain “vessel for honorable use, and another for common use.”
14. What other phrases are used to describe these same vessels?
15. Why does God endure “vessels of wrath” with much patience?
16. From whom are the vessels of mercy called?
17. What did Hosea say about those who would be called God’s people, beloved, and sons of the living God?
18. How much of Israel would be saved according to Isaiah?