

We come to an intriguing section of the book of Romans in Chapter 9. In the first half of this chapter we see Paul's anguish for his fellow Jews. In the second half we see him answering presupposed opposing questions. Paul likely had countless discussions with his fellow Jews about these issues, and his question and answer type of writing shows that he was anticipating their reactions.

Let's pray together.

Before we move on, let's consider this question:

In every day of life, how do you see the activity of God's sovereignty?

Let's now read Romans 9:19-33

1. As we read verse 19, we see questions that could be asked by those who are genuinely seeking to understand God and his ways with people. Do you think that there may be another factor? Is it more probable that people ask these questions to excuse particular behaviour? As a child may say to their father, "It's not my fault, Dad, it's yours! Why do you blame me?"
2. How does Paul answer these questions in verses 20-21? What comparisons does he use?
3. Once again, in verses 22 and 23, Paul uses questions to raise his point. What point do you think Paul is developing in this part of the chapter?
4. What does God have every right to exercise and has the mighty power to do?
5. Slightly trick question: Who are the objects of God's judgement and who are the objects of His mercy?
6. What does Paul state in verse 23? The critical point to remember is that all this has been God's plan from the beginning. When God's dealing with His creation has been summed up, there is no shred of doubt about His wrath, power and glory. Instead of focusing on God

choosing some and rejecting others, we should stand in awe at God's offer of grace to any of us. Thus, no one can demand from God to explain why he does what he does. He makes all the rules. But he loves to show us mercy—what an amazing God he is!

7. How does Paul back up his statement that God also calls Gentiles? (25-29) What is said in these quotes? Who is not forgotten?

8. Today, Gentiles form the majority in the church. But one day, many Jews too will come to their Saviour. There will be a final judgment, and God will carry it out. There is no time to delay. A few will be saved—so who of God's people, the Jews, will become part of that small number? Paul explores this further in chapter 11.

9. Based on these passages, what do you think will happen in the future of the church as we come near to Christ's return? NB: This is a question in a positive sense. It's asking, 'What do you think will happen to the church in the future?'

10. **9:30** The gospel was preached to both Jews and Gentiles, but far more Gentiles were accepting it than Jews. The **Gentiles** did not have God's law, did not even know God, and were not even **seeking him**, yet they were being **made right with God**. Why? Because they were coming in **faith**.

11. **9:31-32** In contrast to the Gentiles, the **Jews tried to get right with God by keeping the law**, only to fail. They had incorrectly understood righteousness in terms of works. They could not keep the law perfectly, therefore, they could not keep it at all. They tried to achieve right standing with God the wrong way—by **keeping the law and being good**. Thus some of them became more dedicated to the law than to God. They thought that if they kept the law, God would have to accept them as his people. But God cannot be obligated by us. The Jews did not see that their Scriptures, the Old Testament, taught salvation by **faith** and not by human effort—the point Paul made in the first part of this letter. As a result, they **stumbled over the great rock in their path**—the Lord Jesus Christ (see [1Pe 2:4-8](#)). Jesus was not what they expected, so they missed him. In so doing they missed their only way of salvation. Jesus is a stumbling block to Jews and to all who because of pride would rather have recognition for doing it on their own than for trusting Christ and His goodness.