

4. Read Romans 9:30-33. Have you seen people (maybe yourself) who were not seeking righteousness and yet in whom God worked to bring to faith?

5. What are some of the ways Paul's case in Romans 9:30-10:21 and the following passages make similar points?

Romans 10: <sup>12</sup> For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him, <sup>13</sup> for, “Everyone who calls on the name of the Lord will be saved.”

Romans 3: <sup>21</sup> But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify. <sup>22</sup> This righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile, <sup>23</sup> for all have sinned and fall short of the glory of God, <sup>24</sup> and all are justified freely by his grace through the redemption that came by Christ Jesus.

Romans 3: <sup>27</sup> Where, then, is boasting? It is excluded. Because of what law? The law that requires works? No, because of the law that requires faith. <sup>28</sup> For we maintain that a person is justified by faith apart from the works of the law. <sup>29</sup> Or is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too, <sup>30</sup> since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith.

Ephesians 2: <sup>8</sup> For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God— <sup>9</sup> not by works, so that no one can boast.

John 1: <sup>11</sup> He came to that which was his own, but his own did not receive him. <sup>12</sup> Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God— <sup>13</sup> children born not of natural descent, nor of human decision or a husband's will, but born of God.

**Gospel Integrity (A Series on Romans 9-11)**

“Part 2”

Romans 9:19-10:21

The problem Paul is addressing in Romans 9-11: If most of Israel hasn't believed in Jesus, their Messiah King Savior, does that mean his promises to them have failed?

If his promises failed for them, what about his promises to us through Christ?

**Review**

How Paul begins and ends this section of Romans is very important.

Paul circles around five main points:

- God's promises were never intended for every descendant of Abraham.
- God has always chosen some and excluded others from among Abraham's descendants.
- The goal has always been to bless the nations through faithful Israelites.
- The distinguishing mark for God's people has always been faith, not ethnicity (or performance).
- Perhaps God will use the response of the nations to eventually win back the rest of Abraham's descendants.

3 Unconventional Interpretive Principles:

- Everything that Paul writes between the lament and the doxology is vitally important, but it's not a comprehensive answer.
- What Paul doesn't tell us in Romans 9-11 is sometimes as important to the story as what he tells us. Paul expects us to fill in the story with what we can know from God's Word.
- Romans 9-11 doesn't teach on divine election or on God's absolute sovereignty; it assumes both and applies both to Paul's concern in this passage.

With Pharaoh, God hardened his already hard heart. (Romans 9:17-18; Exodus 7-11; Romans 1:18,21,24-25)

## Romans 9:19–10:21

- Romans 9:19-24  
One of you will say to me: “Then why does God still blame us? For who is able to resist his will?”

How Paul could have answered:

Paul’s answer and the Unconventional Interpretive Principles:

- First Principle:

Paul’s answer is not the only answer or the whole answer.

- Second Principle:

When Paul uses a potter and clay as an analogy, he’s borrowing from a long tradition in the Old Testament.

God is shaping Israel for his purposes to bless the world. But as Israel refuses to be molded that way, God remolds them in such a way that will end in destruction of many but will still accomplish God’s saving purposes for the world.

- Third Principle:

This isn’t about God, sometime in the past, determining to make two kinds of humans—those destined for glory and those destined for destruction. It’s about whether or not God’s promises TO ISRAEL failed.

The exact nature of how divine election and God’s absolute sovereignty work isn’t explained by this analogy or by anything Paul says in these chapters.

- Romans 9:25-29

- Romans 9:30–10:21

God calls us to put our faith in him and in what he has done for us in Christ. (Romans 10:12-13; 3:21-24; 3:27-30; Ephesians 2:8-9; John 1:11-13)

## Personal Reflection & Small Group Questions

Please complete this study on your own, then bring it to your small group for discussion.

1. Looking back over your notes from this week’s sermon, what particularly caught your attention, challenged, or confused you?
2. Read Romans 9:19-24. How does Jeremiah 18:1-6 shed light on this passage?  
Jeremiah 18: <sup>1</sup> This is the word that came to Jeremiah from the Lord: <sup>2</sup> “Go down to the potter’s house, and there I will give you my message.” <sup>3</sup> So I went down to the potter’s house, and I saw him working at the wheel. <sup>4</sup> But the pot he was shaping from the clay was marred in his hands; so the potter formed it into another pot, shaping it as seemed best to him. <sup>5</sup> Then the word of the Lord came to me. <sup>6</sup> He said, “Can I not do with you, Israel, as this potter does?” declares the Lord. “Like clay in the hand of the potter, so are you in my hand, Israel.”
3. Read Romans 9:25-29. How does what the prophet says about the remnant apply to the problem Paul is addressing (Romans 9:6a)?