

9:25-33 GOD'S SOVEREIGN CHOICE TO MAXIMALLY BLESS MANKIND VIA GRACE/PROMISE WAS PREDICTED

BACKGROUND

9:6-13 The argument thus far has established God's sovereign right to direct blessing (compatibly with His essence) through and upon whomsoever He pleases. Both Isaac and Jacob were chosen as progenitors of Messianic-blessing-promises by sovereign choice, not by anything they could do or be of themselves.

But the national election of Israel in the plan of God did not mean that every physical descendant of Abraham was a child of God.

9:14-24 And God's righteousness is not in conflict with His sovereignty in the exercise of His plan.

- His sovereign plan lets human _____ run its course (Pharaoh).
- His sovereign plan concludes _____ in _____ that he might have mercy upon _____ (11:32).
- The Point: Divine retribution is not arbitrary, were it so God would be _____.

[SEE REVIEW CHART: "LOGIC OF ROMANS 9:15-24"]

9:25-33 MAXIMAL MERCY TO THE GENTILES PREDICTED; A BELIEVING

Haggai, and Zechariah! Isaiah foretold a remnant yet future: Paul here applies the remnant doctrine to his own day (he does it again in 11:5).

9:30-33 The Amazing Conclusion: Israel Stumbles While the Gentiles are Declared Righteous

9:30-31 The ground with which God has dealt always with Jew or Gentile is reaffirmed: _____ (righteousness) by _____. (This recalls the teaching of Romans 3-5.)

9:32-33 WHY DID ISRAEL NOT ATTAIN RIGHTEOUSNESS?

v. 32 ANSWER: Because they sought it not by _____.

Supralapsarian Calvinists would say, "Because they were not _____!"

v. 33 ANSWER: "They stumbled over _____, who is called the '_____.'"

They simply ruled out a Messiah who would suffer crucifixion!

Conclusion: God has the sovereign right to exercise mercy as mediated within His own parameters. To be fair (just), He has concluded all, Jew and Gentile, in unbelief that he might have mercy upon all. The privileges of the gospel are granted only to those who respond in the non-meritorious way of faith: many Gentiles in Paul's day did, some Jews did, many Jews did not. Those in God's plan experience maximal mercy; those outside can expect judgment.