

# God's Good News about Righteousness

## An Inductive Study of the Book of Romans

By James T. Bartsch, WordExplain.com

### Study 17, God's Righteousness in Election (Romans 9:1-29).

- A. INTRODUCTION: The Writer, the Readers, and the Good News (Romans 1:1-17). Study 1.
- B. CONDEMNATION: The Unveiling of God's Wrath against Man's Unrighteousness (Romans 1:18 – 3:20). (Studies 2-5).
- C. JUSTIFICATION: The Declaration of Righteousness through Faith (Romans 3:21 – 5:21). (Studies 6-10).
- D. SANCTIFICATION: The Outworking of Righteousness in the Believer's Experience (Romans 6-8). (Studies 11-16).
- E. VINDICATION: The Vindication of God's Righteousness in Setting Aside National Israel in Order to Save the Nations (Romans 9-11). (Studies 17-19).

1. **God's Righteousness in Election:** The Defense of God's Righteousness in the Exercise of His Sovereignty in Choosing Certain Jews and Gentiles to be Saved. **(Romans 9:1-29)**

a. **Paul's agony for national Israel's present condition (Rom. 9:1-5).**

- 1) Do you think Paul is telling the truth? (9:1). \_\_\_\_\_
- 2) What is Paul's frame of mind as he writes this portion of his letter? (9:2). \_\_\_\_\_
- 3) What does Paul wish might happen to him? (9:3). \_\_\_\_\_  
\_\_\_\_\_
- 4) Why? (9:3). \_\_\_\_\_
- 5) Paul lists several characteristics that are advantages for the Jewish people, his "kinsmen." What are they? (9:4-5).
  - a) They are I \_\_\_\_\_
  - b) \_\_\_\_\_
  - c) \_\_\_\_\_
  - d) \_\_\_\_\_
  - e) \_\_\_\_\_
  - f) \_\_\_\_\_

- g) \_\_\_\_\_
- h) \_\_\_\_\_
- i) \_\_\_\_\_

**b. God's faithfulness to His Word cannot be questioned. (Rom. 9:6-13).**

- 1) Because Israel is not following God, does that mean God's promises to the Jewish people have failed? (9:6a). \_\_\_\_\_
- 2) Why not?
  - a) \_\_\_\_\_ (9:6b).
  - b) \_\_\_\_\_ (9:7a).
- 3) Through whom did God promise Abraham his descendants would be named? (9:7; see Gen. 21:12). \_\_\_\_\_. Whom did that promise *not* include? (Gen. 21:9-11). \_\_\_\_\_. (If you need more help, read Gen. 16.)
- 4) Who are not the children of God? (9:8a). \_\_\_\_\_
- 5) Who are the ones regarded as Abraham's descendants? (9:8b) \_\_\_\_\_.
- 6) What was the original promise made to Abraham? (9:9; see Gen. 18:10). \_\_\_\_\_.
- 7) Who was the first mother that had received a promise? (9:9). \_\_\_\_\_.
- 8) Who was the second mother who had received a promise? (9:10). \_\_\_\_\_. Who was her husband? \_\_\_\_\_.
- 9) God revealed His purpose to this mother. When did He do so? (9:11a). \_\_\_\_\_.
- 10) Was God's purpose based on these sons' moral characters? (9:11b). \_\_\_\_\_.
- 11) Upon what was God's purpose based? (9:11c). His \_\_\_\_\_.
- 12) God's purpose *is not* based on anyone's \_\_\_\_\_ (9:11d).
- 13) God's purpose *is* based on Him who \_\_\_\_\_ (9:11e).

14) What was the exact promise God had made to Rebekah? (9:12; Gen. 25:33). \_\_\_\_\_.

15) Paul quotes from Malachi 1:2 to demonstrate that God's purpose never changes. What is the quotation? (9:13). \_\_\_\_\_  
\_\_\_\_\_.

c. **Can God be charged with injustice for selectively showing mercy? (Rom. 9:14-18).**

1) Can we charge God with injustice for choosing Jacob, but not Esau? (9:14). \_\_\_\_\_.  
Why not?

2) What did God say to Moses in Exodus 33:19? (9:15). \_\_\_\_\_  
\_\_\_\_\_.

3) So what do God's actions *not* depend on? (9:16). \_\_\_\_\_  
\_\_\_\_\_.

4) So what *do* God's actions depend on? (9:16). \_\_\_\_\_  
\_\_\_\_\_.

5) Paul used Pharaoh as another example of God's sovereignty. For what two reasons did God raise up Pharaoh? (9:17; Ex. 9:16).

a) To \_\_\_\_\_.

b) So that \_\_\_\_\_.

6) What did Paul conclude about God? (9:18).

a) God shows \_\_\_\_\_ on whomever He \_\_\_\_\_.

b) God \_\_\_\_\_ whomever He \_\_\_\_\_.

7) Conclusion. God is not obligated to show mercy to any of His sinful human creatures. God would be fair if He chose to show mercy to no one. God is more than fair in showing mercy to anyone at all. God has the right to show mercy to anyone whom He wishes. God's mercy is not based on merit, for sinful people have no merit, and we are all sinful.

d. **Can God be charged with injustice for holding *all* men accountable even though He has only chosen *certain ones*? (Rom. 9:19-29).**

- 1) Paul anticipated his readers raising an objection. (Rom. 9:19). What is the objection? \_\_\_\_\_.
- 2) What is the reason for the objection? Because \_\_\_\_\_.
- 3) Paul answered the objection with another question. What was it? (9:20a). \_\_\_\_\_.
- 4) Then Paul used an example from the world of pottery. What question will a clay mug never ask its potter? (Rom. 9:20b). \_\_\_\_\_.
- 5) What right does a potter have over a batch of clay? (Rom. 9:21).
  - a) To make one vessel for \_\_\_\_\_.
  - b) To make another vessel for \_\_\_\_\_.
  - c) Conclusion about **God's Authority**: Created beings have no right to question the right of their Sovereign Creator to do anything He wishes. A Sovereign by definition is not answerable to any of His creatures – else He ceases to be sovereign.
- 6) With the Exodus from Egypt, what two things did God demonstrate through Pharaoh? (Rom. 9:22a).
  - a) His \_\_\_\_\_.
  - b) His \_\_\_\_\_.
- 7) In the process, what did God endure with great patience? (9:22b). \_\_\_\_\_.
- 8) Why has God been so patient with Pharaoh and the Egyptians, as well as other people throughout history along with them? (9:23-24).
  - a) He did so to make known the riches of His glory upon whom? \_\_\_\_\_ (9:23a).
  - b) When did God prepare these people for a glorious future? \_\_\_\_\_ (9:23b).

- c) Conclusions about **God's Mercy**. (9:22-23.)
- i The Sovereign Creator has actually exercised mercy. Therefore He is a merciful God!
  - ii God rightly desired to punish the evil of all His creatures. Yet He was longsuffering to all and merciful to many. He must therefore be a merciful God.
- 9) Who are included as being among these vessels of mercy? (9:24).  
\_\_\_\_\_.
- Note: The phrase "those from among both Jews and Gentiles" refers to believers in the present Church era. (9:24).
- 10) Paul documented from Scripture that God has always had plans to save certain Gentiles.
- a) What prediction did God make in Hosea 2:23? (Rom. 9:25). \_\_\_\_\_.  
\_\_\_\_\_. To which people was God referring in Hosea 2:23? \_\_\_\_\_.  
To what group of people did Paul apply this prediction in Romans 9:25? \_\_\_\_\_.
  - b) What prediction did God make in Hosea 1:10? (Rom. 9:26). \_\_\_\_\_.  
\_\_\_\_\_. To which people was God referring in Hosea 1:10? \_\_\_\_\_.  
To what group of people did Paul apply this prediction in Rom. 9:26? \_\_\_\_\_.
- 11) Isaiah predicted something about the people of Israel (Rom. 9:27-28 quoting Isa. 10:22-23).
- a) How many Israelis would there be? (Rom. 9:27a; Isa. 10:22a). \_\_\_\_\_.
  - b) How many of them would actually be saved? (Rom. 9:27b; Isa. 10:22b) \_\_\_\_\_.
  - c) Why would this be so? (Rom. 9:28; Isa. 10:22c-23). \_\_\_\_\_  
\_\_\_\_\_.
- 12) What else did Isaiah say? (Rom. 9:29 quoting Isa. 1:9). Unless the LORD of Sabaoth had left to us [Jewish people] a \_\_\_\_\_, we would have been like \_\_\_\_\_ and \_\_\_\_\_.

- 13) What is Paul's point?
- a) The Sovereign Creator is impartial in His election. He has chosen some from both G\_\_\_\_\_ and J\_\_\_\_\_ to be saved!
  - b) If God had not chosen a remnant of Israel, all Israel would have been d\_\_\_\_\_.! (Like Sodom and Gomorrah!)
- e. What are some concluding comments we can make?
- 1) God has given the Jewish people enormous spiritual and national benefits (Rom. 9:1-5).
  - 2) But God's faithfulness to His promises cannot be questioned in spite of the fact that most Jewish people have forsaken God. This is true because God never promised that *all* of Abraham's physical descendants would be blessed. He made His promises only to those descendants of Abraham whom He *chose* (Rom. 9:6-13).
  - 3) God cannot be charged with injustice for showing mercy only to certain people. God has the right to show mercy and compassion to anyone He wishes, and He has the right to harden anyone He wishes (Rom. 9:14-18).
  - 4) God cannot be charged with injustice for holding *all* men accountable even though He has only chosen *certain ones* Rom. 9:19-29).
    - a) The Sovereign Creator has the right to do with His human creatures whatever He wishes (Rom. 9:19-21).
    - b) God rightly desired to punish the evil of all His creatures. Yet He was longsuffering to all and merciful to many. He must therefore be a merciful God (Rom. 9:22-23).
    - c) God is both merciful and impartial. He has chosen certain Gentiles as well as certain Jewish people as objects of His mercy. Had God not chosen a remnant of Israel to be saved, all Jewish people would have been destroyed like Sodom and Gomorrah were (Rom. 9:24-29)!

## **Study 17, God's Righteousness in Election**

Romans 9:1-29

Prepared by James T. Bartsch

February, 2009

Published Online by WordExplain.com

Email Contact: [jbartsch@wordexplain.com](mailto:jbartsch@wordexplain.com)

Bible quotations and Bible Study questions are based upon the *NEW AMERICAN STANDARD BIBLE*®, Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by the Lockman Foundation. (www.Lockman.org)