

## Problem Passages Romans 9:14-24

### 1. Condition of the Interpreter

- a. Are you a believer? (John 3:16; Rom 3:23, 4:5, 5:8, 6:23; Eph 2:8-9)
- b. Are you spiritual or carnal? (1 Cor 3:1-4)
- c. Have you asked for wisdom? (Jas 1:5-8)

### 2. Clarify the Problem (What is the Problem?)

- a. What does the passage seem to teach?
  - i. Romans 9:15 seems to teach that God has mercy and compassion \_\_\_\_\_ on some, and as a result, others have \_\_\_\_\_ of God's mercy and compassion.
  - ii. Romans 9:16 seems to teach that salvation is determined solely by whom God \_\_\_\_\_ to show \_\_\_\_\_ to and man's response is \_\_\_\_\_ a factor.
  - iii. Romans 9:18 seems to teach that God \_\_\_\_\_ some people, making it \_\_\_\_\_ for them to respond to the gospel.
- b. The plain teaching of Scripture is . . . (John 3:16-17; 1 Tim 2:3-4; Heb 2:9; 2 Peter 3:9, 4:10; 1 John 2:2; Rev 22:17)
  - i. Because Christ died for the whole world, the whole world through Him is "\_\_\_\_\_". (John 3:17)
  - ii. God, who does not lie, extends the offer of salvation to \_\_\_\_\_ who thirsts or desires. (John 7:37; Rev 22:17)
  - iii. God desires all men to be \_\_\_\_\_ and to come to the \_\_\_\_\_ of the \_\_\_\_\_. (1 Tim 2:3-4; 2 Peter 3:9)

RULE OF THUMB: Don't let the \_\_\_\_\_ passages confuse the simple passages. Cling to the simple passages. Hold the confusing passages in \_\_\_\_\_ until through further study, you come to a proper interpretation.

### 3. Context of the Passage

- a. Broad Context
  - i. The author is the Apostle Paul (Rom 1:1) who though he was a Jew (Phil 3:4-6) was also the apostle to the \_\_\_\_\_ (Acts 9:15; Rom 11:13). But the unbelieving \_\_\_\_\_ were always on his mind. (Rom 9:1-15)
  - ii. The recipients are \_\_\_\_\_ in Rome (Rom 1:7) including some \_\_\_\_\_ (Rom 2:17, 4:1, 16:7, 11), but they were largely \_\_\_\_\_. (Rom 1:13; 11:13, 17)
  - iii. The purpose was to explain the \_\_\_\_\_ Paul preached in great \_\_\_\_\_. (Rom 1:15-17)
  - iv. The passage comes \_\_\_\_\_ Paul finishes the detailed explanation of the gospel in all three tenses, and \_\_\_\_\_ his explanation of the national \_\_\_\_\_ and \_\_\_\_\_ of Israel.
- b. Immediate Context
  - i. Paul has declared that God works all things for the good of "the \_\_\_\_\_" and guarantees the \_\_\_\_\_ of the called all the way through \_\_\_\_\_. (Rom 8:28-38)
  - ii. Paul will answer the assumed question, "Israel was called and elected but is now in unbelief. Did \_\_\_\_\_?" Paul will answer with three informative references: (Rom 9:6-18)
    1. The descendants of Isaac over Ishmael – God elects the descendants of the promise, not the flesh. (Rom 9:6-9)
    2. The nations in Rebecca's womb – God elects the nation descended from the younger over the older. (Rom 9:10-12)
    3. God's explanation to Moses of His mercy on Israel and to Pharaoh of why He has not yet cut off Egypt – God's election is \_\_\_\_\_. (Rom 9:14-18)

#### 4. Content of the Passage

- a. Paul asks if God is \_\_\_\_\_ to choose Israel over Edom? Answer - \_\_\_\_\_! (Rom 9:14)
- i. Paul cites the example of God showing mercy and compassion on Israel through His \_\_\_\_\_ with \_\_\_\_\_ (Rom 9:15)
1. A Jewish reader in Paul's day would understand that Paul is referring to the time Jehovah \_\_\_\_\_ the nation for their rebellion and agreed to go up \_\_\_\_\_ them to the promised land. (Ex 33:1-19)
  2. Moses' \_\_\_\_\_, \_\_\_\_\_ salvation is not contemplated in this informative reference.
  3. It is not because of Moses' \_\_\_\_\_ or strenuous \_\_\_\_\_ that Israel received compassion and mercy but God's \_\_\_\_\_ to show mercy. (Rom 9:16)
- ii. Paul next cites the example of God delaying His \_\_\_\_\_ on Egypt to \_\_\_\_\_ His power and \_\_\_\_\_ His name. (Ex 9:13-17; Rom 9:17)

#### Who hardened Pharaoh's heart? (Ex 3:1, 4:21, 5:1-2, 7:13-14, 7:22, 8:15, 8:18-19, 9:11)

1. A Jewish reader in Paul's day would understand that Paul is referring to an epic struggle between \_\_\_\_\_ and the \_\_\_\_\_ of \_\_\_\_\_, the most powerful nation of the day, and its arrogant \_\_\_\_\_.
  2. Pharaoh's \_\_\_\_\_, \_\_\_\_\_ salvation is not contemplated in the informative reference.
  3. God has mercy on whom He will (as He did with \_\_\_\_\_) and who He wills He hardens (as with \_\_\_\_\_ in order that He might display His glory to the nations.) (Rom 9:18)
- b. Paul anticipates the question, "If God is sovereign in His dealings with nations, and no one can resist His will, then why does He find fault with Israel? (Why is Israel no longer the \_\_\_\_\_ of His plan of \_\_\_\_\_?) (Rom 9:19)
- i. Paul calls on the image of the potter in Jeremiah 18, illustrating that God may \_\_\_\_\_ His \_\_\_\_\_ or \_\_\_\_\_ on a nation based on that nation's \_\_\_\_\_ (Rom 9:20-21)
- ii. Paul asks, what if God (like a potter), made His wrath and power known by \_\_\_\_\_ vessels of wrath (like Pharaoh and Egypt) prepared for \_\_\_\_\_? (Rom 9:22)
- iii. God's longsuffering with Pharaoh and Egypt also makes known the riches of His glory on vessels of \_\_\_\_\_ (like Israel). Can He not also do the same for those He called not of Jews only but also of the \_\_\_\_\_? (Rom 9:23-24)

#### 5. Compare Scripture with Scripture (John 3:16-17; 1 Tim 2:3-4, 4:10; Heb 2:9; 2 Peter 3:9; 1 John 2:2; Rev 22:17)

Romans 11:28-29 Concerning the gospel (\_\_\_\_\_, \_\_\_\_\_ salvation) they (Israel) are enemies for your sake, but concerning the (\_\_\_\_\_) election they are beloved for the sake of the fathers. For the gifts and the calling of God are irrevocable.

#### 6. Conclude (What does the passage teach?)

If God is just in demonstrating His glory on vessels of mercy like Israel, He can do the same for those He \_\_\_\_\_, of both the \_\_\_\_\_ and the \_\_\_\_\_.

#### 7. How can you apply what you have learned from this passage?