

## God's Sovereignty With Israel (Romans 9:6-33)

### VI. The Righteousness of God Regarding Israel... God's Sovereignty and Vindication of that nation (Romans 9-11)

#### A. Israel's Past National \_\_\_\_\_ (Rom 9)

##### 1. Paul's \_\_\_\_\_ Over Ethnic Israel (9:1-5)

##### 2. Some Aspects to Consider in Light of God's \_\_\_\_\_ Choice (9:6-33)

a. Who were the true Israelites? (9:6-7)

b. Paul gives 3 illustrations of God's \_\_\_\_\_ with Israel: (9:8-33)

1) That of \_\_\_\_\_ over \_\_\_\_\_ ... "*In Isaac your \_\_\_\_\_ shall be called*"

- This promise child & His long awaited supernatural \_\_\_\_\_ parallels the Christian's \_\_\_\_\_ in that it comes to pass based on God's \_\_\_\_\_ alone & our \_\_\_\_\_ that promise as true!

2) That of \_\_\_\_\_ over \_\_\_\_\_ (Rom. 9:10-13) ... "*Jacob I have \_\_\_\_\_, but Esau have I \_\_\_\_\_*"!

**Point to remember:** \_\_\_\_\_ election & \_\_\_\_\_ is in view with this choice, not \_\_\_\_\_ election or \_\_\_\_\_.

3) That of \_\_\_\_\_ & the hardening of his heart vs \_\_\_\_\_ & Israel and their Exodus out of Egypt. (Rom 9:14-ff)

1. The question posed: Is there \_\_\_\_\_ with God for sovereignly choosing Israel, over Esau & the Edomites?

- Why did God choose to show Israel mercy here?
- What is this reference to Pharaoh (9:17-ff) all about?

\* The **underlying principal** of this whole section is Romans 11:32— "God has committed \_\_\_\_\_ people to disobedience or \_\_\_\_\_. Why? That He, as a merciful God, might have mercy on \_\_\_\_\_ people who respond to Him in \_\_\_\_\_ .

**Another Principle:** light \_\_\_\_\_ inevitably \_\_\_\_\_ one's \_\_\_\_\_ as well as one's \_\_\_\_\_ to God's will.

**The point:** the same sun that \_\_\_\_\_ butter, can \_\_\_\_\_ clay, so don't \_\_\_\_\_ your heart to God!

A noteworthy statement: Those who die lost in their sins have no one to blame but \_\_\_\_\_, and those who die forever saved by God's grace have only God to \_\_\_\_\_ for it!

2. Another question: If God made men with a negative attitude (ie pharaoh for this very purpose, vs 17), how can God be \_\_\_\_\_ or \_\_\_\_\_ in judging them then? (9:19-20)

3. Verse 21 can only be properly understood by seeing that God is \_\_\_\_\_ of all men, but not the \_\_\_\_\_ of each man's will. That choice is \_\_\_\_\_ because of \_\_\_\_\_! (9:21)

4. On the one hand, God has shown His patient \_\_\_\_\_ with those who are **negative** to His grace (9:22), but on the other hand has made known His rich \_\_\_\_\_ to those who have responded **positively** to His mercy and grace (9:23)

- So regardless of how others are responding to God's Sovereign grace, how are you responding?
- What can we learn from all this?(9:30-33)
  1. The Gentiles who did not pursue righteousness, have attained to righteousness, but they did it the \_\_\_\_\_/\_\_\_\_\_ way (9:30; cf 3:21)
  2. Israel did not attain God's righteousness just because they were \_\_\_\_\_, nor because they attempted to gain it by \_\_\_\_\_, which is a \_\_\_\_\_ righteousness (9:31)
  3. Israel did not seek God's righteousness by \_\_\_\_\_, but instead by the \_\_\_\_\_ type of righteousness. (Gal 2:16, 21)
  4. When Messiah appeared to Israel, most were \_\_\_\_\_ by the stumbling \_\_\_\_\_ and others were \_\_\_\_\_ by the Rock of scripture. (9:32-33a)
  5. The **biblical balance** concerning election is that any Jew or Gentile who chooses to \_\_\_\_\_ God's word concerning His Son, they will not be \_\_\_\_\_.