

THE EPISTLE OF PAUL THE APOSTLE TO THE
ROMANS

Lesson 13

The VINDICATION of the Righteousness of God: Israel's Past
(Romans 9:6-29)



Before we can begin to understand God's ways, we must acknowledge that God is **sovereign**. He is the LORD God Almighty, the supreme ruler over all creation, all-powerful and all-knowing. There is no one wise enough to give him even a single word of advice.

Isaiah 55:8-9

- ⁸ For my thoughts *are* not your thoughts,
neither *are* your ways my ways, saith the LORD.
- ⁹ For *as* the heavens are higher than the earth,
so are my ways higher than your ways,
and my thoughts than your thoughts.



As Chapter 9 continues, we will read great truths about God's divine right to carry out his perfect will. Even with our small minds, there is one thing we can say for sure:

Psalm 115:3

Our God *is* in the heavens:
he hath done whatsoever he hath pleased.

THE STRUCTURE OF ROMANS

INTRODUCTION	(1:1-17)
PART 1: The REVELATION of the Righteousness of God	(1:18 to 8:39)
PART 2: The VINDICATION of the Righteousness of God	(9:1 to 11:36)
(A) Israel's Past: The Election of God	(9:1-29)
1) Paul's Sorrow	(9:1-5)
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When the children of Israel were unfaithful to God, he removed them from the Promised Land and scattered them among the nations.



But what about the promises God made to Abraham, Isaac, and Jacob of an everlasting seed and an everlasting land? What about his promise to David of an everlasting throne and kingdom?

Were these just empty words?

God's Sovereignty (9:6-29)

Romans 9:6a

⁶ Not as though the word of God hath taken none effect.

Are God's promises no better than man's promises?

No, says Paul. God's promises are not in vain.



God's Sovereignty (9:6-29)

Romans 9:6a

- ⁶ Not as though the word of God
hath taken none effect.

Strong's Analytical Concordance

hath taken none effect comes from ἐκπίπτω (ekripto) – to fall to the ground.

1 Samuel 3:19

And Samuel grew, and the LORD was with him, and did let none of his words **fall to the ground**.



God's Sovereignty (9:6-29)

Romans 9:6b

⁶ For they *are* not all Israel,
which are of Israel:

This verse is the key to
understanding this chapter:



God's Sovereignty (9:6-29)

Romans 9:6b

⁶ For they *are* not all Israel,
which are of Israel:



Israel is like a tree that produces two kinds of apples. Only the sweet ones are chosen by God.



God's Sovereignty (9:6-29)

Romans 9:7

⁷ Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.



Abraham fathered two sons: Ishmael by Hagar, Sarah's maid, and Isaac by Sarah herself. Only Isaac was made Abraham's heir.



God's Sovereignty (9:6-29)

Romans 9:7

⁷ Neither, because they are the seed of Abraham, *are they all children:* but, **In Isaac shall thy seed be called.**

This truth is recorded in Genesis 21:

- ¹⁰ Wherefore she [Sarah] said unto Abraham,
Cast out this bondwoman [Hagar] and her son [Ishmael]: for the son of this bondwoman shall not be heir with my son, *even with Isaac.*
- ¹¹ And the thing was very grievous in Abraham's sight because of his son.
- ¹² And God said unto Abraham,
Let it not be grievous in thy sight because of the lad, and because of thy bondwoman;
in all that Sarah hath said unto thee, hearken unto her voice;
for in Isaac shall thy seed be called.



God's Sovereignty (9:6-29)

Romans 9:8

⁸ That is,
They which are **the children of the flesh**,
these *are* not the children of God:
but **the children of the promise**
are counted for the seed.



The choice God made between Ishmael and Isaac showed that two kinds of people were born of Abraham: the children of the flesh, and the children of the promise.



God's Sovereignty (9:6-29)

Romans 9:9

- 9 **For this is the word of promise,**
At this time will I come,
and Sara shall have a son.

And what is that promise?



God's Sovereignty (9:6-29)

Romans 9:9

- 9 For this *is* the word of promise,
At this time will I come,
and Sara shall have a son.

This promise is found in Genesis 18:

¹³ And the LORD said unto Abraham ...

¹⁴ ...At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.



God's Sovereignty (9:6-29)

Romans 9:10-12

- ¹⁰ And not only *this*;
but when Rebecca also had conceived by
one, even by our father Isaac;
- ¹¹ (For *the children* being not yet born,
neither having done any good or evil,
that the purpose of God according to
election might stand,
not of works, but of him that calleth;)
- ¹² It was said unto her,
The elder shall serve the younger.

Abraham's two sons were born of two women. Now Paul writes about the sons of Isaac, the twins born of one woman, Rebecca:



God's Sovereignty (9:6-29)

Romans 9:10-12

- ¹⁰ *And not only this;*
but when Rebecca also had conceived by
one, even by our father Isaac;
- ¹¹ (For *the children* being not yet born,
neither having done any good or evil,
that the purpose of God according to
election might stand,
not of works, but of him that calleth;)
- ¹² *It was said unto her,*
The elder shall serve the younger.

Reading this passage without the part that is parenthesis makes it easier to understand.



God's Sovereignty (9:6-29)

Romans 9:10-12

- ¹⁰ *And not only this;*
but when Rebecca also had conceived by
one, even by our father Isaac;
- ¹¹ (For *the children* being not yet born,
neither having done any good or evil,
that the purpose of God according to
election might stand,
not of works, but of him that calleth;)
- ¹² *It was said unto her,*
The elder shall serve the younger.

This story is told in Genesis 25:



Genesis 25:21-23

- ²¹ And Isaac intreated the LORD for his wife, because she *was* barren: and the LORD was intreated of him, and Rebekah his wife conceived.
- ²² And the children struggled together within her; and she said, *If it be so, why am I thus?* And she went to enquire of the LORD.
- ²³ And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and **the elder shall serve the younger.**



God's Sovereignty (9:6-29)

Romans 9:10-12

- ¹⁰ And not only *this*; but when Rebecca also had conceived by one, even by our father Isaac;
- ¹¹ (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)
- ¹² It was said unto her,
The elder shall serve the younger.

The parenthesis shows that God's choice was made before Rebecca's sons were even born.



God's Sovereignty (9:6-29)

Romans 9:10-12

- ¹⁰ And not only *this*; but when Rebecca also had conceived by one, even by our father Isaac;
- ¹¹ (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)
- ¹² It was said unto her,
The elder shall serve the younger.

God's choices are made before birth to show that no person has any influence on his calling.



God's Sovereignty (9:6-29)

Romans 9:10-12

¹⁰ And not only *this*; but when Rebecca also had conceived by one, even by our father Isaac;

¹¹ (For *the children* being not yet born, neither having done any good or evil, **that the purpose of God according to election might stand,** not of works, but of him that calleth;)

¹² It was said unto her, The elder shall serve the younger.

An important truth is established:
God's selections are made according to election, not works.

Those who *receive* God's blessing were *selected* to receive his blessing.



God's Sovereignty (9:6-29)

Romans 9:10-12

- ¹⁰ And not only *this*; but when Rebecca also had conceived by one, even by our father Isaac;
- ¹¹ (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

What is "ELECTION"?

The elder shall serve the younger.

WEBSTER'S 1828 DICTIONARY

ELECTION

The act of choosing; the act of selecting one or more from others.

- In theology, divine choice; predetermination of God, by which persons become subjects of grace, and are sanctified, and prepared for heaven.



God's Sovereignty (9:6-29)

Romans 9:10-12

¹⁰ And not only *this*; but when Rebecca also had conceived by one, even by our father Isaac;

¹¹ (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

What is "ELECTION"?

The elder shall serve the younger.

STRONG'S CONCORDANCE

ἐκλογή ekloge

The act of picking out, choosing

- a. the act of God's free will by which **before the foundation of the world** he decreed his blessings to certain persons.
- b. the decree made from choice by which he determined to bless certain persons through Christ by grace alone.



God's Sovereignty (9:6-29)

Romans 9:13

¹³ As it is written,
Jacob have I loved,
but Esau have I hated.



It was because of *election* – God's divine selection – that God chose Jacob rather than Esau.



God's Sovereignty (9:6-29)

Romans 9:13

¹³ As it is written,
Jacob have I loved,
but Esau have I hated.

This is from Malachi 1:

^{2b} Was not Esau Jacob's brother?
saith the LORD:
yet I loved Jacob,
³ And I hated Esau,
and laid his mountains and his
heritage waste for the dragons
of the wilderness.



God's Sovereignty (9:6-29)

Romans 9:13

¹³ As it is written,
Jacob have I loved,
but Esau have I hated.

Why did God favor Jacob over Esau?
Only God knows. God is sovereign
and does as he pleases.



God's Sovereignty (9:6-29)

Romans 9:14

¹⁴ What shall we say then?

Is there unrighteousness with God?

God forbid.

But is this *fair*? (Remember, God is being examined in this chapter!)

It is *fair* that God decides to bless some and condemn others even before they are born?



God's Sovereignty (9:6-29)

Romans 9:14

¹⁴ What shall we say then?

Is there unrighteousness with God?

God forbid.

God is righteous. Everything he *does* is righteous. Whether or not we understand his action makes no difference at all!



God's Sovereignty (9:6-29)

Romans 9:15

¹⁵ For he saith to Moses,
I will have mercy
on whom I will have mercy,
and I will have compassion
on whom I will have compassion.

God makes his choice, and his choice
stands forever.



God's Sovereignty (9:6-29)

Romans 9:15

¹⁵ For he saith to Moses,
I will have mercy
on whom I will have mercy,
and I will have compassion
on whom I will have compassion.

God said this to Moses when they spoke “face to face” in the door of the tabernacle:





Exodus 33:9,11,19

- ⁹ And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the LORD* talked with Moses.
- ¹¹ And the LORD spake unto Moses face to face, as a man speaketh unto his friend.
- ¹⁹ And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee;
and will be gracious
to whom I will be gracious,
and will shew mercy
on whom I will shew mercy.

God's Sovereignty (9:6-29)

Romans 9:16

¹⁶ So then *it is* not of him that willeth,
nor of him that runneth,
but of God that sheweth mercy.

And so what can we say?



God's Sovereignty (9:6-29)

Romans 9:16

¹⁶ So then *it is* not of him that willeth,
nor of him that runneth,
but of God that sheweth mercy.

Why are you saved?

Because you were chosen to salvation!

It was your good fortune.

Ecclesiastes 9:11

¹¹ I returned, and saw under the sun,
that the race *is* not to the swift,
nor the battle to the strong,
neither yet bread to the wise,
nor yet riches to men of
understanding,
nor yet favour to men of skill;
but time and chance
happeneth to them all.



God's Sovereignty (9:6-29)

Romans 9:17

¹⁷ For the scripture saith unto Pharaoh,

Even for this same purpose
have I raised thee up,
that I might shew my power in thee,
and that my name might be declared
throughout all the earth.

But there are two sides to election.

We acknowledge that God will open a sinner's heart to truth, but we can scarcely believe that God would harden anyone's heart against him.

But that is exactly what happened to the Pharaoh:



God's Sovereignty (9:6-29)

Romans 9:17

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Even for this same purpose
have I raised thee up,
that I might shew my power in thee,
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God's Sovereignty (9:6-29)

Romans 9:17

¹⁷ For the scripture saith unto Pharaoh,

Even for this same purpose
have I raised thee up,
that I might shew my power in thee,
and that my name might be declared
throughout all the earth.

¹⁶ ... for this *cause* have I raised thee up,
for to shew *in* thee my power;
and that my name may be
declared throughout all the
earth.

God's words to the Pharaoh are in Exodus 9:



Exodus 9:13-16

- ¹³ And the LORD said unto Moses,
Rise up early in the morning, and stand before Pharaoh,
and say unto him, Thus saith the LORD God of the Hebrews,
Let my people go, that they may serve me.
- ¹⁴ For I will at this time send all my plagues upon thine heart,
and upon thy servants, and upon thy people;
that thou mayest know that *there is none like me* in all the earth.
- ¹⁵ For now I will stretch out my hand,
that I may smite thee and thy people with pestilence;
and thou shalt be cut off from the earth.
- ¹⁶ *And in very deed for this cause have I raised thee up,
for to shew in thee my power;
and that my name may be declared throughout all the earth.*

God's Sovereignty (9:6-29)

Romans 9:18

¹⁸ Therefore hath he mercy
on whom he will have mercy,
and whom he will
he hardeneth.



Exodus says **seven times** that
God hardened the Pharaoh's heart.

(7:13, 9:12, 10:1, 10:20, 10:27, 11:10, and 14:8)



God's Sovereignty (9:6-29)

Romans 9:15

¹⁵ ... I will have mercy
on whom I will have mercy,
and I will have compassion
on whom I will have compassion.

Romans 9:18

¹⁸ Therefore hath he mercy
on whom he will *have mercy*,
and whom he will
he hardeneth.

This important truth about the sovereignty of God appears *twice* in just four verses.



God's Sovereignty (9:6-29)

Romans 9:19

¹⁹ Thou wilt say then unto me,
Why doth he yet find fault?
For who hath resisted his will?

This leads to a big question:

Is it FAIR for God to condemn the
Pharaoh when it was GOD who
hardened his heart?

Who has the power to resist God?



God's Sovereignty (9:6-29)

Romans 9:20

²⁰ Nay but, O man,
who art thou that repliest against God?
Shall the thing formed say to him that
formed *it*,
Why hast thou made me thus?

Paul's answer:
Who are you to question God?



God's Sovereignty (9:6-29)

Romans 9:21

²¹ Hath not the potter power over the clay,
of the same lump
to make one vessel unto honour,
and another unto dishonour?



We acknowledge that we are only
clay in the Master Potters' hands:

Isaiah 64:8

But now, O LORD,
thou *art* our father;
we *are* the clay, and thou our potter;
and we all *are* the work of thy hand.



But would God make an *unbeliever*?

This is also part of his plan!



God's Sovereignty (9:6-29)

Romans 9:22-23

- ²² What if God,
willing to shew *his* wrath,
and to make his power known,
endured with much longsuffering
the vessels of wrath fitted to destruction:
- ²³ And that he might make known the riches
of his glory on **the vessels of mercy**,
which he had afore prepared unto glory,

Two Vessels and their Purposes

God makes vessels of *mercy*
and vessels of *wrath*.



God's Sovereignty (9:6-29)

Romans 9:22-23

- ²² What if God,
willing to shew *his* wrath,
and to make his power known,
endured with much longsuffering
the vessels of wrath fitted to destruction:
- ²³ And that he might make known the riches
of his glory on the vessels of mercy,
which he had afore prepared unto glory,



Two Vessels and their Purposes

The vessels of wrath are created so God can show his wrath and power by destroying them. God patiently endures them now knowing that their time will come.

God's Sovereignty (9:6-29)

Romans 9:22-23

- ²² What if God,
willing to shew *his* wrath,
and to make his power known,
endured with much longsuffering
the vessels of wrath fitted to destruction:
²³ And that he might make known the riches
of his glory on **the vessels of mercy**,
which he had afore prepared unto glory,

Two Vessels and their Purposes

The vessels of mercy are created so God can show the riches of his mercy by bringing them to glory.



God's Sovereignty (9:6-29)

Romans 9:22-24

- ²² What if God,
willing to shew *his* wrath,
and to make his power known,
endured with much longsuffering
the vessels of wrath fitted to destruction:
- ²³ And that he might make known the riches
of his glory on the vessels of mercy,
which he had afore prepared unto glory,
- ²⁴ **Even us, whom he hath called,
not of the Jews only,
but also of the Gentiles?**



Two Vessels and their Purposes

And who are the vessels of
mercy?

God's Sovereignty (9:6-29)

Romans 9:22-24

- ²² What if God,
willing to shew *his* wrath,
and to make his power known,
endured with much longsuffering
the vessels of wrath fitted to destruction:
- ²³ And that he might make known the riches
of his glory on the vessels of mercy,
which he had afore prepared unto glory,
- ²⁴ Even us, whom he hath called,
not of the Jews only,
but also of the Gentiles?

Knowing that your place in glory was ordained for you – and that it could just as easily have been the other – shows the great mercy that was shown you.



God's Sovereignty (9:6-29)

Romans 9:25-26

- ²⁵ As he saith also in Osee [Hosea],
I will call them my people,
which were not my people;
and her beloved,
which was not beloved.
- ²⁶ And it shall come to pass, *that* in the place
where it was said unto them,
Ye *are* not my people;
there shall they be called
the children of the living God.

The mercy that God shows the Jews is the same mercy that brings salvation to the Gentiles – the people who before were *not* called his people.



God's Sovereignty (9:6-29)

Romans 9:25-26

- ²⁵ As he saith also in Osee [Hosea],
I will call them my people,
which were not my people;
and her beloved,
which was not beloved.
- ²⁶ And it shall come to pass, *that* in the place
where it was said unto them,
Ye *are* not my people;
there shall they be called
the children of the living God.

This is from Hosea 2:23:

And I will sow her unto me in the
earth; and I will have mercy upon
her that had not obtained mercy;
and I will say to *them which were*
not my people, Thou *art* my people;
and they shall say, *Thou art* my God.



God's Sovereignty (9:6-29)

Romans 9:25-26

- ²⁵ As he saith also in Osee [Hosea],
I will call them my people,
which were not my people;
and her beloved,
which was not beloved.
- ²⁶ *And it shall come to pass, that in the place
where it was said unto them,
Ye are not my people;
there shall they be called
the children of the living God.*

This is from Hosea 1:10:

Yet the number of the children of
Israel shall be as the sand of the
sea, which cannot be measured nor
numbered;
and it shall come to pass, *that* in the
place where it was said unto them,
Ye are not my people,
there it shall be said unto them,
Ye are the sons of the living God.



God's Sovereignty (9:6-29)

Romans 9:27-28

- ²⁷ Esaias also crieth concerning Israel,
Though the number of the children
of Israel be as the sand of the sea,
a remnant shall be saved:
- ²⁸ For he will finish the work,
and cut *it* short in righteousness:
because a short work
will the Lord make upon the earth.

But did God's welcoming of the
Gentiles mean the door to salvation
was now closed to the Jews?

No, says Paul, quoting Isaiah.
"A remnant shall be saved."



God's Sovereignty (9:6-29)

Romans 9:27-28

²⁷ Esaias also crieth concerning Israel,
Though the number of the children
of Israel be as the sand of the sea,
a remnant shall be saved:

²⁸ For he will finish the work,
and cut *it* short in righteousness:
because a short work
will the Lord make upon the earth.

The remnant is the part that remains
after the bigger part has been taken
away.



God's Sovereignty (9:6-29)

Romans 9:27-28

- ²⁷ **Esaias also crieth concerning Israel,**
Though the number of the children
of Israel be as the sand of the sea,
a remnant shall be saved:
- ²⁸ For he will finish the work,
and cut *it* short in righteousness:
because a short work
will the Lord make upon the earth.

Esaias is the Greek form of *Isaiah*.
This is from **Isaiah 10**:

- ²¹ The remnant shall return,
even the remnant of Jacob,
unto the mighty God.
- ²² For though thy people Israel be as
the sand of the sea, yet a remnant
of them shall return:
the consumption decreed shall
overflow with righteousness.



God's Sovereignty (9:6-29)

Romans 9:27-28

- ²⁷ Esaias also crieth concerning Israel,
Though the number of the children
of Israel be as the sand of the sea,
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²² For though thy people Israel be as
the sand of the sea, yet a remnant
of them shall return:
the consumption decreed shall
overflow with righteousness.

The consumption decreed = the destruction of the unbelieving portion.

God's Sovereignty (9:6-29)

Romans 9:27-28

- ²⁷ Esaias also crieth concerning Israel,
Though the number of the children of Israel
be as the sand of the sea,
a remnant shall be saved:
- ²⁸ For he will finish the work,
and cut *it* short in righteousness:
because a short work will the Lord make
upon the earth.

It was *always* only a portion of the Israelites who actually believed the promises of God. (Think of Joshua and Caleb compared to the other ten spies).



A Remnant Shall be Saved

From Ishmael and Isaac,
God chose **Isaac**.

A Remnant Shall be Saved

From Ishmael and Isaac,
God chose Isaac.

From Esau and Jacob,
God chose **Jacob**, and created the 12 tribes of Israel.

A Remnant Shall be Saved

From Ishmael and Isaac,
God chose Isaac.

From Esau and Jacob,
God chose Jacob, and created the 12 tribes of Israel.

From the 12 tribes of Israel,
“a remnant shall be saved.”

A Remnant Shall be Saved

From Ishmael and Isaac,
God chose Isaac.

From Esau and Jacob,
God chose Jacob, and created the 12 tribes of Israel.

From the 12 tribes of Israel,
“a remnant shall be saved.”

The Jews who *believe* are “the remnant of Jacob.”
Together with the believing Gentiles,
they are “the Israel of God.”

Galatians 6:15-16

- ¹⁵ For in Christ Jesus neither circumcision availeth any thing,
nor uncircumcision,
but a new creature.
- ¹⁶ And as many as walk according to this rule,
peace *be* on them, and mercy,
and upon **the Israel of God.**

God's Sovereignty (9:6-29)

Romans 9:29

²⁹ And as Esaias said before,
Except the Lord of Sabaoth had left us a
seed, we had been as Sodoma,
and been made like unto Gomorrha.

If not for God's mercy on "the remnant of Jacob," Israel's destruction would be as complete as the destruction of Sodom and Gomorrah:



God's Sovereignty (9:6-29)

Romans 9:29

²⁹ **And as Esaias said before,**

Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

This is from Isaiah 1:

⁹ Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.



God's Sovereignty (9:6-29)

Romans 9:29

²⁹ And as Esaias said before,
Except **the Lord of Sabaoth** had left us a
seed, we had been as Sodoma,
and been made like unto Gomorrha.

The Lord of Sabaoth is
the Lord of the armies of Israel.

Martin Luther spoke of him in
his famous song:





A Mighty Fortress Is Our God

Did we in our own strength confide,
Our striving would be losing,
Were not the right Man on our side,
The Man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is he;
Lord Sabaoth his name,
From age to age the same;
And he must win the battle.

The story of Israel began with a promise made to Abraham. That promise is still being fulfilled today by an elect remnant – the remnant of Jacob – who believe on Jesus as their Messiah. **This is the vindication of God.**

In the next chapter we learn why so many of the children of Israel still do not accept Jesus as their Messiah.

THE STRUCTURE OF ROMANS

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PART 2: The VINDICATION of the Righteousness of God	(9:1 to 11:36)
(A) Israel's Past: The Election of God	(9:1-29)
(B) Israel's Present: The Rejection of God	(9:30 to 10:21)



Questions to test your understanding of this lesson:

1. In Romans 9:8, what are the two categories of children?
2. In Romans 9:9, what is the "word of promise"?
3. How old were Jacob and Esau when God told their mother, "The elder shall serve the younger?"
4. What verse in Romans 9 comes from Malachi?
5. What is the question in Romans 9:14 that is so important to this chapter?
6. What important truth is repeated in Romans 9:15 and 18?
7. In Romans 9:22-23, what are the two kinds of vessels God makes?
8. Romans 9:25 says, "I will call them my people, which were not my people." What people is this talking about?
9. According to Romans 9:27, what portion of Israel will be saved?
10. According to Romans 9:29, if God had not shown his mercy on the tribes of Israel, they would be like _____.

Each question is worth 10 points. Do NOT share your answers with other students.



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