

## Romans – 9A Listening Guide

1. Paul ended his first part of his essay on righteousness with that famous phrase, “nothing can separate us from the love of God”. Where he ended is part one of his essay. It is followed by part three, logically.

2. From (chapters) 1-8... deals with an individual’s salvation. Why you need to be \_\_\_\_\_. How you are to be saved. How you are not saved. What it means that you’re saved. Can you be unsaved. The whole conversation of what it means to be saved is dealt with...on an individual basis.

3. His resounding conclusion is...”If God is \_\_\_\_\_ us, who can be \_\_\_\_\_ us?”

4. Clearly, Paul can’t be talking about, “if God is for us, who in this \_\_\_\_\_ can be against us?” What he’s talking about instead is \_\_\_\_\_ matters. If \_\_\_\_\_ God is for you, what else matters?

5. One question remained at the end of Chapter 8 from the reader’s point of view? What about \_\_\_\_\_?

6. Part three is the story about salvation \_\_\_\_\_ out.

7. This whole section in the middle deals with one question...\_\_\_\_\_.

### 8. The problem.

a. Israel got promises from God much like the Christian has promises now.

b. If the Jew is to take comfort in what Paul was teaching in Romans 8 concerning the \_\_\_\_\_ of the believer and the inviolate nature of God’s \_\_\_\_\_ ... then they have to ask what it means that it appears that God has gone back on His promises to the nation of Israel.

9. The Israelites of Paul’s time did \_\_\_\_\_ embrace their Messiah.

10 To the Jew who has embraced the Messiah... they are distraught over watching their countrymen \_\_\_\_\_ the very Messiah that they know came for \_\_\_\_\_ benefit.

11. Paul, having just made this conclusive argument from \_\_\_\_\_ that only by faith in \_\_\_\_\_ is there a hope for redemption, the Jews now can not reconcile these seeming \_\_\_\_\_.

12. One the one hand they are told that only through faith in Jesus can the nation of Israel receive the \_\_\_\_\_ that have been given to Abraham, Isaac and Jacob. They will only come if they embrace their \_\_\_\_\_.

13. And yet the Messiah has come and gone, and the \_\_\_\_\_ rejected Him in His day, so wouldn't that mean that they're \_\_\_\_\_ going to receive the promises?

14. What does that say about God's promises? If God can promise something to Israel which Israel in their own \_\_\_\_\_ can negate...they (promises) must not have the force of God's power behind them.

15. Paul sets out in Romans 9-11 to reveal a \_\_\_\_\_.

16. *Mystery* means a \_\_\_\_\_ that God has hidden from man's knowledge for a period of time only to reveal it at some later time.

17. (Chapters) 9-11 reveals a mystery to the Roman church with regard to God's \_\_\_\_\_ for \_\_\_\_\_.

18. Here he is reserving for them a \_\_\_\_\_ that is probably the greatest New Testament mystery outside the book of Revelation itself - the plan for Israel.

19. **An important shift**...from the way Paul has been teaching on an \_\_\_\_\_ basis... this is what's true for \_\_\_\_\_ ... to the issue of the \_\_\_\_\_ of Israel, not some individual Jew but as a whole, the nation God has appointed through Abraham.

20. You can not allow your thinking to drift back into a \_\_\_\_\_ discussion and start interpreting what Paul says to be true on an \_\_\_\_\_ basis.

#### **Vs. 1**

21. Paul has gone back to being a diplomat...trying to identify himself with the crowd.

22. Paul was a \_\_\_\_\_'s \_\_\_\_\_.

23. He starts by saying...'I've got \_\_\_\_\_ witnesses that will \_\_\_\_\_ with me that I'm telling the truth'.

24. They testify that Paul has shared \_\_\_\_\_ and \_\_\_\_\_ with the Christian Jew in Rome...that the nation of Israel has not embraced their Messiah.

25. He says that if it were possible he would \_\_\_\_\_ in his \_\_\_\_\_ if it could save the nation of Israel.

He goes on to describe his people.

- Kinsmen, physical descendents, relatives
- Israelites

26. *Israelite* means \_\_\_\_\_ Israel. *Israel* was God's appointed name to \_\_\_\_\_ so that Jacob could start a new nation according to God's choice. So...Israel the name...means the people that God chose; God's \_\_\_\_\_ people.

27. He goes further. He calls them the ones who were the \_\_\_\_\_ sons.

28. The summation of all this is that these are not a trivial people. Their significance has been assured and continues until this day and their history is proof of that all by itself.

29. If God is in control... then why didn't God bring the nation, in His day, to receive their Messiah?

30. The obvious first point. God's word has not \_\_\_\_\_.

31. We're looking at the \_\_\_\_\_ Israel. Not all who are descended \_\_\_\_\_ from Abraham are counted as Israel by \_\_\_\_\_ Himself.

32. God \_\_\_\_\_ keeping His promises to \_\_\_\_\_. That's the premise...for (chapters) 9-11.

33. The second thing Paul is addressing is... which Israel the promises applied to in the first place.

34. There are in fact two kinds of Israel. Not all of those people who have descended physically from Abraham are actually a part of this Israel that God has in mind.

35. Abraham had two sons; Ishmael and \_\_\_\_\_. Abraham preferred to give the blessing to \_\_\_\_\_.

36. But God said that only \_\_\_\_\_ would be the descendant that counted for the sake of establishing the nation of Israel.

37. The promises God gave Abraham... who can receive the promises that the Messiah offers of eternal life and a kingdom...only those who are in the \_\_\_\_\_. Specifically directed to... \_\_\_\_\_; a son God promised to Abraham even before either of those children had been born.

38. Abraham's own righteousness came by \_\_\_\_\_ in that promise – this promise of a coming \_\_\_\_\_... therefore, only those who descend from the \_\_\_\_\_ of the promise are those of the promise and can be considered \_\_\_\_\_ of the promise.

39. Only one of the sons came as a result of God's promise. Therefore only one of those sons has the opportunity to carry the promise forward through his line.

40. Go one generation further. Isaac's own children are marked by a similar moment of God's \_\_\_\_\_.

41. Even before those twins are born, God spoke... and \_\_\_\_\_ one of those two sons to be the one who would carry this promise forward into the next generation.

42. In the text it says it was done so that \_\_\_\_\_ choice would stand...entirely based on God's gracious call.

43. It's clear the choice was made before the birth ever took place precisely so that we wouldn't come to the conclusion that it was based on \_\_\_\_\_.

44. To assume otherwise is to confuse foreknowledge with \_\_\_\_\_. God predetermined who would be elect for the promises of Israel.

45. God is at work selecting those who would never \_\_\_\_\_ Him of their own will, purely for reasons of His own.

46. Paul is building to a point that not everyone is Israel merely because they share a physical kinship with Abraham or Isaac. The key is who shares in God's \_\_\_\_\_. God's promises are extended only to those He \_\_\_\_\_ to receive them and... He is the one making those decisions. God is commonly choosing those the world would never think to choose on its own.

47. Paul's point here is not individual. It's \_\_\_\_\_. He's here to remind the reader of Israel's past.

48. The bottom line as he opens this up is to make clear to the reader in Rome that the concept of God electing a \_\_\_\_\_ didn't just begin with the \_\_\_\_\_... the concept has been at work from the \_\_\_\_\_.

49. In the case of Israel He elected a certain people to form a nation...and He did it for certain \_\_\_\_\_ purposes.

50. The \_\_\_\_\_ has been called out and it will exist \_\_\_\_\_. But...there are going to be men and women...who \_\_\_\_\_ fall outside God's family.

51. God can elect a people \_\_\_\_\_ assign them a role in His eternal \_\_\_\_\_ and carry that through...and yet, have \_\_\_\_\_ who...do not share in the \_\_\_\_\_ as an individual.

52. When God made promises He made them to a *nation* of people.

53. **Doesn't the truth of God's sovereign election reveal Him to be mean and unfair?**

54. We as a culture automatically count it unfair anytime someone is without equal opportunity or lack some degree of self-determination.

55. Our default view is that *we* chose God. It takes the teaching and enlightenment of scripture to get you to the truth that *God* chose you.

**Vs. 14**

56. Can we accuse God of being \_\_\_\_\_ simply because He has \_\_\_\_\_? Can God's decision to be selective rather than... all \_\_\_\_\_ ...be a basis for a charge of injustice?

57. Does God have the right to select \_\_\_\_\_ and not \_\_\_\_\_?

58. Paul answers the charge out right by saying, no God is \_\_\_\_\_ unjust. And then he...quotes God Himself.

59. 'This is \_\_\_\_\_ creation, you are the works of \_\_\_\_\_ hands and I have the right to do with \_\_\_\_\_ work what I wish.' That is the definition of God.

60. The ability to determine who lives and dies is uniquely the right of the \_\_\_\_\_.

61. Paul makes the only conclusion possible..."it does not depend on the man who \_\_\_\_\_ or runs but on the \_\_\_\_\_ who has mercy."

...

62. God's sovereign control and election does not equal us being robots and \_\_\_\_\_.

**Verse by Verse Ministry  
A Study of the Book of Romans  
Leader's Guide – Lesson 9A and 9B**

(Leader note- As you probably understand at this point in leading your group, you often take the unfortunate position of becoming Pastor Armstrong's stand-in following an audio lesson. His teaching often raises many questions in the minds of your group members, and they in turn look to you for answers. This is one of the times when you may truly wish he could be with you in the room as you begin your discussions! In order to alleviate some of the stress you may be feeling as you plan to lead your group through this lesson we make the following suggestion. This lesson is written with the idea in mind that you can provide it (minus the Leader notes) to your group members to work on their own prior to your meeting. This accomplishes two goals. First, it gives them an opportunity to think through their reactions privately, and secondly it prepares them for a rational discussion that is focused on commonalities rather than a heated

discussion of differences. Above all, this issue should not become one that divides your group. Our prayers are for you and your group as you approach this chapter.)

### **Overview-**

The things discussed in today's audio teaching can be challenging and even upsetting. There is no denying that the issue of election and all its ramifications has a polarizing effect on the body of Christ, but in order to rise above the centuries of name calling and accusations of heresy, we must endeavor to find common ground. We are called, through God's Word, to avoid dissensions and quarrelling, and to seek peace – indeed to pursue it. That said, it is the responsibility of every believer to be prepared to give a reason for our hope and to learn to rightly handle the Word, and therefore these issues are those with which every believer must wrestle through careful study and through prayer. We won't presume to address every aspect of the argument in the short time we have for discussion, but rather we will attempt to find common agreement – a sorely needed pivot point when discussing and debating these issues with a person of differing interpretation. Each side believes with equally veracity that they have rightly divided the Word and have come to the correct understanding of these issues, but it remains akin to the subject of the rapture; we will not know with any certainty the mind, the ways, or the plans of God on this side of eternity. And so we pray for wisdom and for understanding, and we allow grace to cover us in all things limited by the human mind.

### **Discussion Topics and Questions-**

Because we are allowing for the fact that we will not likely settle these issues with any certainty today we can relax through our discussion time. However, that doesn't mean that we won't be challenging what we have believed before now – the conclusions we've come to up to this point, what we have determined to be true, and why. We must examine these points because they will drive our willingness to be open-minded in the discussion. If we don't know why we believe what we believe, we could very possibly be believing in error out of an emotional and human response.

Let's begin today by establishing points of agreement.

Read Genesis 1:1, Genesis 1:26-27, and Revelation 4:11

What can we determine with confidence and agreement from these verses?

God is the creator of all things but what else can we know about Him as the Creator?

Read Psalm 145:8-9, 17

This Psalm of praise is a wonderful recitation of all of the ways God is good to His creation, but what specifically can we know from the three verses you read?

Let's break down some of the words in these verses.

(Leader note- As you read the definitions here have the group follow along on the handout. Each time you read through a definition, return to the verse and work the definition into the verse in order to expand the group's understanding of what these scriptures are saying about God.)

- **Gracious** is defined by the original language as *to be gracious, show favor, or pity, to be kindly toward*.

- **Merciful** (verse 8 and **mercies** in verse 9) is a Hebrew word used only to describe the Lord. It means *to behold with the tenderest affections as a parent to a child, to love deeply and be softened toward*.

-**Loving-kindness** indicates *zeal toward, or an eager, ardent desire by which one is led*.

-**Good** here means *for one's welfare*.

Now pause and look at Psalm 145:9 closely. Whose welfare is God for?

This word means *all, the whole of, any, each, every, anything, everything, the totality*.

What then is excluded from the goodness available in God?

Move down now to verse 17.

-**Righteous** here is from the perspective of the judge, *one who speaks what is right and true, one who is upright, honest, virtuous, and without sin*.

-**Kindness** reflects graciousness from verse 8. It indicates *what is excellent in all ways*.

In what things is God righteous and kind?

What powers available to Him are excluded from these motivations?

Take a few moments to complete the handout by filling in the blanks with words or understanding you've gained from seeing these words defined.

Now reason together as a group and decide for yourself what is absolutely true and obvious according to these verses.

Though some of you may find this work boring and redundant, we labor on none the less. Turn to Deuteronomy 32:4. With these truths we must all agree.

This is a somewhat circular statement repeating its own principles. As defined, you can see **work** as the *deeds of God*, and **perfect** as being *complete, unimpaired, free from blemish, blameless and upright in conduct*. In this case **just** indicates a standard which has been erected and to which all things are compared. God is the standard by which all things are measured. He can not act in a way that is contrary to Himself – therefore God is **just**. **Faithfulness** indicates security – a security in God's justice, for He is incapable of **injustice**. He is **righteous** and **upright** – as in being the standard by which all things are measured.

Summarize your understanding of this by answering this question: How do you know that God is good?

Now read Isaiah 55:8-9 and then Psalm 131.

How do these give you comfort as you take the first steps to understanding Romans 9?

Though we know that we can not understand all of God's ways from our finite view of eternity, that doesn't mean we shouldn't try to understand what is within our grasp. These are difficult concepts which may challenge us until we see Jesus face to face, but we must reason through them with these things in mind: God is the Creator; He is good always, He is just and is incapable of injustice, His ways are not our ways.

With that last thought under our belt we must now challenge our own conclusions. Last week we studied a short passage from the book of Job and one of the questions we discussed was whether or not we thought it was fair of God to allow these calamities to fall on Job.

Revisit Job 1:1. How does this verse describe Job?

Why do you suppose God chose to allow that description to be written here?

Do you believe God to be unfair in Job's situation?

If you feel that Job's plight is unfair, do you feel that way *because* Job was righteous and upright, *because* he feared the Lord and shunned evil?

Do you feel that way because *his works* merit him a more *just* treatment?

If you feel that Job's plight is unfair, how does that feeling affect your willingness to accept Paul's teaching in Romans 9:14-15 and 9:21?

Look at Job's conversation with his wife in Job 2:9-10. What is Job's question to her? Who does Job belong to?

Was there purpose behind what happened to Job?

Did Job know or understand that purpose?

How does that help your understanding of Romans 9?

Can you accept what you *believe* you deserve from God, and not accept what seems unfair? Can you apply this to someone you love?

Here we must remember what we truly deserve, as we have all come to conclude from the entirety of Paul's teaching from Romans. How many are truly righteous?

Who is the standard for righteousness?

Is it fair, then, for Him to determine what is fair for each and every person?

Can you accept this perspective of God even if it is different from what you have known until now?

Finish today by reading John 6:60-61, 66-69 and consider these questions as they apply to you today.

**Verse by Verse Ministry**  
**A Study of the Book of Romans**  
**Romans 9A - Handout**

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**-Righteous** here is from the perspective of the judge, *one who speaks what is right and true, one who is upright, honest, virtuous, and without sin.*

**-Kindness** reflects graciousness from verse 8. It indicates *what is excellent in all ways.*

Use the definitions above to draw a more complete understanding from the verses below. You may have to reword or paraphrase the definitions for clarity's sake, or you may choose to simply rewrite the entire passage in your own words.

8 The LORD is (gracious)\_\_\_\_\_ and  
(merciful)\_\_\_\_\_ ; Slow  
to anger and great in (loving-kindness)\_\_\_\_\_.

9 The LORD is (good) \_\_\_\_\_ to  
(all) \_\_\_\_\_, and His  
(mercies) \_\_\_\_\_ are over (all)  
\_\_\_\_\_ His works.

17 The LORD is (righteous) \_\_\_\_\_ in  
(all) \_\_\_\_\_ His ways, and (kind)  
\_\_\_\_\_ in (all)  
\_\_\_\_\_ His deeds.

**OR – Rewrite** \_\_\_\_\_  
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