

1I am telling the truth in Christ, I am not lying, my conscience testifies with me in **[ἐν]** the Holy Spirit [*“the,”* (τοῦ) is not in the Greek text] Holy, **2**that I have great sorrow and unceasing grief in my heart. **3**For I could wish that I myself were accursed, *separated* from Christ for the sake of my brethren, my kinsmen according to the flesh, **4**who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the *temple* service and the promises, **5**whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.

6But *it is not as though the word of God has failed. For they are not all Israel who are descended from Israel; 7*nor are they all children because they are Abraham’s descendants, but: *“THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED.” 8*That is, it is not the children of the **flesh** who are children of God, but the children of the **promise** are regarded as descendants.¹³ **9**For this is the word of promise: *“AT THIS TIME I WILL COME, AND SARAH SHALL HAVE A SON.” 10*And not only this, but there was Rebekah also, when she had conceived *twins* by one man, our father Isaac; **11**for though *the twins* were not yet born and had not done anything good or bad, so that God’s purpose according to *His* choice would stand, not because of works but because of Him [*sic*] who calls, **12**it was said to her, *“THE OLDER WILL SERVE THE YOUNGER.” 13*Just as it is written, *“JACOB I LOVED, BUT ESAU I HATED.”* [[Malachi 1:1-8](#)]

14What shall we say then? There is no injustice with God, is there? May it never be! **15**For He says to Moses, *“I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION.” 16*So then *it does not depend on the man who wills or the man who runs, but on God who has mercy. 17*For the Scripture says to Pharaoh, *“FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH.” 18*So then He has mercy on whom He desires, and He hardens whom He desires.

1-5 About what is Paul grieving here? Why?

1 What is the basis for Paul’s veracity? Ours?

3-5 What is the point of Paul’s doxology here?

4 Note the metaphors he uses here to describe Israel’s promises with those covenanted to those *ἐν* Christ Jesus.

6 How would the “word of God fail?” In other words, what are the signs that the word of God has failed?

6-8 Why has the word of God not failed?

6-13 What theological problem is Paul addressing here?

The **apparent** capriciousness of the Lord God.

11 On what basis was Jacob loved, but Esau hated?

Not because of works, but because of Him who calls.

13 Why did the Lord God say He hated Esau (read [Malachi 1:1-8](#) to get an idea)?

14-18 Does apparent capriciousness warrant a claim of injustice? If so, why? If not, why not? Can God be capricious?

15 Why and to whom did the Lord God say, “I will have mercy on whom I have mercy and I will have compassion on whom I have compassion?” [[Exodus 33:18-23](#)] How can God hiding Himself be an act of mercy?

17 Why was the King of Egypt given the power to enslave Israel?

18 On what basis does God have mercy? Do you find this capricious or a matter of sovereignty? Is this sovereignty a mask for vanity? Is this capriciousness or a reflection of God’s nature as God? What motivates God to be God? [see [Hosea 11:9](#)]

¹³You are all sons of God through faith in Christ Jesus, for all of you who were immersed into [the] Christ have clothed yourselves with [the] Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to [the] Christ, then you are Abraham’s seed, and heirs according to the promise. —Galatians 3:26-29

19 You will say to me then, “Why does He still find fault? For who resists His will?” **20** On the contrary, who are you, O man, who answers back to God? **The thing molded will not say to the molder, “Why did you make me like this,” will it?** [see [Isaiah 29:16](#); [45:9](#)] **21** Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use? **22** What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction? **23** And *He did so* to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, **24** *even* us, whom He also called, not from among Jews only, but also from among Gentiles.

25 As He says also in Hosea,

“I WILL CALL THOSE WHO WERE NOT MY PEOPLE, ‘MY PEOPLE,’ AND HER WHO WAS NOT BELOVED, ‘BELOVED.’” [Hosea 2:23]

26 “AND IT SHALL BE THAT IN THE PLACE WHERE IT WAS SAID TO THEM, ‘YOU ARE NOT MY PEOPLE,’ THERE THEY SHALL BE CALLED SONS OF THE LIVING GOD.” [Hosea 1:10]

27 Isaiah cries out concerning Israel, “**THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED;** **28** FOR THE LORD WILL EXECUTE HIS WORD ON THE EARTH, THOROUGHLY AND QUICKLY.”

29 And just as Isaiah foretold,

“UNLESS THE LORD OF SABAOOTH HAD LEFT TO US A POSTERITY, WE WOULD HAVE BECOME LIKE SODOM, AND WOULD HAVE RESEMBLED GOMORRAH.”

30 What shall we say then? That **Gentiles [ἔθνη]**, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith; **31** but Israel, pursuing a law of righteousness, did not arrive at *that* law. **32** Why? Because *they did not pursue it* by faith, but as though *it were* by works. They stumbled over the stumbling stone, **33** just as it is written,

“BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED.”

19 “If God hardens the heart, how can the one with the hardened heart be blamed?” is the next question addressed by Paul. Why?

20-33 What problem among his readers is Paul addressing here?

The inclusion of Gentiles as called people by God.

- Q What was Paul's evidence for supporting this claim?
- Q Why do we tend to reject those who God has accepted?
- Q Why does God make some of us a vessel for common use? (23) When did He prepare these vessels? (Remember what we learned in chapter 8).
- Q Why will only a remnant of Israel be saved? [Hint: see Romans 9:6-8]
- Q What became a stumbling block for the Jews even though the Gentiles attained righteousness by faith?
- Q Who is laid in Zion? Why there?
- Q Why is this Jesus the Messiah, a stumbling stone, a rock offense?
 1. He is the molder, not the clay.
 2. He is the Lord of the Sabaoth.
 3. He was crucified, not crowned.
 4. He said **He** was the way, and the truth, and the life.

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5. He was resurrected before the last days.
6. He was ugly, not attractive as a human [c.f., [Isaiah 53:2](#)], but [Revelation 1:12-16](#) would suggest as glorified, our Lord is something else again.]
7. He was the Son of God.