

SRMBC FAMILY BIBLE STUDY

THE BOOK OF

ROMANS

A New Lifestyle

SRMBC 1ST & 2ND QTR BIBLE STUDY SCHEDULE

| Date | Lesson Title | Scripture |
|-----------|------------------------------|----------------------|
| 1/10/2018 | Good News from God | Romans 1:1 -17 |
| 1/24/2018 | The Wrath of God | Romans 1:18 - 32 |
| 1/31/2018 | The Judgment of God | Romans 2 |
| 4/11/2018 | The Verdict | Romans 3:1 – 20 |
| 4/18/2018 | The Righteousness from God | Romans 3:21 – 31 |
| 4/25/2018 | The Example of Abraham | Romans 4 |
| 5/2/2018 | Reasons to Rejoice | Romans 5 |
| 5/9/2018 | New Life, New Lifestyle | Romans 6:1 – 7:6 |
| 5/16/2018 | Our Struggle with Sin | Romans 7:7 – 25 |
| 5/23/2018 | The Spirit Brings Life | Romans 8:1 – 17 |
| 5/30/2018 | Glorious Conquerors | Romans 8:18 – 39 |
| 6/6/2018 | The Potter & His Clay | Romans 9:1 – 29 |
| 6/13/2018 | Misguided Zeal | Romans 9: 30 – 10:21 |
| 6/20/2018 | The Future of Israel | Romans 11 |
| 6/27/2018 | Living As Living Sacrifices | Romans 12 |
| 7/11/2018 | Submitting to Authorities | Romans 13 - 14 |
| 7/18/2018 | Brothers & Sisters in Christ | Romans 15 - 16 |

SRMBC FAMILY BIBLE STUDY

Romans: A New Lifestyle:

Lesson 12: The Potter & His Clay

Romans 9:1 - 29

The Apostle Paul – The Letter to the Romans

- **Author:** Romans 1:1 identifies the author of the Book of Romans as the apostle Paul.
- **Date of Writing:** The Book of Romans was likely written A.D. 56-58.
- **Purpose of Writing:** His purpose in writing was to proclaim Jesus Christ by teaching doctrine and edify and encourage the believers.

The Book Of Romans Tells Us:

- About God, who He is and what He has done.
- It tells us of Jesus Christ, what His death and resurrection accomplished.
- It tells us about ourselves, what we were like without Christ and who we are after trusting in Christ.



Group Discussion:

Ten people are guilty of exactly the same crime. The judge decides to pardon all but one, who serves the full sentence. How would you evaluate the judge's decision?

- First, I would have a question about the Judge's fairness (competence) about this decision.
- I could also say the Judge knows the law better than I do (Judge Dredd – "I Am the Law!") so I can trust his judgement.
- I could also have a problem with the Law and/or the Judge personally – maybe even anger.



Romans 9:1 - 6 (NKJV)

1 I tell **the truth in Christ**, I am **not lying**, my conscience also bearing me witness in **the Holy Spirit**,

2 that I have **great sorrow** and **continual grief** in my heart.

3 For I could wish **that I myself** were **accursed from Christ** for my brethren, my countrymen **according to the flesh**,

4 **who are Israelites**, to whom pertain **the adoption**, the glory, the covenants, the giving of the law, **the service of God**, and the promises;

5 of whom are the fathers and from whom, according to the flesh, **Christ came**, who is over all, the **eternally blessed God**. Amen.

6 But it is not that **the word of God** has taken no effect. For they are not all Israel **who are of Israel**,

Romans 9:7 – 11 (NKJV)

7 nor are they all children because they **are the seed of Abraham**; but, **“In Isaac your seed shall be called.”**

8 That is, those who **are the children of the flesh**, these are **not the children of God**; but the children of the promise are counted as the seed.

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 when Rebecca** also had conceived by one man, even by **our father Isaac**

11 **(for the children not yet being born**, nor having done any good or evil, that the purpose of God **according to election** might stand, not of works but **of Him who calls**),

Romans 9:12 – 14 (NKJV)

12 it was said to her, “**The older shall serve the younger.**”

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

14 What shall we say then? Is there unrighteousness with God?
Certainly not!

1. Why does Paul have great sorrow for the people of Israel (vv. 1-5)?

- Because they were his “peeps” (Paul also being a Jew/Hebrew). He is saddened for the nation of Israel in general, and his family members, in particular.
- The Israelites were the first to know of the one true God – given the scriptures that revealed adoption, the covenants, God’s majesty, God’s glory and character and all the promises – especially the coming of the Saviour.
- They were ones from whose lineage Christ would come (Jesus was of Jewish lineage in the flesh – Matt. 1:1 – 17; John 4:9). He would come first to His people, but they did not receive Him.
- Christ is over all, but this one group who should be closest – are far away (Like when one child is a runaway).

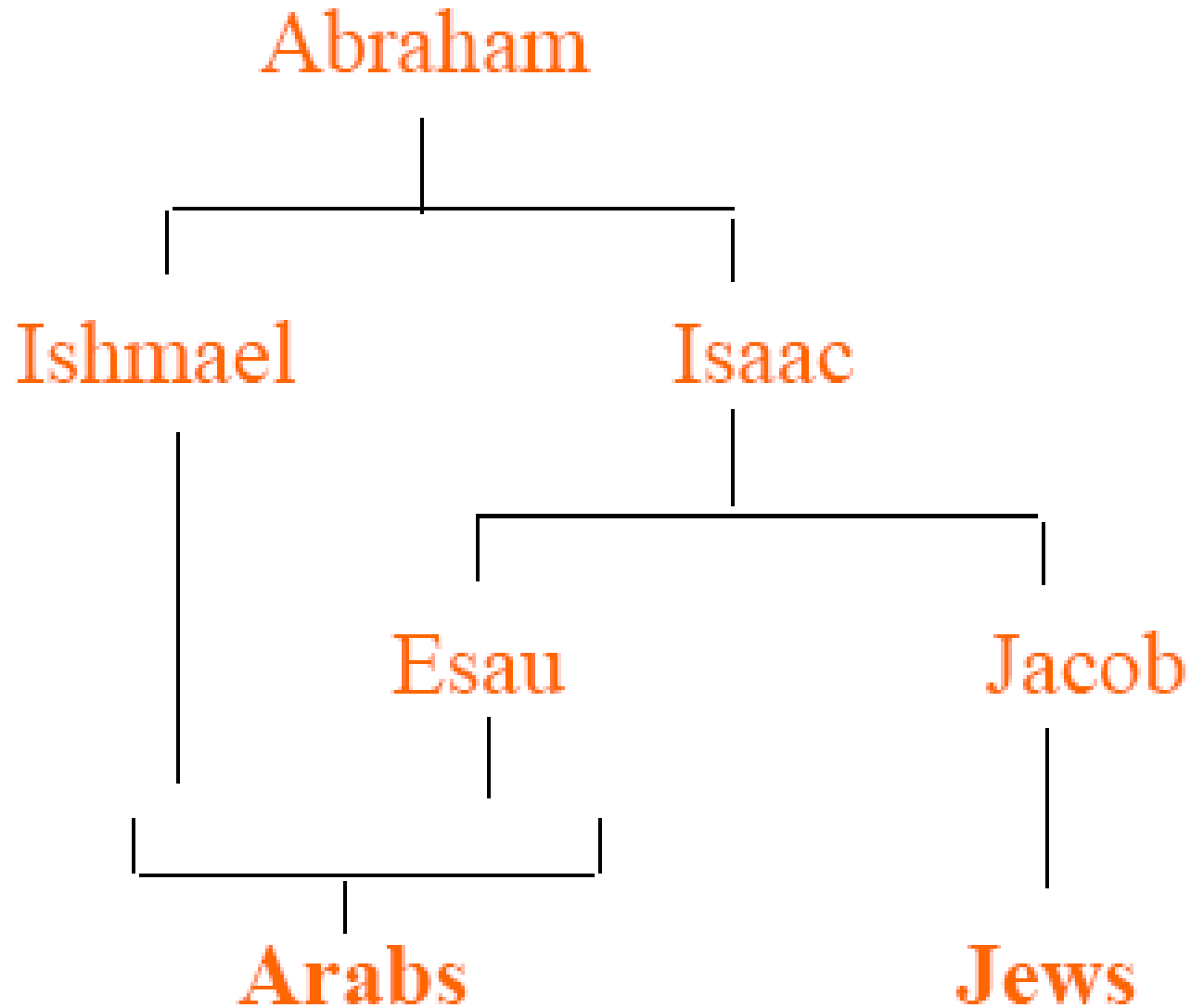
Note: Paul’s sadness and anguish over his lost brothers and sisters mirrors the heart of God. We in the church today need to have the same heart in order for us to be effective as ministers and ambassadors of the Gospel (Luke 15)

2. How do verses 6-13 demonstrate that God has not failed in his promises and purposes for Israel?

- Paul demonstrates that while not all the children of Israel are saved – the Word is still powerful and is right!
- The Word tells us there is a distinction – of those Israelites who were of God and who are not.
 - Children of the Promise through Abraham's son Isaac and not Ishmael.
 - The promise continued through Isaac's son Jacob not Esau (even though they were twins).
- All this takes place not according to the will of man – but by God's Sovereign choice – Election.
- God in His Sovereignty and Righteous judgement bestows his mercy on whomever He chooses.

Paul's point is that God has always chosen to fulfill his promises to some, not all, of Abraham's descendants. But he has never failed to fulfill his promises to those He has chosen.

“Jacob I loved, but Esau I hated”



The statement “**Jacob I loved, but Esau I hated**” (v. 13) After all, doesn’t God love everyone?

The quote is from Malachi 1:2-3, describes God’s treatment of Esau’s descendants, (Edomites) and Jacob’s descendants, the Israelites.

The contrast is so great that it is like the difference between love and hate.

3. How do you respond to the idea of election (v. 11), God choosing certain people to be the objects of his mercy?

ELECTION. The act of choice whereby God picks an individual or group out of a larger company for a purpose or destiny of his own appointment - who chooses on the basis of his sovereign will for his creation.

- In election, God chooses people to be saved from His condemned creation.
- This choice is not based on any redeeming characteristics of the person elected, but on the Sovereignty of God.
- This choice of election has been made by God – even before the foundation of the world (Eph. 1:4).

The Bible says that God knows and chooses who will be saved, but we must also choose Christ in order to be saved. How these facts work together is impossible for a finite mind to comprehend (Romans 11:33-36)

Conceptual Diagram of God's Elect

According to Concepts Expressed by the Apostle Paul

ISRAEL
"In the Flesh"

GENTILES
"Strangers"

"Natural
Branches"

"Reprobate"
"Wild"

Circumcision
of the Flesh

**THE
ELECT**
Circumcision of
the Heart, of Faith,
True Sons of Abraham,
Spiritual Isaac

Uncircumcision

"Broken off"
for Unbelief

THE ROOT

"Grafted in" by Faith
"The Adoption"

"Grafted in again" by Faith

Elect "According to God's Purpose"

King Saul Jehu
Jeroboam
Solomon

Pharaoh Balaam
Nebuchadnezzar
Cyrus the Great

Jacob Samson
Jeremiah John the Baptist

Romans 9:15 – 20 (NKJV)

15 For He says to Moses, “I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.”

16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

17 For the Scripture says to the Pharaoh, “For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.”

18 Therefore He has mercy on whom He wills, and whom He wills He hardens.

19 You will say to me then, “Why does He still find fault? For who has resisted His will?”

20 But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, “Why have you made me like this?”

Romans 9:21 – 25 (NKJV)

21 Does not the **potter have power over the clay**, from the same lump to make one **vessel for honor** and another **for dishonor**?

22 What if God, **wanting to show His wrath** and to make His power known, endured with much longsuffering the **vessels of wrath prepared for destruction**,

23 and that He might make known **the riches of His glory** on the **vessels of mercy**, which He had **prepared beforehand for glory**,

24 **even us** whom **He called**, not of the Jews only, but **also of the Gentiles**?

25 As He says also in Hosea: “I will call them My people, who were not My people, And her beloved, who was not beloved.”

Romans 9:26 – 29 (NKJV)

26 “And it **shall come to pass** in the place where it was said to them, ‘You are not My people,’ There **they shall be called sons of the living God.**”

27 Isaiah also cries out **concerning Israel**: “Though the number of the children of Israel be as the sand of the sea, **The remnant will be saved.**

28 For **He will finish the work** and cut it short in righteousness, Because the Lord will make a short work upon the earth.”

29 And as Isaiah said before: “**Unless the Lord of Sabaoth had left us a seed,** We would have become **like Sodom,** And we would have been made **like Gomorrah.**”

4. Many people feel it is unjust for God to choose some and not others (v. 14). In reply, why does Paul speak of God's mercy rather than his justice or injustice (vv. 15-18)?

- To underscore the fact that if we appeal to only God's justice – no one would be saved (Rom 3:23).
- To fill us with an appreciation for considering how sinful and vile we are that God would show anybody mercy.
- God elects by His Sovereign Choice and by His Sovereign choice, He shows mercy to some of His fallen creation..

The question we really should ask is not why God chooses only some to salvation, but why He would choose any at all.



Moses – Mercy



Pharaoh – Judgment

5. To what extent can you identify with the objection raised in verse 19?

Once again Paul anticipated the questioning response of his readers:

- Then why does God still blame us? – Why does He judge and punish – since we are “born this way?”
- For who resists His will? – it was God’s will for me to sin and be a sinner.

These questions are still raised by those who reject the biblical doctrine of God’s sovereignty. In His Sovereignty God makes the choices, and He can hold man responsible.

6. How does the illustration of the potter and clay help us gain a proper perspective (vv. 20-23)?

- Who do we think you are? God can do whatever he wants with his own creation.
- God knows far more than we do and His purpose in shaping us is right.
- God's chief aim is to show His Glory through the working of His mighty Hands. This is His world, we are His creation and He can do whatever He pleases.

A potter from the same pile takes some clay to form a decorated vase and takes other clay to make a cooking pot (cf. Jer. 18:4-6).

And the clay has no right to complain! The sovereign Creator has the same authority over His creatures, especially in light of man's origin from dust (Gen. 2:7).



7. How are God's mercy and justice revealed in his treatment of the Gentiles and Jews (vv. 24-29)?

The Prophet Hosea



Hosea, the son of Beer, prophesied from 785 to 725 B.C.

Hosea was commanded to marry a harlot or, as he brutally stated the case, “a wife of whoredoms” (Hosea 1:2, KJV). He married Gomer, and she bore him two sons and a daughter.

But God commanded him to take again this unfaithful harlot, to bring her back into his home, and to love her again.

The wonderful prophetic message from God is to include the Gentiles [non-Jews] as His children as recorded also in Romans 9:25 and 1 Peter 2:10.

But through His mercy and grace, He has provided Jesus Christ, and by faith in Him we are grafted into the tree of His people.

7. How are God's mercy and justice revealed in his treatment of the Gentiles and Jews (vv. 24-29)?

Gentiles

- While not originally chosen as God's people – now being called.
- Grace and love for those who were outside of the “family of God.”
- Once even described as not being “My people” now, being Called the Children of God.

Jews

- Although the nation is currently mired in unbelief - God will save a remnant.
- The Lord promise through His word that He will save Israel – will come to pass.
- We can have confidence that God will do what He says, because we have seen Him save Israel before.
- The fact that Israel is still standing and not destroyed (Like Sodom and Gomorrah) is a testament to God's continued grace and mercy.

8. As someone who once was separated from God and condemned, how do you respond to God's description of you as "my people," "my loved one" and "sons of the living God" (vv. 25-26)?

- **Gratefulness** – Thankful to God that we/I am called His people, despite my sin and shame.
- **Praise** – For the Grace and the Mercy of God toward me.
- **Worship** - Humble submission to the Awesomeness of this Great God that saved me.
- **Service** – My life, resources, time energy for Him to do all for His Glory.
- **Evangelism** – To tell others about the Glorious Salvation in Jesus Christ.

KEYS FOR LIVING

- *The Lord has not forgotten the people of Israel. He has a plan for their salvation. Since God has not forgotten His chosen people and we can also take comfort that He will never forget us.*
- *Although it may grieve us that there are people close to us that are not yet saved – we need to take courage that God is in control.*
- *No matter what you think of election – If we are saved, it is all because of Him. If we are not saved, the moment we hear the Gospel, we need to repent and receive Jesus by faith.*

QUESTIONS

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the Potter &

the Clay

Romans 9:21