

## Chapter 9



For whom does Paul have “great sorrow” in verse 2?

Why?

For whom might we have such sorrow today?

Paul gives a list of blessings given to the people of Israel (9:4-5). What is he assuming about his readers with this list (and most of chapter 9)?

How might this inform us of part of our role as “church” today?

Where does all blessing come from?

Where does all rejection come from?

What is the main blessing Paul points to for the people of Israel (especially when tracing the line through Isaac and Jacob rather than their siblings) 9:6-16?

Were Esau and the brothers of Jacob all cursed, or did they experience God’s blessing, too?

Chapter 9 is all about God’s promise and call and Israel’s choice to reject. However (especially 9:13) is often misused to promote a doctrine of “double predestination” – that God chooses some to be saved and chooses some to be damned.

How does Paul’s highlight of the women Sarah and Rebekah work to show God’s work (not people’s). Consider Genesis 17:15-17; 25:21.

Many translations of 9:13 say “loved” and “hated”. These are not descriptions of God’s “emotions” but of His action. Therefore, some use a better translation of “loved” and “spurned”. Consider Genesis 29:33 (30-33). Was Leah “hated” or “spurned” (in relation to her sister Rachel)? Remember that Leah bore six sons to Jacob.

Does God “hate” Esau? [Genesis 27:39-40; 35:29; 36; Deut 23:7]

Consider 9:16. Who might find comfort in this truth?

Who of Paul’s readers would find comfort in the passages from Hosea and Isaiah? Who today might find comfort?

Chapter 9 ends with a summary of why some Gentiles are saved and why some Israelites are not saved (9:30-33) How does this summary bring us back (again) to the theme verse 1:16-17?