

The Book of Romans, Teacher's Guide

Lesson 10: God's Sovereign Mercy and the Gospel for All

Romans 9:1-10:21

Teaching Aim (Teacher Orientation)

Romans 9 through 11 forms a distinct section in which Paul wrestles with the question raised by Israel's rejection of the Messiah: has the word of God failed? Lessons 10 and 11 cover this material, and both require real care and confidence, because these chapters are the heart of the Calvinist-Arminian debate. Lesson 10 covers chapters 9 and 10, where Paul holds two great truths together: the sovereign freedom of God to work out His saving purpose as He chooses (chapter 9), and the genuinely universal gospel call together with real human responsibility (chapter 10). The teacher's central task is to refuse to collapse either truth into the other, and in particular to present God's election rightly.

Here is the crucial doctrinal frame. Paul presents God's election as His sovereign right to choose how He will work out His saving purpose in history: which line would carry the promise (Isaac, then Jacob), that He would include the Gentiles, that He would preserve a remnant, that the gospel would be offered to all. This is largely a matter of God's freedom over the means and instruments of His redemptive plan, and it is often corporate and vocational (concerning peoples and their roles in the plan) rather than the eternal destiny of individuals. The teacher should clearly decline to read this chapter as teaching the Calvinistic doctrine of unconditional individual election, the idea that before creation God arbitrarily chose certain individuals for salvation and consigned the rest to destruction apart from any response of theirs. That reading collides head-on with chapter 10, which Paul places right beside chapter 9. On the difficult specifics: Jacob I loved, Esau I hated concerns the two nations and their roles (Genesis 25; Malachi 1), with hated meaning loved less or not chosen for the special role, not eternally damned; the hardening of Pharaoh follows Pharaoh's own repeated hardening of his heart and concerns God's use of a rebel to display His power and advance His plan; the potter and clay defends God's right to shape vessels for purposes within His redemptive plan, and Paul applies it explicitly to the inclusion of the Gentiles and the remnant, not to the predestining of individuals to hell. Note too that the vessels of wrath are said to be prepared for destruction in a way Scripture elsewhere ties to their own rebellion, while of the vessels of mercy Paul says God prepared them beforehand for glory.

The second track must be given equal force. In chapter 10 Paul makes human responsibility unmistakable. Israel stumbled not because God shut them out but because they pursued righteousness by their own works and refused to submit to God's righteousness in Christ. Christ is the end of the law for righteousness to everyone who believes. The word of faith is near: confess Jesus as Lord and believe God raised Him. Everyone who calls on the name of the Lord will be saved; there is no distinction between Jew and Greek. Faith comes by hearing, and God

has sent out the word. And Paul ends with God's own lament, All day long I have held out my hands to a disobedient and contrary people, words that make no sense if the lost were simply never chosen. The gospel call is genuinely universal, and people are genuinely able to respond. The teacher should send students home convinced that God is sovereign and free, that His saving plan cannot be defeated by human unbelief, and equally that the gospel is for everyone and that every person is truly responsible to call on the Lord. Formatively, these chapters should produce humble gratitude for God's mercy, deep trust in His wisdom as the Potter, an anguished love for the lost like Paul's, and bold confidence that no one is beyond the reach of the gospel.

Question 1

Student Question:

Paul opens with deep grief over Israel, listing their privileges: the adoption, the glory, the covenants, the giving of the law, the worship, the promises, the patriarchs, and from them the Christ (9:1-5). What does this passage reveal about the place Israel held in God's plan, and why is their rejection of the Messiah such a profound sorrow to Paul?

Commentary and Teaching Notes

Begin with the surprising shift in tone. Immediately after the triumph of chapter 8, Paul descends into great sorrow and unceasing anguish (9:2). The teacher should help students feel this. The man who just declared that nothing can separate us from God's love is in agony over those who have not received that love. Doctrine and tears belong together.

Survey the privileges of Israel (9:4-5). Paul lists them like a grieving man recounting the gifts a beloved relative has thrown away: the adoption, the glory, the covenants, the law, the worship, the promises, the patriarchs, and, climactically, the Messiah Himself, who came from them according to the flesh. No people had been given more. Their rejection of Christ is therefore a tragedy of the highest order.

Explain why this raises the central question of these chapters. If God made such promises to Israel, and Israel has largely rejected the Messiah, has God's word failed? This is the problem Paul will spend three chapters answering. The teacher should frame the whole section as Paul's defense of God's faithfulness in the face of Israel's unbelief.

Apply it to God's faithfulness and our trust. Even amid this tragedy, Paul never doubts God. The privileges of Israel show how seriously God keeps His covenant, and the rest of the section will show that His purposes stand even when people fail. The teacher can help students trust a God whose plans are not at the mercy of human unbelief.

Doctrinal / Christian Living Issues

- The high privileges given to Israel in God's plan (9:4-5)
- The deity of Christ, who is over all, God blessed forever (9:5)

- The tragedy of rejecting the Messiah despite great privilege
- God's faithfulness as the question driving chapters 9 to 11

Discussion Prompts

- What privileges had God given to Israel, and why does their rejection grieve Paul so deeply?
- What central question does Israel's unbelief raise about God's word?
- How does this passage show God's faithfulness even amid human failure?

Question 2

Student Question:

Paul's heart breaks for the lost to the point of unceasing anguish (9:2). Be honest about your own heart toward people who do not know Christ. Do you carry any real burden for their salvation, or have you grown comfortable and indifferent? What might begin to soften your heart toward the lost the way Paul's was?

Commentary and Teaching Notes

This self-focused question takes Paul's anguish for the lost (9:2) and turns it on the student's own heart. The teacher should help the class honestly assess their burden, or lack of one, for those who do not know Christ.

Name the drift toward indifference. It is easy, especially for long-time church members, to grow comfortable and to feel little for the lost. We can hold sound doctrine and a cold heart at the same time. Paul's tears are a rebuke to indifference and a model of what gospel conviction should produce.

Explore what softens the heart. Burden for the lost grows as we remember our own rescue, as we get to know specific lost people by name rather than as a category, as we grasp what is truly at stake, and as we pray for them. Cultivating these is how the heart is warmed toward those far from God.

Make it personal and concrete. Invite students to name one or two specific people they know who do not know Christ, and to begin praying for them by name this week. The aim is to move from abstract concern to Paul-like anguished love that prays and acts.

Doctrinal / Christian Living Issues

- Anguished love for the lost as the fruit of gospel conviction (9:2)
- The danger of sound doctrine joined to a cold heart
- What cultivates a burden for the lost (memory of our rescue, knowing people by name, prayer)
- Compassion moving from the abstract to the specific

Discussion Prompts

- Do you carry any real burden for those who do not know Christ?
- What has caused indifference toward the lost to grow in your heart?
- Who is one person you could begin praying for by name this week?

Question 3

Student Question:

Paul insists the word of God has not failed, explaining that not all who are descended from Israel belong to Israel, and that it is the children of the promise, not merely physical descendants, who are counted as offspring; he points to God's choice of Isaac over Ishmael and Jacob over Esau (9:6–13). What is Paul teaching about how God has worked out His saving purpose through a line of promise rather than mere physical descent, and why does this mean God's promises have not failed even though many Israelites rejected Christ?

Commentary and Teaching Notes

Paul begins his answer to the question of God's faithfulness: the word of God has not failed, for not all who are descended from Israel belong to Israel (9:6). The teacher should help students grasp the key distinction between physical descent and the children of promise.

Explain the line of promise. From the beginning, belonging to God's people was never merely a matter of physical descent. Abraham had Ishmael, but the promise ran through Isaac. Isaac had Esau and Jacob, but the promise ran through Jacob. God Himself chose the line through which His saving purpose would advance. Physical descent from Abraham did not automatically make one a child of the promise.

Show how this answers the central question. If God's promises were tied to mere physical descent, then Israel's unbelief would mean the promises failed. But God's promises always ran to the children of promise, those who share Abraham's faith. So the fact that many physical Israelites rejected Christ does not mean God's word failed; the promise is being fulfilled in the true children of promise, both believing Jews and now believing Gentiles.

Frame the election rightly, since this is the careful point. The choosing of Isaac over Ishmael and Jacob over Esau concerns which line would carry God's redemptive plan forward, a matter of God's sovereign right over His own purpose. It is largely about the roles these figures and their descendants would play in the plan of salvation, not a declaration that Ishmael and Esau were individually damned. The teacher should keep the focus where Paul has it: God has faithfully worked out His purpose through the line of promise, and that purpose cannot be defeated by human unbelief.

Doctrinal / Christian Living Issues

- Not all physical Israel are the true Israel; the children of promise (9:6–8)
- The line of promise, Isaac and Jacob, as God's chosen means to advance His plan
- God's choices here concerning roles in redemptive history, not individual damnation
- God's word vindicated, His promise fulfilled in the children of promise

Discussion Prompts

- What is the difference between physical descent and being a child of the promise?
- How does this distinction show that God's word has not failed?
- In what sense was God's choice of Isaac and Jacob about His redemptive plan?

Question 4

Student Question:

Paul shows that belonging to God has never been a matter of mere physical descent or heritage but of being a child of promise (9:6–8). Are you tempted to rest your standing with God on something external, your family, your church background, your religious heritage, rather than on a living faith in Christ? What does it mean for you personally to be a child of the promise?

Commentary and Teaching Notes

This self-focused question takes the truth that belonging to God is by promise, not mere descent (9:6–8), and presses it into the student's own assurance. The teacher should help students examine whether they are resting on external heritage or on living faith.

Name the temptation to trust heritage. Just as some Israelites trusted their physical descent from Abraham, believers today can quietly trust their family's faith, their church background, their upbringing, their membership, or their baptism viewed as a mere credential, while lacking a living, present faith in Christ. The form is different; the danger is the same.

Apply the distinction. Being born into a Christian family or belonging to a congregation does not by itself make a person a child of the promise. What makes one a child of the promise is sharing Abraham's faith, a real, personal, living trust in and obedience to Christ. The teacher should press this gently but clearly: heritage is a blessing, but it cannot substitute for personal faith.

Move toward personal ownership. Invite students to consider whether their walk with God is their own or merely inherited, and what it means for them personally to be a child of the promise by faith. The aim is to move borrowed religion toward owned, living faith.

Doctrinal / Christian Living Issues

- Belonging to God by living faith, not by heritage or membership
- The danger of trusting inherited religion in place of personal faith
- Heritage as a blessing that cannot substitute for personal trust in Christ
- Owning one's faith as a child of the promise

Discussion Prompts

- Are you tempted to rest your standing with God on heritage rather than living faith?
- What is the difference between inherited religion and personal faith?
- What does it mean for you personally to be a child of the promise?

Question 5

Student Question:

Paul anticipates the objection that God is unjust, and answers that God said, I will have mercy on whom I have mercy, that it depends not on human will or exertion but on God who shows mercy, and that He even raised up Pharaoh to display His power and hardened him (9:14–18). How does this passage uphold God's sovereign freedom to show mercy as He chooses, and why is it important to understand this as God's right to work out His redemptive purpose, including His use even of a hardened rebel like Pharaoh, rather than as God arbitrarily creating some people for the purpose of damning them?

Commentary and Teaching Notes

Paul anticipates the objection: is there injustice on God's part? His answer is emphatic: By no means! (9:14). He grounds God's freedom in mercy: I will have mercy on whom I have mercy (9:15), and notes that it depends not on human will or exertion but on God who shows mercy (9:16). The teacher should handle this passage with care, upholding God's sovereign freedom while guarding against a distorted picture of God.

Establish God's sovereign freedom in mercy. Mercy, by definition, is undeserved. No one can demand it; if it were owed, it would not be mercy. So God is free to show mercy as He chooses, and no one can charge Him with injustice for being merciful. This is the heart of the passage: salvation rests on God's gracious mercy, not on human achievement or deserving.

Handle the hardening of Pharaoh carefully. Paul says God raised up Pharaoh to display His power and that He hardens whom He wills (9:17–18). The teacher should set this in its biblical context. The Exodus account says repeatedly that Pharaoh hardened his own heart before it says God hardened it (Exodus 8:15, 32; 9:34). Pharaoh was a willing, defiant rebel. God did not take an innocent man and force him into sin; He used a hardened rebel to display His power and advance His saving plan. God's hardening is His judicial confirming of a heart already set against Him, working even that rebellion into His purposes.

Guard against the distortion. The teacher should clearly decline the conclusion that God arbitrarily creates some people in order to damn them. That is not what the passage teaches, and it contradicts the God who, in the very next chapter, holds out His hands all day long to a disobedient people and declares that everyone who calls on Him will be saved. The point of this passage is the freedom of God's mercy and His right to work His purpose, not a cold decree consigning individuals to hell apart from any response of theirs.

Apply it to humility and gratitude. The right response to God's sovereign mercy is not resentment but wonder. If our standing rests on His mercy and not our deserving, then we have nothing to boast in and everything to be grateful for. The teacher can help students rest in mercy received and marvel at a God who is free to be gracious.

Doctrinal / Christian Living Issues

- God's sovereign freedom to show undeserved mercy (9:15–16)
- Mercy as undeserved, never owed, therefore never unjust
- The hardening of Pharaoh following Pharaoh's own hardening (Exodus 8:15, 32; 9:34)
- God using even a willing rebel to display His power and advance His plan
- Rejecting the idea that God arbitrarily creates some to damn them
- Humility and gratitude as the response to sovereign mercy

Discussion Prompts

- Why is it not unjust for God to be free in showing mercy?
- How does the Exodus account help us understand the hardening of Pharaoh?
- Why must we reject the idea that God creates some people simply to damn them?

Question 6

Student Question:

Paul marvels that God's mercy depends not on human will or effort but on God who shows mercy (9:16). Think about your own salvation. Where would you be if God had given you only what you deserved rather than His mercy? How does remembering that your standing rests entirely on God's undeserved mercy guard you against both pride and despair?

Commentary and Teaching Notes

This self-focused question takes the truth that salvation depends on God's mercy, not human effort (9:16), and brings it home to the student's own story. The teacher should help students feel the personal weight of having received undeserved mercy.

Press the question of desert. Ask students honestly where they would be if God had given them only what they deserved. The biblical answer, established back in chapters 1 to 3, is condemnation. Every believer is a recipient of mercy they could never earn. Sitting with this is humbling and clarifying.

Show how mercy guards against pride. If our standing rests entirely on God's mercy and not on our goodness, then we have no grounds for looking down on anyone. The person who truly grasps that they were saved by mercy cannot be a snob about it. Mercy received produces humility toward others, especially toward those still far from God.

Show how mercy guards against despair. The same truth steadies the struggling believer. Because our standing rests on God's mercy and not our performance, our failures do not disqualify us when we return to Him in repentance. Mercy is the antidote to both pride and despair. Invite students to let gratitude for undeserved mercy reshape how they view themselves and others this week.

Doctrinal / Christian Living Issues

- Salvation resting on God's mercy, not human effort (9:16)
- Mercy received as a guard against pride toward others
- Mercy received as a guard against despair over our failures
- Gratitude as the proper and humbling response to mercy

Discussion Prompts

- Where would you be if God had given you only what you deserved?
- How does remembering you were saved by mercy guard you against looking down on others?
- How does it guard you against despair when you fail?

Question 7

Student Question:

Paul uses the image of the potter and the clay, defending God's right as Maker to shape vessels for different purposes, and reveals His purpose to call a people, including the Gentiles and a remnant of Israel, as vessels of mercy (9:19–29). What does the potter and clay image teach about God's sovereign right over His own creation and His redemptive plan, and how does Paul use it to explain the inclusion of the Gentiles and the saving of a remnant rather than to teach that God predestines individuals to hell?

Commentary and Teaching Notes

Paul presses his point with the image of the potter and the clay: has the clay any right to say to the potter, why have you made me like this? (9:20–21). The teacher should draw out what this image does and does not teach.

Establish the Maker's right. The potter has authority over the clay; the creature does not have standing to put the Creator in the dock. This is a call to humility before God's wisdom and sovereignty. We are not in a position to demand that God explain or justify His purposes to us. He is God, and we are not.

Show how Paul actually applies the image. The teacher should follow Paul's own application, which is crucial for reading this rightly. Paul does not use the potter and clay to say God arbitrarily makes some individuals for hell. He uses it to explain that God has the right to make,

out of the same humanity, vessels of mercy, which He has prepared beforehand for glory, and that these include not only Jews but Gentiles whom He has called (9:23–24). The whole thrust is the inclusion of the Gentiles and the saving of a remnant, the surprising shape of God’s merciful plan, not the predestining of individuals to destruction.

Note the careful wording about the two kinds of vessels. Of the vessels of wrath, Paul says they are prepared for destruction (9:22, and the wording allows that they prepared themselves through their own rebellion, and that God endured them with much patience), while of the vessels of mercy he says clearly that God prepared them beforehand for glory (9:23). Paul does not say God prepared the vessels of wrath for destruction in the same direct way; the asymmetry matters and guards against double predestination. God patiently endures rebels; He actively prepares His people for glory.

Apply it to trust. The teacher should help students respond to the Potter image with humble trust rather than with the objection Paul rebukes. God’s redemptive plan, including its surprising mercy to the Gentiles, is wiser and more gracious than we would have devised. The right posture is to trust the Potter, especially where we do not fully understand His ways.

Doctrinal / Christian Living Issues

- The Potter’s right over the clay, humility before God’s sovereignty (9:20–21)
- Paul’s actual application, the inclusion of Gentiles and the remnant as vessels of mercy (9:23–24)
- The asymmetry between vessels of wrath and vessels of mercy, guarding against double predestination
- God patiently enduring rebels while actively preparing His people for glory
- Trusting the wisdom and mercy of God’s redemptive plan

Discussion Prompts

- What does the potter and clay image teach about God’s rights and our humility?
- How does Paul actually apply this image, and to what does he apply it?
- Why does the difference in how the two kinds of vessels are described matter?

Question 8

Student Question:

Paul pictures us as clay in the hands of the Potter (9:20–21). It is humbling to be the clay and not the potter, to trust God’s wisdom and purposes even when we do not understand them. Where in your life are you struggling to submit to God’s shaping, wanting to question the Potter rather than trust Him? What would it look like to yield to His hands this week?

Commentary and Teaching Notes

This self-focused question takes the potter and clay image (9:20–21) and applies it to the student's willingness to submit to God's shaping. The teacher should move the class from theological argument to personal trust.

Name the struggle to be the clay. It is humbling to accept that we are the clay and not the Potter, that God has the right to shape our lives, allow our circumstances, and direct our paths in ways we did not choose and do not always understand. Our instinct, like the clay in Paul's illustration, is to question the Potter.

Identify where submission is hard. Invite students to consider where they are currently resisting God's shaping: an unwanted circumstance, an unanswered prayer, a limitation, a calling they would rather refuse, a season of waiting. These are the places where we are tempted to argue with the Potter rather than yield.

Move toward trustful yielding. Submitting to the Potter is not fatalism or passivity; it is trusting that the One shaping us is good, wise, and loving, the same God who did not spare His own Son. Yielding means bringing our questions to Him honestly while choosing to trust His hands. Invite students to name one area where they will yield to God's shaping this week rather than resisting it.

Doctrinal / Christian Living Issues

- Humble submission to God as the clay to the Potter
- Trusting God's goodness and wisdom in His shaping of our lives
- Submission as trustful yielding, not fatalism or passivity
- Bringing our questions to God while choosing to trust Him

Discussion Prompts

- Where are you struggling to submit to God's shaping right now?
- What makes it hard to trust the Potter in that area?
- What would it look like to yield to His hands this week?

Question 9

Student Question:

Holding these chapters together, Paul explains why Israel stumbled and the Gentiles were included: Israel pursued righteousness by works and stumbled over Christ the stumbling stone, refusing to submit to God's righteousness, while the Gentiles attained righteousness by faith; for Christ is the end of the law for righteousness to everyone who believes, the word of faith says confess with your mouth that Jesus is Lord and believe in your heart that God raised Him, everyone who calls on the name of the Lord will be saved, and faith comes from hearing the gospel that has gone out to all (9:30–10:21). How do these chapters hold together God's sovereign freedom (chapter 9) with the genuinely universal gospel call and real human

responsibility (chapter 10); why must we reject both the idea that God unconditionally elects some individuals to salvation and others to destruction and the idea that people are unable to respond; and how does Paul make clear that all people are truly able to call on the Lord and be saved?

Commentary and Teaching Notes

This is the heaviest and most important doctrinal question of the lesson, and the teacher should give it ample time, for it brings together the two tracks Paul has been running and resolves the apparent tension. The key is to let chapters 9 and 10 stand side by side, exactly as Paul wrote them, without collapsing either into the other.

First, summarize what chapter 9 has established: God is sovereign and free, working out His saving purpose through a line of promise, showing mercy as He chooses, using even rebels for His ends, and graciously including the Gentiles and preserving a remnant. God's plan cannot be defeated by human unbelief. This is gloriously true and must not be softened.

Second, show how chapter 10 supplies the other half of the truth, with equal force. Paul explains why Israel stumbled, and notice carefully that he does not say God shut them out. He says Israel pursued righteousness as if it were based on works and stumbled over the stumbling stone, Christ (9:30–33); that they had a zeal for God but not according to knowledge, and refused to submit to God's righteousness, seeking to establish their own (10:2–3). Their failure is laid at the door of their own choice, not God's decree. Then Paul declares the gospel is for all: Christ is the end of the law for righteousness to everyone who believes (10:4); the word of faith is near, confess Jesus as Lord and believe God raised Him (10:8–9); everyone who calls on the name of the Lord will be saved, for there is no distinction between Jew and Greek (10:11–13). Faith comes by hearing, and the message has gone out to all (10:14–18).

Third, draw the conclusion the two chapters require together. We must reject two opposite errors. On one side, we reject the Calvinistic teaching that God unconditionally elects certain individuals to salvation and consigns the rest to destruction apart from any response of theirs, and the double predestination that follows from it. Chapter 10 makes this impossible: Israel was lost by their own refusal, the gospel is offered to everyone, and salvation is promised to everyone who calls. On the other side, we reject any idea that human beings are unable to respond to God, mere clay with no real choice. Chapter 10 makes this impossible too: Paul commands belief and confession, promises that everyone who calls will be saved, and assumes that the hearers can and must respond. The chapters fit together: God in His sovereign freedom has set up a plan in which the gospel is genuinely offered to all, and in which all are truly able and responsible to respond by faith. God's sovereignty establishes the plan; human responsibility operates within it.

Fourth, let Paul have the last word, because it is decisive. He closes the section by quoting God's own lament over Israel: All day long I have held out my hands to a disobedient and contrary people (10:21). This single verse undoes the notion that the lost were simply never chosen. God

is not pictured as having passed them by; He is pictured as a grieved Father, arms outstretched all day long, pleading with people who would not come. That is the heart of God in these chapters: sovereign, free, merciful, and genuinely reaching out to all. The teacher should send students home holding both truths firmly, marveling at God's unstoppable saving plan and at the genuine, universal invitation that goes out to everyone, including the people they themselves might be tempted to write off.

Doctrinal / Christian Living Issues

- God's sovereign freedom (chapter 9) and genuine human responsibility (chapter 10) held together, neither collapsed into the other
- Israel stumbled by their own pursuit of works-righteousness and refusal to submit, not by divine exclusion (9:30-33; 10:2-3)
- Christ as the end of the law for righteousness to everyone who believes (10:4)
- The universal gospel call, everyone who calls on the Lord will be saved, no distinction (10:11-13)
- Faith comes by hearing the gospel sent to all (10:14-18)
- Rejecting both unconditional individual election with double predestination and the denial of human ability to respond
- God's outstretched hands all day long to a disobedient people (10:21) as the heart of these chapters

Discussion Prompts

- How do chapters 9 and 10 fit together rather than contradict each other?
- Why does chapter 10 make it impossible to read chapter 9 as unconditional individual election to salvation or destruction?
- What does God's lament in 10:21, holding out His hands all day long, reveal about His heart toward the lost?

Question 10

Student Question:

Look back across these two demanding chapters. Paul has shown you his anguish for the lost, God's faithful and sovereign working of His plan, His free mercy, His right as the Potter, the universal call of the gospel, and the genuine responsibility of every hearer. Name one specific way you sense Jesus forming you through these verses. What is the single truth from Romans 9:1-10:21 that you most need to carry into this coming week?

Commentary and Teaching Notes

This capstone question asks students to look back across these two demanding chapters and name how Jesus is forming them through them. The teacher should gather the threads and help the class hold the whole picture with both confidence and humility.

Recall the journey: Paul's anguish for the lost, the faithfulness of God's word, the line of promise, God's free mercy, the hardening of a rebel, the Potter and the clay, the inclusion of the Gentiles, and the universal gospel call to which all are able and responsible to respond.

Encourage a single takeaway. For one it may be a renewed burden for a specific lost person; for another, humble gratitude for undeserved mercy; for another, learning to trust the Potter in a hard circumstance; for another, the bold confidence that no one is beyond the reach of the gospel.

Close by holding both truths in worship. The disciple being formed here is a person who bows before God's sovereign freedom and wisdom, rests in His undeserved mercy, trusts Him as the Potter, and at the same time carries Paul's anguished love for the lost, convinced that the gospel is genuinely for everyone who will call on the name of the Lord.

Doctrinal / Christian Living Issues

- Holding God's sovereignty and human responsibility together in worship
- Gratitude for undeserved mercy and trust in the Potter
- Anguished love for the lost and confidence in the universal gospel
- Spiritual formation through both humility before God and boldness toward the lost

Discussion Prompts

- Which single truth from Romans 9:1–10:21 most needs to shape your week?
- How have these chapters changed the way you see God's mercy and your own salvation?
- Is there someone you had written off whom you now see as within the reach of the gospel?