

# Cornerstone Bible Church

## What About Israel?

### Part 2

## Election & Inclusion

(Romans 9:1-33)

Survey of Romans part 36

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# Review

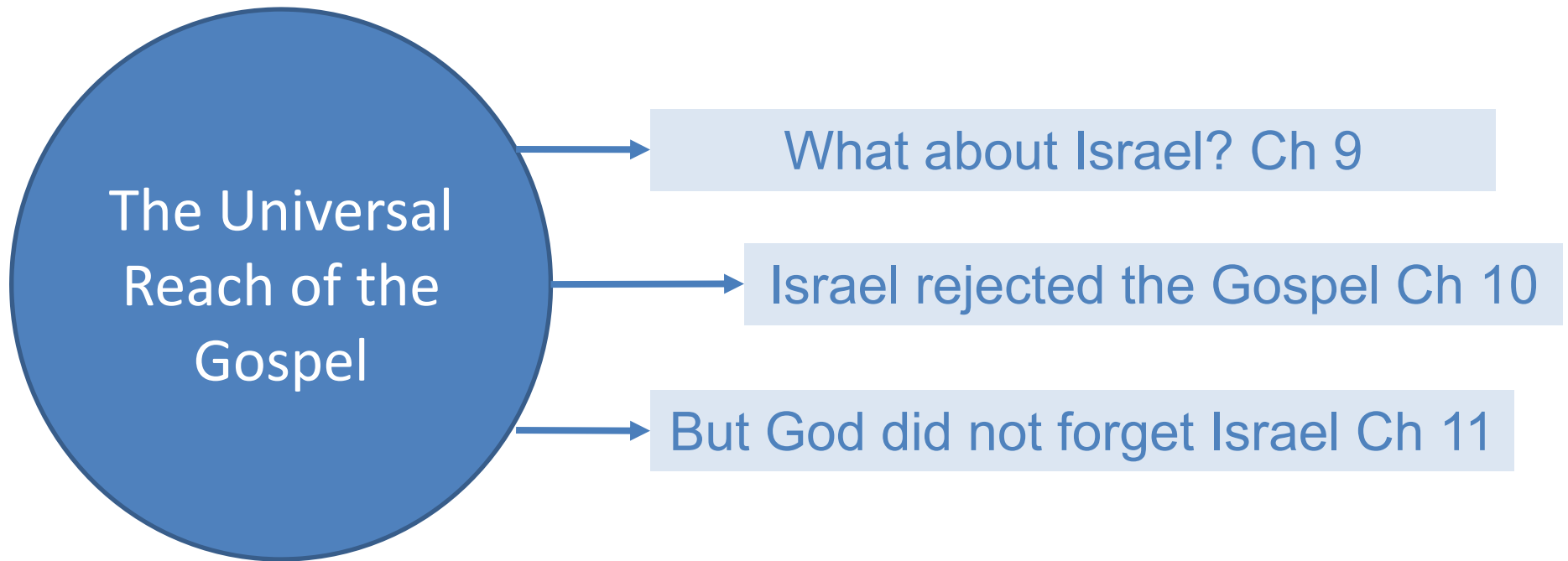
## Introduction:

### Romans 9 - What about Israel? - Part 2

- Paul is not **changing gears** but he is still connecting the dots about the gospel.
- **Jews and Gentiles worshipped together** in Rome.
- **Paul was a disowned Jew**, and it was time for him to make a statement about the place of Israel in God's redemptive history.
- These three chapters are the subject of **historical controversies** in Christian doctrine.
- My aim is to **explain it in context**, alluding to the controversies that rise from this, but without discussing them, because this is not a Systematic Theology Class

# Review

## A SUMMARY OF ROMANS 9-11:



Romans 9 - What about Israel?

Last week 1 & 2

Today 3

1. Israel **Covenantal Privileges** 1-5
2. Israel True Identification 6-8
3. Israel Sovereign Election 9-24
4. Israel Remnant and Gentile Inclusion 25-33

## I - COVENANTAL PRIVILEGES 1-5

# Review

### a) Paul's personal remark 1-3

“...<sup>3</sup> For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh.”

**This declaration sounds hyperbolic and unbelievable.**

- Paul prefaced it by invoking God as a witness: “I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit.”
- His love for Israel, having been a former Pharisee himself, was genuine.

## Review

### I - COVENANTAL PRIVILEGES 1-5

#### b) What are those Covenant Privileges?

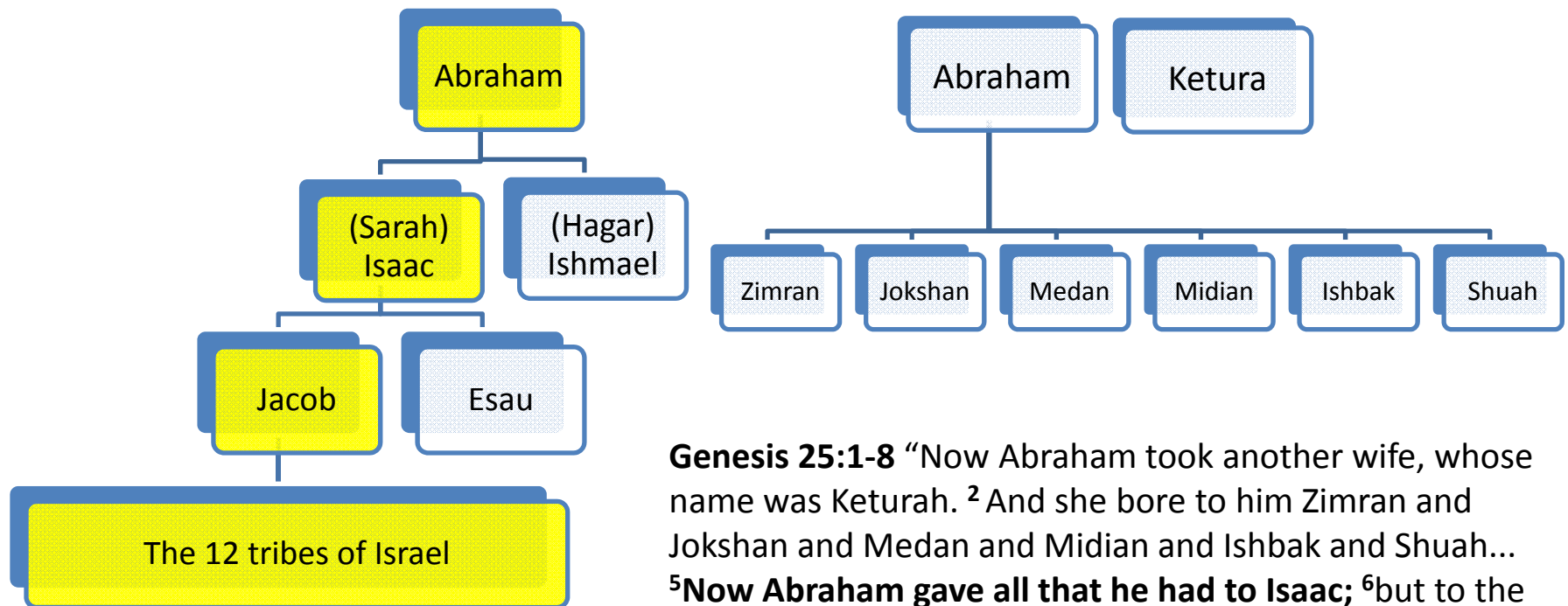
- They were adopted by God from all peoples **Deuteronomy 7:7-8**
- They had the Glory of God with them - **Shekinah - Exodus 13:21-22**  
*(a pillar of cloud by day, a column of fire by night)*
- They received God's covenant promises
- They received the Law at Sinai
- **Christ** is from their lineage according to the flesh, who is God above all.
- An amazing declaration coming from a Jew.

## II – ISRAEL TRUE IDENTIFICATION 6-8

## Review

c) **To prove his point**, Paul goes to Abraham's lineage (the Jewish pride), but he shows how the Jews are not the only bearers of Abraham's seed. "**Hey, you have some siblings out of wedlock.**" I'm not unique? That hurts!

The privilege is from a Covenant Promise of Grace, not because of a superior lineage



**Genesis 25:1-8** “Now Abraham took another wife, whose name was Keturah. <sup>2</sup> And she bore to him Zimran and Jokshan and Medan and Midian and Ishbak and Shuah... <sup>5</sup> **Now Abraham gave all that he had to Isaac;** <sup>6</sup> but to the sons of his concubines, Abraham gave gifts while he was still living, and sent them away from his son Isaac eastward, to the land of the east.”

### III – ISRAEL SOVEREIGN ELECTION 9-24

In the next section, Paul makes a **long parenthetical remark** to explain that Israel's election, privileges and promises were granted **solely by God's Sovereign Purpose**, and not triggered by any preexisting condition.

Romans 9:9–24 (NAS): For this is the word of promise: “At this time I will come, and Sarah shall have a son.” <sup>10</sup>And not only this, but there was Rebekah also, when she had conceived twins by one man, our father Isaac; <sup>11</sup>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 who calls**, <sup>12</sup>it was said to her, “The older will serve the younger.”

<sup>13</sup>Just as it is written, “Jacob I loved, but Esau I hated.” <sup>14</sup>What shall we say then? There is no injustice with God, is there? May it never be! <sup>15</sup>For He says to Moses, **“I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.”** <sup>16</sup>So then it does not depend on the man who wills or the man who runs, but on God who has mercy. <sup>17</sup>**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.”

### III – ISRAEL SOVEREIGN ELECTION 9-24

Romans 9:9–24 (NAS): <sup>18</sup>So then **He has mercy on whom He desires, and He hardens whom He desires.** <sup>19</sup>You will say to me then, “Why does He still find fault? For who resists His will?” <sup>20</sup>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? <sup>21</sup>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?

<sup>22</sup>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?** <sup>23</sup>And **He did so to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory,** <sup>24</sup>even us, whom He also called, not from among Jews only, but also from among Gentiles.



### III – ISRAEL SOVEREIGN ELECTION 9-24

#### a) God chose Jacob over Esau, before they were born 11-13

- Theologians would use this text to later on point to undeserved election; the twins had not done good or bad, when God chose to love one and despise the other.
- This was so that God's purpose would be established according to His choice. Remember the context is “the choosing of Israel”

#### b) Verses 14-16 answer another straw man's question: IS THERE INJUSTICE WITH GOD?

- Paul illustrates with the occasion when Moses asked God to show him his glory, after killing 3000 in Israel who had committed idolatry. **Exodus 33**

### III – ISRAEL SOVEREIGN ELECTION 9-24

#### b) verses 14-16: IS THERE INJUSTICE WITH GOD?

- Moses asked God: “slay me but spare Israel” and God answers: “no, I will slay those who sin, not you.” Ok Moses replies: “then show me your glory!”
- It is God who proclaims before Moses: *“I will have mercy on whom I have mercy and I will have compassion on whom I have compassion.”*
- Then Paul adds: “**therefore it does not depend on the man who desires** [for God to have mercy on him] **or the man who runs** [as if desperately looking to receive mercy], **but** [it all depends] **on God who has mercy** [on whomever He wishes].
- **Illustration:** a Baseball player giving the ball to the child he chooses. There are many children begging for it, but only one gets it.

This is God’s FREE CHOICE or UNDESERVED ELECTION

### III – ISRAEL SOVEREIGN ELECTION 9-24

Theologians would later call this MONERGISM. Election is solely a divine act, where the will or wish of man does not intervene

#### c) Paul uses Pharaoh as a second illustration. verses 17-24

- God can also harden whomever He wishes.
- Jesus pointed to this when He answered the disciples' question as to why did He speak in parables? cf. Matthew 13:15-ff
- *“Harden the heart of this people, so that may not listen and may be converted from the heart and I may heal them.”* **Isaiah 6:10**
- Paul says it explicitly in verse **“<sup>18</sup>So then He has mercy on whom He desires, and He hardens whom He desires.”**

### III – ISRAEL SOVEREIGN ELECTION 9-24

Let me stop and make a parenthetical clarification. Paul quoted the OT but did not bother to explain the context; he simply **quoted the text and applied it to intended purpose**, in the **rabbinic style** of quoting and teaching from the OT.

- On the event with Pharaoh Exodus 7:13, 7:22, 8:15, 8:19, 8:32, 9:7 describe that Pharaoh's heart was hardened (I add, by nature). It is after **9:12** it (**on the 8<sup>th</sup> occurrence**) that Moses records God's active hardening of Pharaoh's heart, which was already hardened. **This reasoning seems to leave God off the hook.**
- However, **Paul does not argue this way**, because he concludes:  
**<sup>16</sup>So then it does not depend on the man who wills or the man who runs, but on God who has mercy. <sup>17</sup>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." <sup>18</sup>So then He has mercy on whom He desires, and He hardens whom He desires**
- God is not asking for our help to defended Him, and Paul does not bother to explain that Pharaoh's heart was already hardened. **The emphasis of the text is on God's monergistic, sovereign grace.**

### III – ISRAEL SOVEREIGN ELECTION 9-24

Theologians would use the example of Pharaoh to deal with what was later called DOUBLE PREDESTINATION.

d) Paul answers a straw man's objection with two responses.

- 1<sup>st</sup>) God is God and He doesn't need approval or permission to act. Pretty rough huh? No sugar coating of the pill!
- 2<sup>nd</sup>) God is active in electing vessels for mercy, and in not choosing vessels of wrath, but leaving them for destruction.
- Some theologians see God being active in both decrees, i.e. for salvation and for condemnation (“**THE HORRIBLE DECREE**”).
- I prefer (for my own consolation and mental sanity) to stick with the middle point. I believe “grammar” is on my side.

### III – ISRAEL SOVEREIGN ELECTION 9-24

- However, being brutally honest, if SALVATION is of the Lord alone (and it is), then even when CONDEMNATION is the sinner's responsibility, God is who chooses not to change their fate, by not extending mercy.
- It appears to me that the emphasis of the text, is on the side of God's free and electing mercy.

<sup>22</sup>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? (middle voice/reflexive: prepared [themselves] for destruction)

<sup>23</sup>And He did so to make known **the riches of His glory** upon vessels of mercy, which He prepared beforehand for glory, (Active voice: God prepared)

<sup>24</sup>**even us**, whom He also called, not from among Jews only, **but also from among Gentiles.**

**END**  
**Questions?**