

- Next Paul presents OT proof that it is right that only a small number (a remnant) of Jews are included in God's people today – this is expected based on OT prophecy.
- Paul quotes Isaiah 10:22-23 to connect the OT theme of “the remnant” with his theme.
- Isaiah's point is that even though Israel is as numerous as the sand on the seashore, **only** a remnant will be saved.
- God's sentence of judgment on Israel will be carried out completely and decisively. (Cf. Amos 3:12, 5:3)
- So Israel's rejection of Christ is anticipated in the prophets. But there is a note of hope still – the remnant will be saved (of which, is Paul, and some in the Roman church).
- Then in vs. 29, Paul quotes Isaiah 1:9 about God's preserving a seed (the remnant) meaning that God did not leave Israel like Sodom and Gomorrah. Their judgment is not final, with no remedy.
- There is a hint here of some future in store for Israel, which Paul will look at more in chapter 11.

“That a remnant is saved is the evidence of the Lord's favour and the guarantee that his covenant promise has not failed. It should be noted that it is by God's gracious action that a seed is maintained: ‘except the Lord of Sabaoth had left us a seed.’” ~ John Murray

Schedule:

- Mar 16 – Finish chapter 9, and start chapter 10.

Previous Handouts

- Online: www.theheightschurchmn.org/adult-sunday-school

Credits:

Main sources for outline and shared quotes are:

- *Epistle to The Romans (NICNT)* by Douglas Moo [Eerdmans, 1996]
- *Romans (IVPNTC)* by Grant Osborne [IVP, 2004]
- *The Justification of God: An Exegetical & Theological Study of Romans 9:1-23* by John Piper [Baker, 1993, 2nd edition]
- *Teaching Romans, Volume Two: Unlocking Romans 9-16 for the Bible Teacher* by Christopher Ash [Christian Focus, 2009]

IV. The Defense of the Gospel: The Problem of Israel (9:1-11:36)

A. Introduction: Tension with God's Promises & Israel's Plight (9:1-5)

B. Defining the Promise (1): God's Sovereign Election (9:6-29)

1. The Israel within Israel (9:6-13)

2. Objections Answered: God's Freedom and Purpose (9:14-23)

- a) Objection stated (9:14)** - *Does God's choice to reject all Israel, in favor of some (and even of Gentiles), based on his choice only, does that make God unrighteous (or unfair)?*
 - (1) Proof supported from God's self-revelation to Moses: God's Righteousness in Dispensing Mercy & Punishment (9:15-16)
 - (2) Proof supported from the raising up of Pharaoh: the principle of God-glorifying hardening (9:17-18)

God's purpose of election:

	<u>The People of God</u>	
<i>God's promise</i>	- Isaac, not Ishmael -	Not “of the flesh”
<i>God's choice</i>	- Jacob, not Esau -	Not “of works”
<i>God's hardening</i>	- Exodus people, not Pharaoh -	Not “on human will or exertion”
<i>God's mercy</i>	- Golden calf survivors, not those killed -	But “on God”

b) Another objection stated (9:19)

- This objection seems so natural to us. If God hardens whomever he wants, how can God truly find anyone at fault – since no one can successfully resist God's will?
- We testify to the rightness of our interpretation of Rom. 9, since we provide the same objection at the same point as Paul's hearers.

“Paul never offers... a ‘logical’ solution to the tension between divine sovereignty and human responsibility that he creates.” ~ Doug Moo

(1) Proof supported from God as Creator: the principle of the potter's freedom (9:20-21) [loose quote from Is. 29:16]

“God is our creator and as such has as much right to make of us what he wills as a potter has over his clay to make from the same lump a vessel for honor and a vessel for dishonor (9:21). We have no right to dispute with

God our maker. Yet Paul does not stop with a reprimand, for man is not asked to submit to God's sovereignty without seeing some justification for why he does what he does." ~ John Piper

- God takes from the same lump (humanity) and mold some for destruction and others for glory, based on his purposes.

(2) Proof supported from God's Purpose (9:22-23)

(a) Purpose #1: To make his Wrath and Power Known.

- God's patience here may allow time for more to respond to his grace, or enable a greater display of his wrath and power, or both.
- Like a diamond sparkling best against a black backdrop – so God's many-sided character, in order to be seen in all its brilliance, must include a revelation of his wrath (see also 1:18) and power to take care of sin – in victorious judgment over it.

"God's awful majesty, his authority and dreadful greatness, justice, and holiness... would not shine forth as the [other parts of divine glory] do, and also the glory of his goodness, love, and holiness would be faint without them... There would be no manifestation of God's grace or true goodness, if there was no sin to be pardoned, no misery to be saved from. No matter how much happiness he might bestow, his goodness would not be nearly as highly prized and admired.... So evil is necessary if the glory of God is to be perfectly and completely displayed." ~ J. Edwards

(b) Purpose #2: To make the Riches of His Glory Known to the Objects of His Mercy.

- "Prepared beforehand" refers to the same thing "predestine" does (8:29): "a decision of God in eternity past to bestow his mercy..."
- Primary aim is to display his mercy against the backdrop of wrath.

*"[God] does and must destroy some, but this does not come naturally to him in the same way that rescue does. As Luther put it, **judgment is the work of 'God's left hand'**. Salvation expresses the heart of God in a way that condemnation does not. He is 'not willing that any should perish' (2 Pet. 3:9 – KJV). There is joy in heaven over one sinner who repents (Luke 15:7, 10)....". ~ Christopher Ash*

3 additional points on this:

- 1) When God hardens someone, **he does not change them from neutral (or innocent) to guilty; he hands them over to the consequences of their own sin** (1:24, 25, 28). But when God rescues someone, he changes their state from guilty to innocent.
- 2) No one is lost who desires to be saved; they are blinded, and unaware of their need (2 Cor. 4:4; Acts 26:18; 2 Tim. 2:25-26).
- 3) It is by God's "Amazing Grace" that any of us "wretches" are saved.

"How could God's mercy appear fully as His great mercy unless it was extended to people who were under His wrath and therefore could only ask for mercy? It would be impossible for them to share with God the delight He has in His mercy unless they saw clearly the awfulness of the almighty wrath from which His mercy delivers them. Thus to show the full range of His glory God prepares beforehand not only vessels of mercy but also vessels of wrath, in order that the riches of His glory in connection with the vessels of mercy might thereby become more clearly manifest." ~ Daniel Fuller

3. God's Calling of a New People: Israel and the Gentiles (9:24-29)

a) Who God calls: "from the Jews... [and] Gentiles" (9:24)

- The point of verse 6b is repeated in 9:24; God's new covenant people is called from not from Jews only, but also from Gentiles.

b) OT confirmation of God's Call of Gentiles (9:25-26)

- Paul wants to prove that God's inclusion of the Gentiles fits with the word of God which has not failed (v. 6) – and is in line with God's purpose that continues (v. 11).
- In fact, now after Christ, God is calling some from the Ishmaelites, Edomites, Egyptians, and from all the world to become His people.
- Col. 1:26-27, and Eph. 3:6 refer to this as a "mystery" only made known in the NT era.
- Paul quotes Hosea 2:23 and 1:10 to prove that the conversion of the Gentiles is consistent with God's pattern in the OT.

"...if God... promises to show mercy to this people now declared Gentile (i.e., not-his-people), then what is to stop the merciful God from showing mercy to other Gentile people?" ~ D.A. Carson

c) OT confirmation of God's Call of Jews (9:27-29)