

Lecture 11 – Romans 9-11: Election in Salvation-History (cont.)

For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race, the people of Israel. Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen.

Romans 9:3-5

Key Terms

Salvation history, God's favor, God's faithfulness, God's sovereignty

Lecture Objectives

- To recognize and describe Paul's argument in Romans 9-11 as he outlines God's sovereign work in history and the election of his people
- To explain the role of Romans 9-11 in firmly establishing the Christian faith and life

Preview

At the end of the last lecture Dr. Peterson had pointed out that verse 19 was a protest, anticipated by Paul, concerning all that he had said regarding God's sovereignty in these matters. Therefore we will begin right where we left off and unpack the theme of God's sovereignty in saving and condemning first-century Jews and Gentiles. Prior outline points have been listed for continuity.

Romans 9-11: Election in Salvation-History (cont.)

I. The Doctrine of the Holy Spirit

II. The Doctrine of Election

A. Three primary passages dealing with election

1. Romans 8:28-30
2. Ephesians 1:3-14
3. Romans 9:1-29

a. Background/context

b. Detailed working of Romans 9:1-29

- 1) Verses 1-5. God has favored Israel
- 2) Verses 6-18. God's word to Israel has not failed
- *3) Verses 19-24. God has sovereignly accomplished His will in saving and condemning first-century Jews and Gentiles
 - a) Paul puts the questioner in his proper place
 - (1) Imagery of the potter and the clay
 - b) The Arminian approach to these verses
 - (1) These questions merely ask for information. They are not didactic
 - (2) These are hypothetical questions
 - (3) This is a corporate issue Paul is talking about, not individual salvation
 - c) Paul is NOT asking hypothetical questions
 - (1) Verse 24 references actual individuals
See Appendix D for Greek chart
 - d) God's patience with the reprobate
 - e) The imagery of the potter and the clay vessels: double

predestination

f) God's control in the fate of the elect and reprobate must be understood carefully

(1) All are of the mass of the damned—Augustine

(2) God simply chooses to allow the reprobate to pay the penalty for their sins

(3) God stands behind both asymmetrically

(4) God is pro-actively the cause of the grace that saves the elect

(5) God is not the author of the sin of reprobates

(6) God could have justly condemned the whole human race

4) Verses 25-26, Paul appeals to Hosea

5) Verses 27-29, Paul appeals to Isaiah