

Calvinism (IV)

The sun that melts wax, hardens clay

- Ro.9:17, Pharaoh
 - God can accomplish His plan despite the opposition of powerful men

The facts

- God gave Israel favored nation status.
 - He used Israel to bring Messiah into world ... though most Jews rejected Him.
 - Jews thought their privileges secured their salvation and guaranteed God's blessings.
- Paul corrects this error.

There are two Israels (9:6):
¹physical; ²spiritual.

The facts

- God separated physical Israel from other nations to serve His purpose, Ro.9:7-18.
- God separates spiritual Israel from physical Israel, Ro.9:19-10:21.

I. Romans 9:
God Is Faithful, cont'd.

Ro.9:19

- ‘You’ (19) . . . ‘O man’ (20) = 2:1.
 - Jew protests God’s methods.
- ‘You will say to me then...’
 - Find fault with whom? Context: the typical Jew of Paul’s day (9:1-3).
 - Jew: “If God shows mercy and hardens whom He will, then He hardened us Jews; why then blame us for what He did?”

Ro.9:19

- 'You' (19) . . . 'O man' (20) = 2:1.
- Paul responds: Jews themselves decided it.
 - Ac.22:....21-22....
 - God used Pharaoh: did it cancel his guilt?
 - Joseph's brothers were evil, Gn.50:20
 - God brought good from these choices.
 - Sinners were still guilty.

Ro.9:19

- ‘You’ (19) . . . ‘O man’ (20) = 2:1.
- Paul responds: Jews themselves decided it.
 - Is it not possible for a person with free will to resist God’s preceptive will?
 - We call it ‘sin’ – Mt.23:37; Ro.2:18 (21).
- ‘Why does God find fault?’
 - Because you rejected your own Messiah.
 - Main response to question appears in 9:30-10:21.

Ro.9:20-21

- Paul first rebukes the presumption – ‘*Who do you think you are?*’
- ‘O man’ [mere creature] talks back to God??
 - ‘The thing formed...’ – Is.29:16.
 - Vessel chides the Potter
- Potter power: same lump uses national Israel and saves spiritual Israel.

Ro.9:20-21

The two Israels – honor . . . dishonor

- God chose nations for different purposes in salvation history.
- Honor / dishonor parallel ‘wrath’ / ‘mercy’ (22-23) – saved or lost.
- Israel is ‘Clay’
 - Jewish nation brought Messiah into world
 - Disobedient Jews are vessels for dishonor
 - Obedient Jews are vessels for honor.

Ro.9:20-21

The two Israels – honor . . . dishonor

- “But clay cannot choose good or evil”
 - Jer.18:1-12, Potter – clay
 - Gn.2:7 . . . Gn.3
 - Jer.18:8-11, God and Israel: **“IF”**
 - 2 Tim.2:19-21

Ro.9:22-24

- Different eternal destinies of the two Israels
- ‘What if God was willing to put up with national Israel in order to bring about spiritual Israel – would this excuse your sin?’
 - Wanting / Willing: **Ro.2:4**, longsuffering...
 - Patience designed to lead to repentance.
 - **2 Pt.3:9**, not willing that any perish.
 - Endured with much longsuffering – Israel’s common condition.

Ro.9:22-24

“Vessels of wrath prepared for destruction”

- Calvinism: double predestination.
- Chrysostom: middle voice
- C. Spicq:

“It is better to follow an intermediate course: God did not prepare the vessels so that they might be destroyed; there is no predestination to perdition; but sinners are in the condition of being destroyed, they are ‘on the verge,’ ripe for perdition” (II. 273).

Ro.9:22-24

“Vessels of wrath prepared for destruction”

- Ro.2:5, laying up treasures
- Ro.2:8, disobey ... wrath
- Ro.4:15, law ... wrath

Any Jew who wanted to turn to God and be saved could do so – Ro.3:29-30; 9:1-3...

Ro.9:22-24

“Prepared beforehand for glory” (23)

- Prepared in advance
- God determined to save those who turn to the Messiah, whether Jew or Gentile.
 - Ep.2:10; 1 Pt.1:2.

“Us whom He called...of Jews... of Gentiles”

- Call of (out) – 2 Th.2:14.

Ro.9:22-24

“He called...of Jews... of Gentiles” (24)

- Paul: faithful Gentiles are included in spiritual Israel (His church): Ga.6:16; Ep.3:4-6, 8; Ro.16:25

This group exists because of national Israel (who refuses to be part of it).

They still can – Ro.1:16.

Ro.9:25-26

- Paul: I did not make this up. Prophets....
- Hosea 2:23, originally to restored Jews.
- If God can bring back the disowned, He can call in those who were not called before.

⁹ But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;

¹⁰ who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy – 1 Pt.2.

Ro.9:25-26

- 26: Hosea 1:10
 - God had always planned to make Gentiles His people. Gn.12:3.

Ro.9:27-28

- 27: Isaiah 10:22-23
 - Salvation of a remnant is not news.

Ro.9:29

- Is.1:9: seed here: 'of a few *survivors*, fr. whom a new generation will arise' – BDAG.

Out of all Abraham's descendants,
He chose Israelites.

Out of all Israel He chose
the faithful few (6; 11:5-7,28)

Ro.9:30

- Doesn't say no Gentile ever sought God.
- Rahab . . . Ruth. Ro.10:20.
- Ro.4:16, by faith → grace.

Gentiles knew a good thing
when they saw it.

Jews thought *they* were the
good thing.

Ro.9:31-32

- Faith saved Gentiles; unbelief condemned Jews.
- Not saying that no Israelite ever attained righteousness. Is.65:1

Truth is not hard to find.

They wore blinders. Mt.13

Ro.9:31-32

- Salvation by works of law requires perfection. 10:3; Gal.3:21.
- Illustrated in **Isa.7-8** –
 - Israel tried to save themselves by own covenants (Assyria; Egypt).
 - **Did not trust God** (Is.7:9; 8:6, 11-15).
- When Jesus came, history repeated. Ac.2:23; Jn.11:47-50 . . . 1 Co.1:23.
- Jews' obstacle: the very Messiah they had prayed for.

Ro.9:33

- Isa.28:16, Stumbling stone (32); rock of offense – causes offense, results in opposition, disapproval, etc. 1 Co.1:23.
- Whoever: unlimited; available to all. He allows salvation for Jew and Gentile; it's His business.
- Whoever believes on Him: conditional; not arbitrary.
- Believers will not be put to shame.
Disappoint.

Ro.9:33

- Isa.28:16, Stumbling stone (32); rock of offense – causes offense, results in opposition, disapproval, etc. 1 Co.1:23.
- **Disappoint:** “In Hebr. usage, one who suffers a repulse, or whom some hope has deceived” –Th.

Jesus has double effect: 1 Co.1:18; 2 Co.2:15

Jesus is testing stone.
Reaction to Him determines state.

Summary

- 27-29 confirms small number of Jews saved.
- 30-10:21 shows means of their salvation: 'by faith.'

Would have been perfect time to mention double predestination!

I. Romans 9: God Is Faithful

II. Let God Be True..
Ro.3:4

Romans 3:1-3: does faithlessness of Jews nullify faithfulness of God?

- 4: No! No! No!
 - God did not promise every Jew would be saved.
- 4: quotes Ps.51:4.
 - David's confession: freely admits God is right, he is wrong, even under punishment.
 - Modern Jews scornfully denied guilt... accused Gentiles (Ro.2) ... punished prophets ... expected God's salvation...

Romans 3:1-3: does faithlessness of Jews nullify faithfulness of God?

- 4: Calvinism also pictures God in hideous ways.

Conclusion

For to this end we both labor and suffer reproach, because we trust in the living God, who is the **Savior of all** men, especially of those who believe – 1 Tim.4:10

...Who desires all men to be saved and to come to the knowledge of the truth
– 1 Tim.2:4

- **Savior of all** in design and desire
- **Savior of all** who believe in deed (reality)