

### Study of Romans – Romans 9:1-33

#### Bellevue Church of Christ – Fall & Winter 2012-13

**The Problem of the Gospel**

*Paul deals with the problem of the Jewish rejection of God's Plan (ch 9-11) ..Some concepts here were introduced in 8:29-30*

**Things to Remember:**

God is **Sovereign**  
 -Psa 135:6  
 -Dan 4:35  
 -Eph 1:11

God is **Omniscient**  
 -Jn 21:17  
 -1Jn 3:20  
 -Heb 4:13  
 -Jer 1:5  
 -Isa 46:10

Man has **Free Will**  
 -Jn 3:16  
 -Act 16:30,31

Salvation is **Available to All**  
 -Rom 5:18-19

#### Questions to Consider:

What is the problem?

Why does this problem concern the Gentiles?

Who created this problem?

#### Advantages of the Jews

-Rom 3:1-2

- (1) Adoption
- (2) Glory
- (3) Covenants
- (4) Law
- (5) Worship
- (6) Promises
- (7) Patriarchs
- (8) Christ

<sup>1</sup>I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit—  
<sup>2</sup>that I have great sorrow and unceasing anguish in my heart.

<sup>3</sup>For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh.

<sup>4</sup>They are Israelites, and to them belong the <sup>(1)</sup>adoption, the <sup>(2)</sup>glory, the <sup>(3)</sup>covenants, the giving of the <sup>(4)</sup>law, the <sup>(5)</sup>worship, and the <sup>(6)</sup>promises.

<sup>5</sup>To them belong the <sup>(7)</sup>patriarchs, and from their race, according to the flesh, is <sup>(8)</sup>the Christ, who is God over all, blessed forever. Amen.

**<sup>6</sup>But it is not as though the word of God has failed.**

For not all who are descended from *Israel* belong to **Israel**,

<sup>7</sup>and not all are children of Abraham because they are his offspring, but “*Through Isaac shall your offspring be named.*” < Gen 21:12

<sup>8</sup>This means that it is not the *children of the flesh* who are the children of God, but the *children of the promise* are counted as offspring.

<sup>9</sup>For this is what the promise said: “*About this time next year I will return, and Sarah shall have a son.*”

<sup>10</sup>And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, <sup>11</sup>though they were not yet born and had done nothing either good or bad—in order that God’s purpose of election might continue, not because of works but because of him who calls—

<sup>12</sup>she was told, “*The older will serve the younger.*”

<sup>13</sup>As it is written, “*Jacob I loved, but Esau I hated.*”

<sup>14</sup>What shall we say then? Is there injustice on God’s part? **By no means!**

<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.*” < Exo 33:19 (It is God’s plan)

<sup>16</sup>So then it depends not on human will or exertion, but on God, *who has mercy.*

<sup>17</sup>For the Scripture says to Pharaoh, “*For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth.*” < Exo 9:16

**Spiritual Israel**

**Physical Israel**

Gen 18:10

Who are the true children of the promise to Abraham?  
 Gen 12:1-3  
 Mat 3:9  
 Luk 3:8  
 Rom 4:13-17  
 Gal 3:7,27-29; 4:28

#### Abraham, Isaac and Jacob.

Who was the natural heir of Isaac? Why was he not the child of the promise?  
 -Heb 12:15-17

What did God know about Jacob or Esau before they were born? What impact did this have on choosing Jacob to be the child of the promise?  
 -Gen 18:19  
 -Gen 25:23  
 -Heb 11:20

Does God’s foreknowledge nullify man’s free will?  
 -2Th 2:13

Was Pharaoh born to be evil? What does it mean that God raised him up to demonstrate His power?

**Hated = Loved Less**  
 -Mal 1:1-5  
 -Gen 29:30-33  
 -Lk 14:26  
 -Lk 18:29-30  
 -Jn 19:25-27

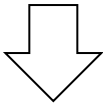
What are the conditions for receiving God’s mercy and compassion?  
 -Rom 3:21-31

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**Hardens...**

-No suggestion of direct intervention  
 -God simply takes his hands off and lets willful rejection of Him produce its ugly results in human life  
 -Rom 1:21-32  
 -1Co 5:1-5  
 -1Ti 1:18-20

Who should think it extraordinary that God would at last reject that nation which had so long been rejecting him?  
 - It had been foretold!!



**Hos 2:23 / 1:10**

The inclusion of the Gentiles as a part of spiritual Israel - "sons of the living God."

**Isa 10:22-23**

Only a remnant of physical Israel will be saved?

"did not pursue righteousness" i.e. by works

<sup>18</sup>So then he **has mercy** on *whomever he wills*, and he **hardens** *whomever he wills*.

<sup>19</sup>You will say to me then, "Why does he still find fault? For who can resist his will?"

<sup>20</sup>But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?"

<sup>21</sup>Has the potter no right over the clay, to make out of the same lump one vessel for **honorable use** and another for **dishonorable use**?

<sup>22</sup>*What if God*, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction,

<sup>23</sup>in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory—

<sup>24</sup>even us whom he has called, not from the Jews only but also from the Gentiles?

<sup>25</sup>As indeed he says in Hosea, "*Those who were not my people I will call 'my people,' and her who was not beloved I will call 'beloved.'*" < Hos 2:23

<sup>26</sup>"*And in the very place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'*" < Hos 1:10

<sup>27</sup>And Isaiah cries out concerning Israel: "*Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved,*

<sup>28</sup>*for the Lord will carry out his sentence upon the earth fully and without delay.*" < Isa 10:22-23

<sup>29</sup>And as Isaiah predicted, "*If the Lord of hosts had not left us offspring, we would have been like Sodom and become like Gomorrah.*" < Isa 1:9

<sup>30</sup>What shall we say, then? That Gentiles who **did not pursue righteousness** have attained it, that is, a righteousness that is **by faith**;

<sup>31</sup>but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law.

<sup>32</sup>Why? **Because they did not pursue it by faith**, but as if it were based on works. They have stumbled over the stumbling stone,

<sup>33</sup>as it is written, "*Behold, I am laying in Zion a **stone of stumbling, and a rock of offense**; and whoever believes in him will not be put to shame.*" < Isa 28:16 / 8:14

God does not make us robots, programmed to follow his Word. We are creatures of free will with the ability to choose a life of honorable use or dishonorable use!  
 -2Ti 2:20, 21

The conclusion to Paul's argument AND the fulfillment of the prophecy

**Stone of Stumbling  
 Rock of Offense**

**= The Christ**

**1Pe 2:3-8**

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**Romans Chapter 9 - Questions for Discussion**

***Romans 9:6 (ESV)***

*<sup>6</sup> But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel*

***Things to Consider...***

1. God is \_\_\_\_\_  
(vv. Psa 135:6; Dan 4:35; Eph 1:11)
  
2. God is \_\_\_\_\_  
(vv. John 21:17; I John 3:20; Heb 4:13; Jer 1:5; Isa 46:10)
  
3. Man has \_\_\_\_\_  
(vv. John 3:16; Acts 16:30, 31)
  
4. Salvation is \_\_\_\_\_  
(vv. Rom 5:18-19)

Why does Paul now deal specifically with Israel's rejection of the Gospel? Why would this discussion be relevant for the Gentile Christians in Rome?

What advantages did the Jews have? (vv. 4-5, 3:1-2)

Who are the true heirs of the promise made to Abraham? How would most Jews of that day have answered this question? Is this promise restricted to the Jews only? How does this discussion of "the promise" relate to Paul's discussion of faith in chapters 1-8? (vv. 6-8, Matt 3:9 ; Luke 3:8 ; Gen 12:1-3 ; Gal 3:7,27-29)

Explain the example of Abraham, Isaac and Jacob. Were Isaac and Jacob predestined to be children of the promise without regard for their lives? If not, then what characteristics did they possess which allowed them to be children of the promise? Does God's foreknowledge nullify man's free will? (vv. 7-13 ; Gal 4:28 ; Mal 1:1-5; II Thess 2:13)

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What are the conditions for God’s mercy and compassion (vv. 14-15; 3:21-31)

What two things can never **earn** God’s mercy? (vv. 11, 16)

Was Pharaoh born to be evil? What does it mean that God raised him up to demonstrate His power? (v. 17)

In the latter part of this chapter Paul quotes from two OT prophets. Which prophet predicts the inclusion of the Gentiles as “sons of the living God?” Which prophet predicts that only a remnant of Israel will be saved? (vv. 25-29 ; Hos 1:10 ; 2:23 ; Isa 10:22-23)

How did some Gentiles attain righteousness? (v. 30)

Why did many Jews not attain righteousness? (vv. 31-32)

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**God is Sovereign**

**Psalms 135:6 (ESV)**

<sup>6</sup> Whatever the Lord pleases, he does, in heaven and on earth, in the seas and all deeps.

**Daniel 4:35 (ESV)**

<sup>35</sup> all the inhabitants of the earth are accounted as nothing, and he does according to his will among the host of heaven and among the inhabitants of the earth; and none can stay his hand or say to him, “What have you done?”

**Ephesians 1:11 (ESV)**

<sup>11</sup> In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will,

**God is Omniscient**

**John 21:17 (ESV)**

<sup>17</sup> He said to him the third time, “Simon, son of John, do you love me?” Peter was grieved because he said to him the third time, “Do you love me?” and he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep.

**1 John 3:19-20 (ESV)**

<sup>19</sup> By this we shall know that we are of the truth and reassure our heart before him; <sup>20</sup> for whenever our heart condemns us, God is greater than our heart, and he knows everything.

**Hebrews 4:13 (ESV)**

<sup>13</sup> And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.

**Jeremiah 1:5 (ESV)**

<sup>5</sup> “Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.”

**Isaiah 46:8-10 (ESV)**

<sup>8</sup> “Remember this and stand firm, recall it to mind, you transgressors, <sup>9</sup> remember the former things of old; for I am God, and there is no other; I am God, and there is none like me, <sup>10</sup> declaring the end from the beginning and from ancient times things not yet done, saying, ‘My counsel shall stand, and I will accomplish all my purpose,’

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**Man has Free Will**

**John 3:16 (ESV)**

<sup>16</sup> “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

**Acts 16:30-31 (ESV)**

<sup>30</sup> Then he brought them out and said, “Sirs, what must I do to be saved?” <sup>31</sup> And they said, “Believe in the Lord Jesus, and you will be saved, you and your household.”

**Salvation is Available to All**

**Romans 5:18-19 (ESV)**

<sup>18</sup> Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. <sup>19</sup> For as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous.

**Advantages of the Jews**

**Romans 3:1–2 (ESV)**

<sup>1</sup> Then what advantage has the Jew? Or what is the value of circumcision? <sup>2</sup> Much in every way. To begin with, the Jews were entrusted with the oracles of God.

**Abraham, Isaac, and Jacob**

**Genesis 21:12 (ESV)**

<sup>12</sup> But God said to Abraham, “Be not displeased because of the boy and because of your slave woman. Whatever Sarah says to you, do as she tells you, for through Isaac shall your offspring be named.

**Genesis 18:10 (ESV)**

<sup>10</sup> The Lord said, “I will surely return to you about this time next year, and Sarah your wife shall have a son.” And Sarah was listening at the tent door behind him.

**Hebrews 12:15–17 (ESV)**

<sup>15</sup> See to it that no one fails to obtain the grace of God; that no “root of bitterness” springs up and causes trouble, and by it many become defiled; <sup>16</sup> that no one is sexually immoral or unholy like Esau, who sold his birthright for a single meal. <sup>17</sup> For you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears.

**Genesis 18:19 (ESV)**

<sup>19</sup> For I have chosen him, that he may command his children and his household after him to keep the way of the Lord by doing righteousness and justice, so that the Lord may bring to Abraham what he has promised him.”

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**Genesis 25:23 (ESV)**

<sup>23</sup> And the Lord said to her, “Two nations are in your womb, and two peoples from within you shall be divided; the one shall be stronger than the other, the older shall serve the younger.”

**Hebrews 11:20 (ESV)**

<sup>20</sup> By faith Isaac invoked future blessings on Jacob and Esau.

**2 Thessalonians 2:13 (ESV)**

<sup>13</sup> But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth.

**Children of the Promise**

**Genesis 12:1-3 (ESV)**

<sup>1</sup> Now the Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. <sup>2</sup> And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. <sup>3</sup> I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”

**Matthew 3:8-9 (ESV)**

<sup>8</sup> Bear fruit in keeping with repentance. <sup>9</sup> And do not presume to say to yourselves, ‘We have Abraham as our father,’ for I tell you, God is able from these stones to raise up children for Abraham.

**Luke 3:8 (ESV)**

<sup>8</sup> Bear fruits in keeping with repentance. And do not begin to say to yourselves, ‘We have Abraham as our father.’ For I tell you, God is able from these stones to raise up children for Abraham.

**Romans 4:13–17 (ESV)**

<sup>13</sup> For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. <sup>14</sup> For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. <sup>15</sup> For the law brings wrath, but where there is no law there is no transgression. <sup>16</sup> That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all, <sup>17</sup> as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.

**Galatians 3:7 (ESV)**

<sup>7</sup> Know then that it is those of faith who are the sons of Abraham.

**Galatians 3:27-29 (ESV)**

<sup>27</sup> For as many of you as were baptized into Christ have put on Christ. <sup>28</sup> There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. <sup>29</sup> And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise.

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**Galatians 4:28 (ESV)**

<sup>28</sup> Now you, brothers, like Isaac, are children of promise.

**Hated = Loved Less**

**Malachi 1:1–5 (ESV)**

<sup>1</sup> The oracle of the word of the Lord to Israel by Malachi. <sup>2</sup> “I have loved you,” says the Lord. But you say, “How have you loved us?” “Is not Esau Jacob’s brother?” declares the Lord. “Yet I have loved Jacob <sup>3</sup> but Esau I have hated. I have laid waste his hill country and left his heritage to jackals of the desert.” <sup>4</sup> If Edom says, “We are shattered but we will rebuild the ruins,” the Lord of hosts says, “They may build, but I will tear down, and they will be called ‘the wicked country,’ and ‘the people with whom the Lord is angry forever.’ ” <sup>5</sup> Your own eyes shall see this, and you shall say, “Great is the Lord beyond the border of Israel!”

**Genesis 29:30–33 (ESV)**

<sup>30</sup> So Jacob went in to Rachel also, and he loved Rachel more than Leah, and served Laban for another seven years. <sup>31</sup> When the Lord saw that Leah was hated, he opened her womb, but Rachel was barren. <sup>32</sup> And Leah conceived and bore a son, and she called his name Reuben, for she said, “Because the Lord has looked upon my affliction; for now my husband will love me.” <sup>33</sup> She conceived again and bore a son, and said, “Because the Lord has heard that I am hated, he has given me this son also.” And she called his name Simeon.

**Luke 14:26 (ESV)**

<sup>26</sup> “If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple.

**Luke 18:29–30 (ESV)**

<sup>29</sup> And he said to them, “Truly, I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, <sup>30</sup> who will not receive many times more in this time, and in the age to come eternal life.”

**John 19:25–27 (ESV)**

<sup>25</sup> but standing by the cross of Jesus were his mother and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup> When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, “Woman, behold, your son!” <sup>27</sup> Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home.

**Mercy of God**

**Exodus 33:19 (ESV)**

<sup>19</sup> And he said, “I will make all my goodness pass before you and will proclaim before you my name ‘The Lord.’ And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.



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**Romans 3:21–31 (ESV)**

<sup>21</sup> But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— <sup>22</sup> the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: <sup>23</sup> for all have sinned and fall short of the glory of God, <sup>24</sup> and are justified by his grace as a gift, through the redemption that is in Christ Jesus, <sup>25</sup> whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. <sup>26</sup> It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus. <sup>27</sup> Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. <sup>28</sup> For we hold that one is justified by faith apart from works of the law. <sup>29</sup> Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, <sup>30</sup> since God is one—who will justify the circumcised by faith and the uncircumcised through faith. <sup>31</sup> Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

**Pharaoh**

**Exodus 9:16 (ESV)**

<sup>16</sup> But for this purpose I have raised you up, to show you my power, so that my name may be proclaimed in all the earth.

**Hardened**

**Romans 1:21–32 (ESV)**

<sup>21</sup> For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. <sup>22</sup> Claiming to be wise, they became fools, <sup>23</sup> and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. <sup>24</sup> Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, <sup>25</sup> because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen. <sup>26</sup> For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; <sup>27</sup> and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error. <sup>28</sup> And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. <sup>29</sup> They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, <sup>30</sup> slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, <sup>31</sup> foolish, faithless, heartless, ruthless. <sup>32</sup> Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.

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**1 Corinthians 5:1–5 (ESV)**

<sup>1</sup> It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father's wife. <sup>2</sup> And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you. <sup>3</sup> For though absent in body, I am present in spirit; and as if present, I have already pronounced judgment on the one who did such a thing. <sup>4</sup> When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, <sup>5</sup> you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.

**1 Timothy 1:18–20 (ESV)**

<sup>18</sup> This charge I entrust to you, Timothy, my child, in accordance with the prophecies previously made about you, that by them you may wage the good warfare, <sup>19</sup> holding faith and a good conscience. By rejecting this, some have made shipwreck of their faith, <sup>20</sup> among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme.

**Honorable and Dishonorable Vessels**

**2 Timothy 2:20–21 (ESV)**

<sup>20</sup> Now in a great house there are not only vessels of gold and silver but also of wood and clay, some for honorable use, some for dishonorable. <sup>21</sup> Therefore, if anyone cleanses himself from what is dishonorable, he will be a vessel for honorable use, set apart as holy, useful to the master of the house, ready for every good work.

**Foretelling of Gentile Inclusion and Remnant of Israel**

**Hosea 2:23 (ESV)**

<sup>23</sup> and I will sow her for myself in the land. And I will have mercy on No Mercy, and I will say to Not My People, 'You are my people'; and he shall say, 'You are my God.' "

**Hosea 1:10 (ESV)**

<sup>10</sup> Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, "You are not my people," it shall be said to them, "Children of the living God."

**Isaiah 10:22–23 (ESV)**

<sup>22</sup> For though your people Israel be as the sand of the sea, only a remnant of them will return. Destruction is decreed, overflowing with righteousness. <sup>23</sup> For the Lord God of hosts will make a full end, as decreed, in the midst of all the earth.

**Isaiah 1:9 (ESV)**

<sup>9</sup> If the Lord of hosts had not left us a few survivors, we should have been like Sodom, and become like Gomorrah.

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**Stone of Stumbling / Rock of Offense**

**Isaiah 28:16 (ESV)**

<sup>16</sup> therefore thus says the Lord God, “Behold, I am the one who has laid as a foundation in Zion, a stone, a tested stone, a precious cornerstone, of a sure foundation: ‘Whoever believes will not be in haste.’”

**Isaiah 8:14 (ESV)**

<sup>14</sup> And he will become a sanctuary and a stone of offense and a rock of stumbling to both houses of Israel, a trap and a snare to the inhabitants of Jerusalem.

**1 Peter 2:3–8 (ESV)**

<sup>3</sup> if indeed you have tasted that the Lord is good. <sup>4</sup> As you come to him, a living stone rejected by men but in the sight of God chosen and precious, <sup>5</sup> you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. <sup>6</sup> For it stands in Scripture: “Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and whoever believes in him will not be put to shame.” <sup>7</sup> So the honor is for you who believe, but for those who do not believe, “The stone that the builders rejected has become the cornerstone,” <sup>8</sup> and “A stone of stumbling, and a rock of offense.” They stumble because they disobey the word, as they were destined to do.

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**Appendix A**

**Five points of Calvinism (From Wikipedia)**

Calvinist theology is sometimes identified with the five points of Calvinism, also called the doctrines of grace, which are a point-by-point response to the five points of the Arminian Remonstrance (see History of Calvinist-Arminian debate) and which serve as a summation of the judgments rendered by the Synod of Dort in 1619. Calvin himself never used such a model and never combated Arminianism directly, as Calvin died before Arminius's birth. The Articles of Remonstrance were authored by opponents of Reformed doctrine and monergism. They were rejected in 1619 at the Synod of Dort, more than 50 years after the death of Calvin.

The five points therefore function as a summary of the differences between Calvinists and Arminians on the doctrines in question, but not as a complete summation of Calvinist theology. In English, they are sometimes referred to by the acronym TULIP[unreliable source] (see below), though this puts them in a different order from the Canons of Dort.

The central assertion of these canons is that God saves every person upon whom he has mercy, and that his efforts are not frustrated by the unrighteousness or inability of humans.

1. **“Total depravity,”** also called “total inability,” asserts that as a consequence of the fall of man into sin, every person is enslaved to sin. People are not by nature inclined to love God but rather to serve their own interests and to reject the rule of God. Thus, all people by their own faculties are morally unable to choose to follow God and be saved because they are unwilling to do so out of the necessity of their own natures. (The term “total” in this context refers to sin affecting every part of a person, not that every person is as evil as they could be). This doctrine is derived from Augustine's explanation of Original Sin.
2. **“Unconditional election”** asserts that God has chosen from eternity those whom he will bring to himself not based on foreseen virtue, merit, or faith in those people; rather, his choice is unconditionally grounded in his mercy alone. God has chosen from eternity to extend mercy to those he has chosen and to withhold mercy from those not chosen. Those chosen receive salvation through Christ alone. Those not chosen receive the just wrath that is warranted for their sins against God.
3. **“Limited atonement,”** also called “particular redemption” or “definite atonement”, asserts that Jesus's substitutionary atonement was definite and certain in its purpose and in what it accomplished. This implies that only the sins of the elect were atoned for by Jesus's death. Calvinists do not believe, however, that the atonement is limited in its value or power, but rather that the atonement is limited in the sense that it is intended for some and not all. Hence, Calvinists hold that the atonement is sufficient for all and efficient for the elect. The doctrine is driven by the Calvinistic concept of the sovereignty of God in salvation and their understanding of the nature of the atonement.
4. **“Irresistible grace,”** also called “efficacious grace”, asserts that the saving grace of God is effectually applied to those whom he has determined to save (that is, the elect) and

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overcomes their resistance to obeying the call of the gospel, bringing them to a saving faith. This means that when God sovereignly purposes to save someone, that individual certainly will be saved. The doctrine holds that this purposeful influence of God's Holy Spirit cannot be resisted, but that the Holy Spirit, "graciously causes the elect sinner to cooperate, to believe, to repent, to come freely and willingly to Christ."

5. **"Perseverance of the saints"** (or preservation) of the saints (the word "saints" is used to refer to all who are set apart by God, and not of those who are exceptionally holy, canonized, or in heaven) asserts that since God is sovereign and his will cannot be frustrated by humans or anything else, those whom God has called into communion with himself will continue in faith until the end. Those who apparently fall away either never had true faith to begin with or will return to the faith.<sup>(1)</sup>

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<sup>1</sup> <http://en.wikipedia.org/wiki/Calvinism>