

Romans 9:14-16

Review 9:1-13

v. 1-5

- God made past promises to Israel whom He chose for His special blessing... (v. 4-5)
- Those promises included eternal blessings (*everlasting covenant to be their God*).
- Yet v. 3, many Jews in Paul's day had rejected Christ and were "accursed, cut off from Christ"
- Objection #1 (v. 6)... God's promises of eternal blessing to them have failed. Thus, God can't be trusted

v. 6-13

God's initial Ways with the Patriarchs (Abraham, Isaac, & Jacob) show that His full promise wasn't for every Jew, but only those children of Abraham whom God individually chose (like Isaac, not Ishmael; and Jacob, not Esau).

This is the doctrine of "Election" – *God's sovereign choosing of those individuals whom He will eternally save.*

Notice v. 11...

1) Objection #2 – Injustice in God in Election – v. 14

2nd objection is no longer about what God does (or has done), but who He IS.

2) Ask Moses Who I Am – v. 15-16

v. 16 is a restatement of the summary given in v. 11

v. 15 is the Scriptural proof given by Paul (Ex 33:19)

Exodus 33:19 – Is this really what God meant?

a) Conversation Part 1

32:7-10 – Israel is a "stiff-necked people"

32:11-13 – Moses pleads with the Lord not to destroy them

- 32:12 – the Egyptians will mock
- 32:13 – the promises made to the Patriarchs

32:14, God relents, chastises them (32:25-29)

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b) Conversation, Part 2

32:31-32 – Moses pleads for full forgiveness

32:34-33:3 – God replies...

- 32:33, 34 – sinners will be punished
- 32:34 – go up to the land I promised, and my angel will go with you
- 33:1-2 – the angel will assure your temporal blessings
- 33:3 – God Himself would not go with them, for He would destroy them on the way

c) Conversation, Part 3

33:12-16 – Moses is not satisfied with this, asks that God Himself would go with them

- 33:13 – show me your Ways, that I may know you...
- 33:16 – God's presence with them is what would distinguish them as people uniquely blessed
- 33:3 – A conundrum: God's physical presence with them would destroy such a "stiff-necked" people

33:17 – God agrees to go with them

d) Conversation, Part 4

33:18 – Moses makes the ultimate request – *Please, show me your glory.*

33:19 – God replies...

33:20-34:7 – God expands upon His answer

34:8-9 – Moses' response

Conclusion:

KSN [glory, unjust / calf, Esau, stiff]

Praxis

1. How is God's "goodness" (Ex 33:19) seen in God being the free, sovereign dispenser of mercy?
How is His "godness" (33:18) seen?
2. If a human judge makes an "arbitrary" decision (i.e., not based in the facts about the individuals involved), we say that would be "unjust." How is it not "unjust" for God to select individuals for mercy without taking into account anything about them?
3. What happens if we take this prerogative away from God?
4. What questions do you still have about the Bible's teaching of Election?