

ST. JOHN'S LUTHERAN CHURCH

Red Bud, Illinois

Adult Bible Class

"The Gospel of Eternal Election and Predestination"

Opening Hymn: 646 "Church of God, Elect and Glorious" stanzas 1-2

IV. Election and Choosing in Paul's Letters to Congregations (*continued*)

B. Romans 9:10-13 This is in a three-chapter section where Paul shows how the Holy Christian Church in the New Testament fulfills God's prophecies and promises to His chosen people in the Old Testament.

¹⁰ And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, ¹¹ 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—¹² she was told, "The older will serve the younger." ¹³ As it is written, "Jacob I loved, but Esau I hated."

Verse 10: "God's elective choice is especially clear in the case of Jacob and Esau, for both were born of the same father and mother." (*Lutheran Study Bible*, page 1927)

Verse 11: When did the choosing between the two take place? _____

"Had done nothing good or bad"- What does this tell us about God's election?

How does Paul describe "election" here? _____

Our election is not because of our _____ but because of God who _____.

Verse 12: What goes against our human reason here? _____

Verse 13: (quote of Malachi 1:2-3) The language of love/hate sounds harsh but it emphasizes preference of one over another, not literal hatred.

Luke 14:26 (Jesus said) "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."

C. Romans 11:5-8

⁵ So too at the present time there is a remnant, chosen by grace. ⁶ But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace. ⁷ What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, ⁸ as it is written, "God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day."

Verse 5: While "remnant" is an important word in the latter part of the Old Testament to describe the faithful few from among the larger faithless people of Israel, it is used only here in the New Testament. Meaning a "small remainder" it describes those who believe God's gospel promises in Jesus.

How does Paul describe this "remnant"? _____

Verse 6: If this choosing is by "grace" what is it not based on? _____

Verse 7: What was "Israel" seeking? _____

Who obtained it? _____ Why did the rest not obtain it? _____

Verse 8 contains quotations from Isaiah 29:10 and Deuteronomy 29:4.

D. Romans 11:28-32

²⁸ As regards the gospel, they are enemies for your sake. But as regards election, they are beloved for the sake of their forefathers. ²⁹ For the gifts and the calling of God are irrevocable. ³⁰ For just as you were at one time disobedient to God but now have received mercy because of their disobedience, ³¹ so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy. ³² For God has consigned all to disobedience, that He may have mercy on all.

Verse 28: By “they” in this verse Paul is referring to the Jews, descendants of OT Israel.

How are the Jews “enemies” of the Roman Christians? _____

A few years before Paul writes this letter to Rome the emperor Claudius had kicked all the Jews out of Rome (including Aquila and Priscilla, 1st Corinthians 18:2) as the Roman historian Suetonius writes, “on account of rioting over a Jewish slave named Chrestus” (AD 49).

But how are the Jews to be “beloved” by the Roman Christians? _____

Verse 29: **How does Paul describe God’s “gifts and calling”?** _____

What does this mean? _____

Verse 30: **What was the condition of the Roman Christians “at one time”?** _____

What is the condition of the Roman Christians now? _____

How does Paul say that this change of condition happen? _____

The inevitable rejection of Paul’s preaching the gospel of Christ by the Jews wherever he went led Paul to take that message of salvation to the Gentiles, many of whom who believed it.

Verse 31: **What does Paul want to happen to the Jews as they see God’s mercy to the Gentiles?**

Spiritually speaking, we can be like children playing with toys. Children don’t care about a particular toy until they see another child playing with it, then they want it and even are willing to fight over it.

Verse 32: **As Lutheran Christians, how should we describe this verse (even without a “but”)?**

Disobedience is our nature. Mercy is God’s nature (proper work, *opus proprium*)

E. 1st Corinthians 1:26-29

²⁶ For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. ²⁷ But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; ²⁸ God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, ²⁹ so that no human being might boast in the presence of God.

Verse 26: **How is God’s calling contrary to “worldly standards”?** _____

Verse 27: **How does Paul describe those whom God chose?** _____

Why did God do this? _____

Verse 28: **How does Paul describe those whom God chose?** _____

Why did God do this? _____

Verse 29: **Finally, what is the reason for the standards of God’s calling?** _____

Our sinful nature wants us to believe that God should be happy we are on His side, that He should feel privilege that we have “accepted” Him or “decided to follow” Jesus. God’s calling should have just the opposite reaction from us. We are the privileged and undeserving ones who have received God’s merciful and gracious calling.