

ROMANS 9 – PART 2
vs 14-29

Review Last week (Romans 9:6-13)

⁶ But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, ⁷ and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” ⁸ 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.⁹ For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.” 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.”

Paul illustrates the concept of ELECTION (Pre-destination):

2 Sons	Child of the Promise (Elect)	Child of the flesh (Non-elect)
From Abraham	Isaac	Ishmael
From Isaac & Rebekah	Jacob	Esau

So, in the case of the twins:

- JACOB received MERCY
 - ESAU received JUSTICE
- } Is there anything wrong with this?

For the Non-elect:

- God passes over them
- God leaves them to their own devices
- God does not intrude in their lives to create “fresh evil”
- Evil is already there—just as it was for the Elect.
- God did not choose mercy in their case

But, wait! Is it JUST & ETHICAL on God's part? Is it fair?

Paul anticipates that question!

¹⁴What shall we say then? Is there injustice on God's part? By no means! ¹⁵For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." ¹⁶So then it depends not on human will or exertion, but on God, who has mercy. ¹⁷For 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." ¹⁸So then he has mercy on whomever he wills, and he hardens whomever he wills.

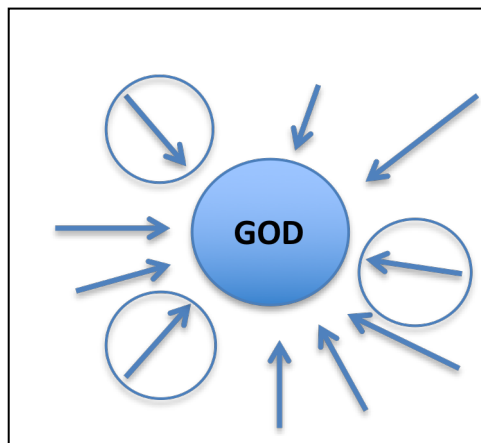
When we think God is obligated to be merciful, what does that mean?

Summary:

The "elect" get:	GRACE
The "non-elect" get:	JUSTICE
Nobody gets:	INJUSTICE

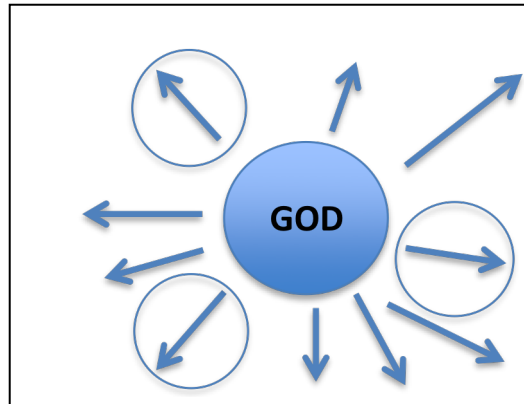
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INCORRECT VIEW



- All people are seeking God, but only some are capriciously chosen; the rest are denied access to the God they love.
- God withholds what He owes people.
- God owes His grace to sinful creatures
- God is obligated to be merciful to sinners
- God is unjust if He saves some. He is obligated to save the rest.

CORRECT VIEW



- All people are running from God but, for some, God sovereignly decides to give mercy.
- God won't take "no" for an answer.
- The elect get mercy and the un-elect get justice. Nobody gets injustice.
- God's mercy is not required, yet He freely gives it to His elect

¹⁶ So then it depends not on human will or exertion, but on God, who has mercy.¹⁷ 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."¹⁸ So then he has mercy on whomever he wills, and he hardens whomever he wills.

¹⁹ You will say to me then, "Why does he still find fault? For who can resist his will?"²⁰ 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?"²¹ 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?

Westminster Confession – Chapter 3

1. God, from all eternity, did—by the most wise and holy counsel of his own will—freely and unchangeably ordain whatever comes to pass. Yet he ordered all things in such a way that he is not the author of sin, nor does he force his creatures to act against their wills; neither is the liberty or contingency of second causes taken away, but rather established.

- God ordains what we do; He does not force us to act against our desires
- God can bring about the ends He desires without violating our wills.

**Are there examples from the Bible?
Where God's GOOD plan included evil?**

²² 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, ²³ in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory—

Why does God permit the presence of sin? (some answers found above)

²⁴ even us whom he has called, not from the Jews only but also from the Gentiles? ²⁵ 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.’”

²⁶ “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.’”

“If the Lord of hosts had not left us offspring,
we would have been like Sodom
and become like Gomorrah.”

²⁷ 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, ²⁸ for the Lord will carry out his sentence upon the earth fully and without delay.” ²⁹ And as Isaiah predicted,

“If the Lord of hosts had not left us offspring,
we would have been like Sodom
and become like Gomorrah.”