

ISRAEL'S PLACE IN GOD'S PLAN OF REDEMPTION  
PART 2A – GOD'S PERSON DOES NOT CHANGE BECAUSE OF  
ISRAEL'S UNBELIEF - ROMANS 9:14-24

INTRODUCTION:

We are beginning our third message in Romans 9 in which Paul is explaining Israel's place in God's plan of redemption and he has been showing us that Israel's unbelief is consistent with God's plan. We will see today that her unbelief does not change God's person, specifically His sovereignty and His justice. Paul in this passage responds to two questions that he knows will be asked by his readers, these two questions are often asked when we speak of God's election of some for salvation but not all.

I. IS GOD UNFAIR? (Romans 9:14)

- a. Paul opens this passage with the question that he knows will be asked and when we boil this question down it is a question that is asking if God is \_\_\_\_\_ in choosing some to be heirs of promise and not others. (Romans 9:6-13)
- b. Paul knew this would bring about the question he poses in verse 14, he knew that the \_\_\_\_\_ of God would be brought into question.
- c. Paul immediately answers this question of there being injustice with God with a very emphatic \_\_\_\_\_, defending God's person. (Jeremiah 9:23-24)

II. WHAT DOES SCRIPTURE SAY? (Romans 9:15-18)

- a. Paul will now turn to the Scriptures to respond to this accusation that God's sovereign election is \_\_\_\_\_ or unfair. (Exodus 33:19)
- b. This is God's sovereign right and because we all are sinful and deserve God's \_\_\_\_\_ and judgment, no person is being treated unjustly or unfairly if he is condemned by God.
- c. Paul goes on to give another illustration, again from the \_\_\_\_\_, again a period of history that Paul's Jewish readers would be familiar with. (Exodus 9:16)

- d. This statement was made to Pharaoh at the end of the sixth \_\_\_\_\_, his nation was already reeling from God's great power demonstrated on his nation.
- e. The Lord used Pharaoh's own \_\_\_\_\_ and arrogance to demonstrate that His power was far greater than any miracles that Pharaoh's magicians could conjure up by Satan's power. (Exodus 15:1-18; Joshua 2:9-11)
- f. Paul goes on to explain that God has \_\_\_\_\_ on whom He desires, and He \_\_\_\_\_ whom He desires.
- g. The word translated "hardens" is a word that literally means to make hard. It was used in Greek figuratively to refer to making \_\_\_\_\_ or obstinate.
- h. Jesus while on this earth made it clear that God always \_\_\_\_\_ men, women, and children before they choose Him. (John 6:44; John 15:16; John 8:24; John 3:18)

CONCLUSION:

Let's stop here this morning and finish up this passage next week. This morning the question was asked, "*There is no injustice with God, is there?*" (Romans 9:14b, NASB95) It is asked in response to the previous passage that spoke of God sovereignly choosing Isaac and Jacob to be the heirs of the promise, but not choosing Ishmael and Esau. This question asks if God is unfair in doing this? The answer is that He is absolutely not unfair because He is perfectly righteous and just. We must understand that God is absolutely sovereign as well and His electing of some but not others does not make Him unfair, but it makes Him God. So, the unbelief of the Jews does not change God's person because He chose some to believe and the rest He left in their unbelief.

Paul had already declared that all people, Jew or Gentile, are sinners (Romans 3:23). Because we are all sinners, we are condemned already. If we want God to be fair or just, then we would all die in our sins and go into the eternal punishment of the second death in the lake of fire, forever separated from God. But as Paul has made clear, God is merciful, and in that mercy, He sovereignly chooses some from among all the sinners to receive His grace and be redeemed.