

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

INTRODUCTION:

Last Sunday we began a new section of Romans 9 in which Paul is answering questions that are frequently asked when the subject of God's election and predestination come up. Paul knew these questions would be asked because he had just spoken of God sovereignly choosing Isaac and Jacob to be the children of promise and not choosing Ishmael and Esau. The first question that we looked at last week asked if God was unfair for choosing some for salvation and not others. The answer was no, He is not unfair because He sovereignly chooses who He will to fulfill His purposes and His choosing is not based on who a person is or what a person has done or will do, but solely on the basis of God's sovereign will.

This morning we will begin to look at the second question that Paul anticipates will be asked after his response to the first question in which he summarized by saying God has mercy on whom He desires and hardens whom He desires.

I. THE QUESTION (Romans 9:19)

- a. As I begin this message this morning I want to just say that I understand that the doctrine of _____ and predestination is a controversial subject for many people.
- b. Paul opens verse nineteen with the words, "*You will say to me then...*" (Romans 9:19a, NASB95) because he knows the _____ that is coming.
- c. To question God's justice and righteousness is to question the very _____ of God.
- d. When we speak of God's _____ we must acknowledge that every human being since the Fall deserves nothing but God's just condemnation to an eternity in the lake of fire.
- e. I do not believe that we can fully understand what God reveals about His sovereign _____ and predestination. (John 6:37; Ephesians 2:8)

II. PAUL'S RESPONSE (Romans 9:20-24)

- a. Paul does not seek to answer this question directly, instead he just continues to uphold God's perfectly sovereign righteousness and justice and in doing so Paul responds with a _____ for those who would question the Sovereign Lord.
- b. This question by Paul may be directed mainly at his Jewish readers who would ask the questions in verse 19 not because they are seeking God's _____ but instead, they are seeking self-justification.
- c. Paul again turns to the _____ Testament as he continues to respond to the questions in verse 19 that question God's righteousness and justice. (Isaiah 64:6-8; Jeremiah 18:3-6)
- d. We must also understand that whatever the sovereignty of God means in its completeness, it does not mean and cannot mean that God chose for men to _____ or to become sinful. (James 1:13; Habakkuk 1:13)
- e. Paul is saying that God determined to allow sin to enter into His creation, the first reason was because it gave Him the opportunity to demonstrate His _____.
- f. God has every right to _____ Himself through such wrath and judgment, but He has by His great mercy endured with much patience a world of sinful people.
- g. Paul after giving us this serious truth regarding unbelievers, now gives the _____ concerning believers and it is a comforting truth.
- h. You understand that God's Word makes it very clear that for a person to be saved he must put his _____ in Jesus Christ, no person is saved apart from faith in Christ.

CONCLUSION:

This truth that we have been looking at over the last two weeks, that God chooses some people for salvation while leaving others in their sin and unbelief is not to confuse us or upset us, and it is certainly not revealed to cause us to question the character of God's person. This truth as clearly presented this morning is to demonstrate God's glory and sovereignty to all people. This truth is also revealed

to cause believers to be thankful that God has chosen us, who are no more worthy of His mercy and salvation than those who remain in their sin and unbelief and are lost. God in showing mercy to some and judging those who do not believe does so without basing His choice on our ethnicity, where we are from or who we are, neither is it based on what we have done or will do. In Scripture there is only a distinction made of whom God has chosen, His vessels of mercy and those not chosen, the vessels of wrath. This is not any easy truth, not even the best taught and most studied believer can fully explain it. Even so it is a fully biblical truth. For us who believe that the Bible is true and without error there will always exist this tension between the sovereign will of God and His requirement of human faith. We can only believe what God's Word teaches accepting its truths in our hearts even if it cannot be explained by our finite minds.

Let me just close by reminding you that although this truth of God's election based on His sovereign will is taught in Scripture, God's Word also makes equally clear that God does not take pleasure in the death of the wicked and He does not wish that even one person should perish (Ezekiel 18:23, 32; 2 Peter 3:9). This truth does not in any way compromise God's holiness or His justice. Jesus made this promise to us, "*All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out.*" (John 6:37, NASB95)