

ROMANS 9: 6-13

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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.”

Predestination

Pre = beforehand; before we are even born

Destination = the place we are going; ultimate destiny (Heaven or Hell); God's choice

Virtually all Christian churches hold to some doctrine of Predestination:

Ephesians 1:4-5

⁴ even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love ⁵ he **predestined** us for adoption to himself as sons through Jesus Christ, according to the purpose of his will,

Ephesians 1:11

¹¹ In him we have obtained an inheritance, having been **predestined** according to the purpose of him who works all things according to the counsel of his will,

Romans 8:29

²⁹ For those whom he foreknew he also **predestined** to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. ³⁰ And those whom he **predestined** he also called, and those whom he called he also justified, and those whom he justified he also glorified.

Controversy: On what basis does God choose to save you from the foundation of the world?

1. His prior knowledge of you responding to Christ at some point in your life.

--or--

✓ 2. The good pleasure of His will; nothing to do with your right choice.

What's the problem with a "foreknowledge" view?

Romans 9:11

Romans 9:16

"DOUBLE PREDESTINATION"

Cannot avoid a double aspect of the two groups:

1. Elect (chosen for salvation)
2. Non-elect or Reprobates (condemned, excluded from salvation)

But...God does not intervene in the same way to both groups.

Symmetrical Double Predestination ("Hyper Calvinism") cannot be supported by Scripture

Biblical View:

THE ELECT	THE NON-ELECT
GOD'S INTERVENTION TO CREATE SALVATION	GOD'S INTERVENTION TO CREATE EVIL
<ul style="list-style-type: none"> • God's grace by direct intrusion • Positive intervention • One-way act by God • Changes our heart of stone into a heart of flesh. Alive to the things of God • We don't participate or contribute 	<ul style="list-style-type: none"> • None • Evil already exists • God does not create fresh evil

But is it JUST & ETHICAL on God's part?

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.

If God gave justice to everyone, everyone would _____ ?

In the case of the twins:

- JACOB received MERCY
- ESAU received _____?

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

Mercy, by definition, is:

- Voluntary
- Not obligated
- Not required

We can never say to a merciful God....."You are not merciful enough."

We cannot say, "God, you owe me grace!"

If grace is owed....it is not grace

God has the absolute, sovereign right to give grace to some and withhold grace from others.

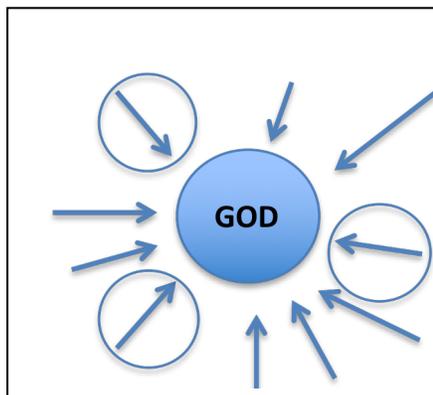
Is God lacking in mercy?

Summary:

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

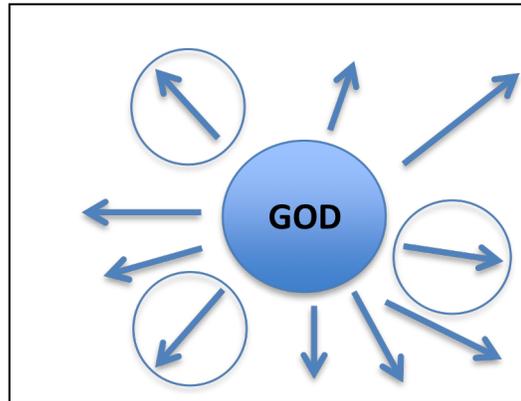
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INCORRECT VIEW



- 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 [salvation] 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.

God deals with Pharaoh the same way He deals with the reprobate—and is glorified in the process