

ROMANS 9 DOCTRINES

LESSON OUTLINE

1. Predestination..."It's not Fair" (Romans 9)

- Jacob & Esau
- Injustice?
- God hardening Pharaoh's heart
- Potter and the clay

2. God's Will

- 1 Timothy 2: 3-4
- 2 Peter 3: 9-10
- Ezekiel 18: 23-24

3. Free Will & Salvation

1. Predestination..."It's not Fair"

JACOB AND ESAU (Romans 9: 10-12)

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

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

For the Non-elect:

- God passes over them; 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

Questions:

If God gave justice to everyone, everyone would _____ ?

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

It means we're not talking about mercy anymore.

Mercy, by definition, is:

- Voluntary, not obligated, not required

INJUSTICE? (Romans 9:14-15)

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.

Who owns us, anyway?

If it pleases God to save some (and not all) ---is there anything unjust about that?

Is God under obligation to save anybody?

If God did not save anybody, would God be unjust?

Summary:

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

¹⁴What shall we say then? Is there injustice on God's part? By no means!

GOD HARDENS PHARAOH (Romans 9: 17-18)

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.

Pharaoh's heart:

- Evil; reprobate; unregenerate
- deserving justice from a Holy God

God's Actions:

- Gives Pharaoh over to his own sin; abandons Pharaoh to his own stubbornness
- Removes restraints from an already evil heart with evil desires
- Did not have to create any fresh evil in his heart.
- God hardened a man who had already hardened himself
- Brought glory to Himself Justice for God to give an evil person over to evil

God is GLORIFIED by:

- making His **mercy** known to **Moses & Israelites**
- making His **power & justice** known to **Pharaoh**

God's **elect people & reprobate people** BOTH glorify Him.

CLAY VESSELS FOR HONORABLE & DISHONORABLE USE (Romans 9: 20-21)
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?

God’s GOOD PLAN includes vessels for honorable use and dishonorable use.

ULTIMATE good in God’s plan includes evil.

Does God ever create sin? *No*

But He **ORDAINS** it.

- He permits it
- He allows it
 - Anything God PERMITS to happen also means He CHOOSES to permit it.

DOES GOD GET EVERYTHING HE WILLS?

YES

NO

DECRETIVE WILL <i>Decrees that occur with 100% surety</i>		PRECEPTIVE WILL <i>Precepts (moral laws) for mankind</i>	DISPOSITIONAL WILL <i>How God feels (pleases & grieves Him)</i>
<ul style="list-style-type: none"> • What actually happens • Ordains or decrees all events • His Plan • Everything God plans, He gets • Cannot be thwarted • Hidden until it happens 		<ul style="list-style-type: none"> • What ought to happen • Revealed thru His law • What God says is: righteous, wise, good & true • Can be disobeyed 	<ul style="list-style-type: none"> • God may allow wicked things to transpire, but He is not pleased by them
Directly fulfills	Indirectly fulfills	What God wants (or not)	
<u>Eph 1:1</u> <i>"Works all things according to the counsel of His will."</i>		<u>10 Commandments</u> "You shall not..."	<u>Ezek 18:23-24</u> Have I any pleasure in the death of the wicked, declares the Lord God, and not rather that he should turn from his way and live?
<u>Isaiah 46:10</u> <i>declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all my purpose,'</i>		<u>Micah 6:10</u> and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?	<u>Lam 3:33</u> but, though he cause grief, he will have compassion according to the abundance of his steadfast love; for he does not afflict from his heart or grieve the children of men.
Joseph to go to Egypt and save people from famine and eventually be redeemed from Egypt	Joseph's brothers' sin Potipher's wife's sin Pharaoh's dreams	<u>Gen 2:16-17</u> "You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat."	1 Timothy 2: 3-4
Jesus condemned to die on cross	Judas' betrayal Pontius Pilate ruling	<u>Eph 4:15</u> ...speaking the truth in love, we are to grow up in every way into him who is the head, into Christ,	2 Peter 3: 9-10

1 Timothy 2: 3-4

³This is good, and it is pleasing in the sight of God our Savior, ⁴who desires all people to be saved and to come to the knowledge of the truth.

John 6:37

³⁷All that the Father gives me will come to me, and whoever comes to me I will never cast out.

John 10:29

²⁹My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand.

John 17: 6; 9

⁶“I have manifested your name to the people whom you gave me out of the world.

⁹I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours.

2 Peter 3:9-10

⁹The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.

Ezekiel 18:23-24

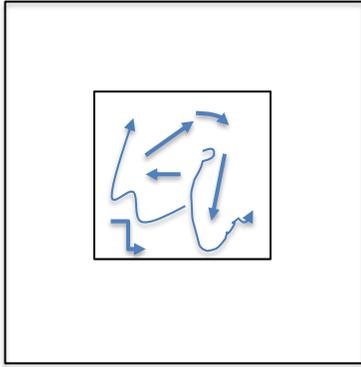
²³Have I any pleasure in the death of the wicked, declares the Lord GOD, and not rather that he should turn from his way and live? ²⁴But when a righteous person turns away from his righteousness and does injustice and does the same abominations that the wicked person does, shall he live? None of the righteous deeds that he has done shall be remembered; for the treachery of which he is guilty and the sin he has committed, for them he shall die.

God can carry a desire—but that desire does not supersede his sovereign will and plan.

3. Free Will & Salvation

Free Will Definition

- The ability to choose what we want
- Able to choose according to our desires
- The will always chooses according to its strongest inclination at the moment



“He/she has the free will, but lacks liberty”
Augustine

FREE WILL = The ability to choose what we desire.

- Human freedom can never supersede the sovereignty of God
- Before God regenerates a person’s heart, he/she has free will in many areas, but is incapable of choosing God for salvation (aiding in his/her own salvation).
- An unregenerate person:
 - ✓ can make free choices according to his/her desires
 - ✓ cannot choose what he/she does not desire
 - ✓ because his/her desires are corrupt, he will not choose God. He/she is in moral bondage.
 - ✓ has *free will* but lacks *liberty*

John 6:44

“No one can come to me unless the Father who sent me draws him.”

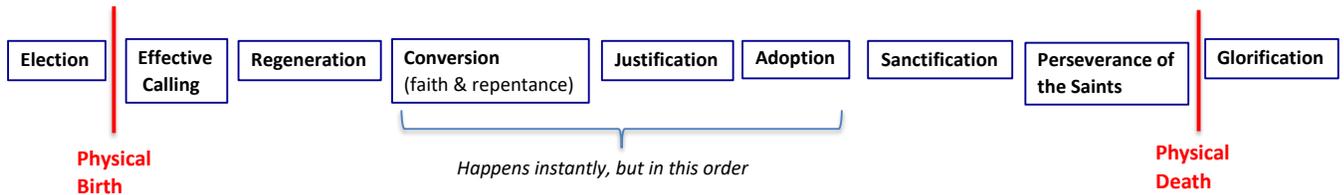
“draw” = elko in Greek. “To compel”

John 6:65

And he said, “This is why I told you that no one can come to me unless it is granted him by the Father.”

John 3:3

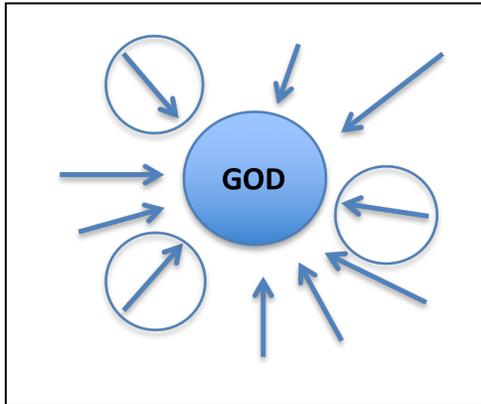
Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.”



Regeneration must precede conversion
Someone cannot choose what he/she does not desire; moral inability

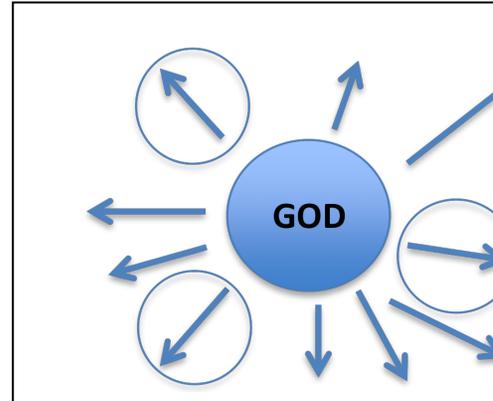
ELECTION

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