

ROMANS

Chapter 9:14-29

God is not unrighteous

God is not unrighteous

- God's divine choices in 6-13 do not imply unrighteousness
 - Paul will expand on this idea further
 - Paul's arguments in the next 5 verses also do not **PROVE** the righteousness of God but show that unless the accuser is also prepared to say God was unrighteous in how He exercised His will in the case of Moses and Pharaoh, which was the same issue, then God can't be accused there either.

God is not unrighteous

- Are God's choices between the genetic descendants of Abraham grounds for accusation of unrighteousness?
 - Paul **absolutely** denies that accusation on the grounds that, in the next 2 examples he gives, God's behavior is the same and no Israelite or believer would argue God was unrighteous in these actions by God.

God is not unrighteous

- The objects of God's mercy are determined by Him alone.
 - In response to Moses' pleadings God answers Moses in Exodus 33:19
 - Paul concludes that the object of God's mercy is determined by God alone, not by human will or merit
 - God is the one who shows mercy.

God is not unrighteous

- God also determines the objects of divine hardening
 - Paul completes his argument with with the example of Pharaoh
 - God put pharaoh in his position of power for the purpose of demonstrating His power and establishing His reputation in all the earth
 - He executed His purpose by using Pharaoh's hardened heart to strike Egypt with 10 devastating plagues

God is not unrighteous

- Applying this passage

- Only take from this passage what is actually stated

- It does not say who God actually is merciful to or who He hardens, but only that He will determine these matters Himself.

- It does not say whether God acts randomly, on the basis of undisclosed factors, or on the basis of differences of attitude in individuals.

- Use these verses as they stand but do not read more into them than is there.

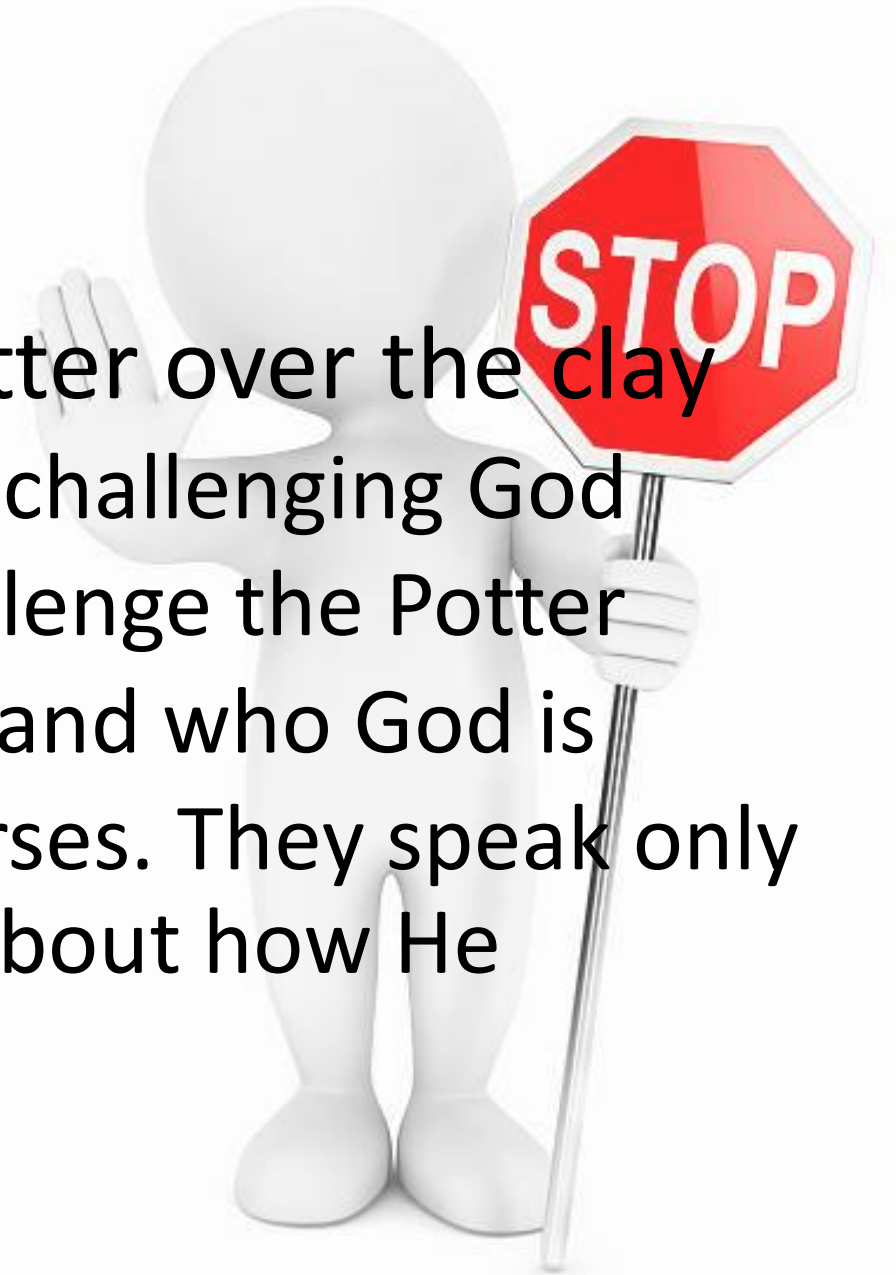


God's Actions Vindicated

- If God hardens “Who He desires” why does He still find fault with these hardened ones, since His will is executed in their hardening?
- If God does as He pleases whether in being merciful or in hardening, on what ground can the object of His action be praised or blamed for what God Himself has done?
- These questions are not directly answered by Paul, but he does respond to the objection

God's actions vindicated

- First response: Right of the Potter over the clay
 - Objector is rebuked by Paul for challenging God
 - The thing formed does not challenge the Potter
 - Man must remember his place and who God is
 - Again, be careful with these verses. They speak only of God's right but say nothing about how He actually exercises that right.



God's actions vindicated

- Second response: The actual use of God's power
 - The creature must not contradict the creator (19-21) but now Paul shows how God has ACTUALLY used His power.
 - “What if God” – our equivalent of “What if I do *this or that* – what would you say then?”
 - Paul's implication that the objection raised in 19 is utterly swept away when God behaves in the way we see in these examples.

God's actions vindicated

- Second response: The actual use of God's power
 - The creature must not contradict the creator (19-21) but now Paul shows how God has ACTUALLY used His power.
 - “willing to demonstrate His wrath and to make His power known”
 - God endured with much longsuffering the actions of so many of His creations – i.e. vs 17 (pharaoh) that were prepared for destruction.
 - “objects of wrath” – most certainly obstinate Israel

God's actions vindicated

- Second response: The actual use of God's power
 - The creature must not contradict the creator (19-21) but now Paul shows how God has ACTUALLY used His power.
 - “prepared for destruction”
 - This doesn't say WHO fitted these objects for destruction. God prepared the “objects of mercy” but He wouldn't be the one to prepare the objects of wrath for destruction if He “endured with great patience” objects He Himself had prepared for destruction.

God's actions vindicated

- Second response: The actual use of God's power
 - The creature must not contradict the creator (19-21) but now Paul shows how God has ACTUALLY used His power.
 - “and He did so to make known the riches of His glory upon objects of mercy”
 - God “endured with great patience” the sins of Israel to show the world through the Jews the “riches of His glory upon objects of mercy” which could not have been done had He “demonstrated His wrath” upon them.

God's actions vindicated

- Second response: The actual use of God's power
 - The creature must not contradict the creator (19-21) but now Paul shows how God has ACTUALLY used His power.
 - “which He prepared beforehand for glory, namely us”
 - Not an abstract idea of God's elect but a concrete view of the church – those actually now called
 - Preparation was made IN ADVANCE to prepare THEM and US to be recipients of glory.
 - The church was God's intention – it wasn't an afterthought

God's actions vindicated

- Inclusion of Gentiles in accord with Old Testament prophecy
 - Paul quotes Hosea 1:10 and 2:23
 - The original application was Jews disowned by YHWH
 - Since Jews rejected God, they were put in the same position as Gentiles in relation to God

God's actions vindicated

- Exclusion of the greater part of Israel also in accord with Old Testament prophecy
 - Isaiah 1:9 and 10:22f predicted only a small remnant would survive
 - Readers of the Old testament should not be surprised that only a small remnant of Israel was saved
 - The Lord would execute His word on the earth, thoroughly and quickly – think Sodom and Gomorrah

Next week

- Israel itself is responsible for its exclusion
- Dean teaching Romans 9:30-10:21