

Prayer:

Slide # 1
Romans

Theme: The Righteousness of God – The Gospel of God

Outline:

- **Prologue:** 1:1-17
- **Doctrinal:** 1:18-8:39
God’s holiness – man’s sinfulness – 1:18-3:20
Justification by grace through faith – 3:21-5:21
Sanctification of the believer – 6:1-8:39
- **Dispensational: 9:1-11:36** (The place of Israel and the church)
- **Practical:** 12:1-15:33 (Duties and privileges of the believer)
- **Epilogue:** 16:1-27

Paul at great length in Romans shows that all are sinners and that anyone who is saved is saved by faith ALONE. This is true in relation to the whole of humanity.

Slide # 2

Romans 1:16 (NKJV)

16 For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for **everyone who believes**, for the **Jew** first and also for the **Greek**.

Paul in Romans goes on to show the security of the true believer in Christ as seen in Romans 8. Paul is emphatic that the PURPOSE of God for the elect in Christ will be worked out and that absolutely nothing can separate us from the love of God which is in Christ Jesus our Lord. Thus, the true believer has ETERNAL SECURITY!

But having said that, the question then is this: **What about Israel?** What about God’s PURPOSE for Israel? Is it also secure or has it failed since for the most part they have rejected Christ? This is the great issue dealt with in Romans 9-11.

Paul first affirms that indeed the Word of God has not failed in relation to what God has promised Israel explaining, **“they are not all Israel who are of Israel”** (Rom. 9:6). Yes, Israel was an elect nation, but not all within the chosen nation are true believers. There is an elect nation (Israel) but within the sphere of the nation there is what Paul calls **“a remnant according to the election of grace”** (Rom. 11:5). It is this remnant that is the true Israel – that is the true people of God – the true believers.

Paul then goes on to show God’s program of ELECTION related to Israel emphasizing that God’s PURPOSE of election will stand (Rom. 9:11). That is met with the objection that this doesn’t seem to be fair – this idea of choosing one and not the other – of choosing Jacob and not Esau (9:14). But Paul emphatically emphasizes that there is no unrighteousness with God. God being God has the prerogative to have mercy on whom He wills and to harden whom He wills (Rom. 9:18). The doctrine of election comes down to this: God is God and He can do as He pleases. He can choose who He wants according to His sovereign terms and choice.

This in turn brings forth another objection: If it is all a matter of strict determinism then how could God find fault? If all are just “puppets” fulfilling the will of God and God is the puppet master then how could the puppets be at fault? This is what Paul addresses in our study today as seen in Romans 9:19-29.

As a framework to our study in Romans 9-11 I have brought to the discussion three presuppositions.

Slide # 3

- 1) God is sovereign.
- 2) People are responsible.
- 3) There is mystery here.

And to frame our study of Romans 9 a little more note the following points.

- 1) God is sovereign over the destiny of all people. God is God and all is according to His terms and His alone. He sets the agenda. It’s God’s world, His plan, and all is framed according to His sovereign will. According to His sovereign will He has mercy on whom He will and He hardens whom He will. It’s all according to God’s terms.
- 2) Paul largely speaks in terms of the BIG PICTURE of redemptive history.

He is thinking in terms of LARGE CIRCLES of God dealing with people groups in general and how they got there through their representative heads in keeping with God's elective purpose. He is thinking in terms such as Israel versus Egypt; the Jews in contrast to the Gentiles; Israel in contrast to the Church; a remnant in contrast to the majority. But while he speaks primarily in terms of these BIG circle realities, at certain points what he says also intersects with the small circle of personal/individual realities.

- 3) In Romans 9 Paul emphasizes the God side of things as seen in the doctrine of election. Election is a hotly debated topic but none can deny it. At the end of the day all of the saved are the elect and this inherently emphasizes the God-side of things. A pastor friend of mine wrote a booklet simply titled: "***Election: Whose Choice?***" That pretty much says it all. Election is God's choice – it emphasizes the God-side of things. There is "***the purpose of God according to election***" as stated in Romans 9:11.

At the same time there is mystery here as to exactly how this intersects with human responsibility as seen at the end of Romans 9 where the emphasis is on the responsibility of faith. But in the end we find that God is the great ARCHITECT: "***For of Him and through Him and to Him are all things, to whom be glory forever. Amen.***" (Rom. 11:36) All the glory belongs to God alone!

- 4) A major driving theme throughout this whole section of Romans 9-11 is the MERCY of God. Yes, God has mercy on whomever He will (9:15-16). But He operates in such a way as to maximize His mercy. He used the hardness of Pharaoh to the end that His power and name might be known throughout the whole earth (9:17). Thus, even in the hardening reality of Pharaoh, God's mercy was in effect made known "in all the earth". As we will see in our study today God endures with much longsuffering the vessels of wrath to the end that He might make known the riches of His glory on the vessels of mercy 9:22-23.

There is constantly a BIGGER picture to the end that God is working to maximize the effects of His mercy. It builds to the crescendo of Romans 11:32 where it says that God has worked in such a way "***that He might have mercy on all.***" I really believe that the worst of times which is coming (the Tribulation Period) in one sense will be the best of times – in that perhaps more people will be saved during this period of time than during the rest of the history of the world.

As Hab. 3:2 indicates, in wrath God remembers mercy. God works the way He does to the end that His MERCY may be magnified to the greatest extent possible!

- 5) Sometimes the Scriptures give the bottom-line conclusion without explaining all the variables involved in the full equation. For example, last week we noted that God hardened Pharaoh to the end that His sovereign purpose might be served through him. That is the conclusion of the matter and that is true! However, when you go back and study Exodus you find that FIRST Pharaoh hardened himself before God judicially hardened him. So yes, the end of the story is that God hardened him, but that is not the whole story.

Slide # 4

- 1) God is sovereign over the destiny of all people.
- 2) In Romans 9-11 Paul's emphasis is largely on Nations and People Groups related to the BIG PICTURE of God's plan.
- 3) Election is the GOD-SIDE of things which is a strong emphasis in Romans 9.
- 4) The MERCY of God is a driving theme in Romans 9.
- 5) Sometimes the Scriptures give us the bottom line without tying in all the related variables.

If you struggle with how to understand Paul's teaching regarding God's sovereignty and how it intersects with human responsibility you are in good company because this is probably the kind of thing Peter was talking about in 2 Pet. 3:15-16.

Slide # 5

2 Peter 3:15–16 (NKJV)

15 and consider that the longsuffering of our Lord is salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you,

16 as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures.

Yes, some things Paul taught are hard to understand as Peter well spoke – and that under inspiration.

In our study Paul has just emphasized that God “***has mercy on whom He wills, and whom He wills He hardens***” as seen in Romans 9:18. Verse 19 continues...

Romans 9:19–29 (NKJV)

19 You will say to me then, “Why does He still find fault? For who has resisted His will?”

Paul has just said in verse 18 that God “***has mercy on whom He wills, and whom He wills He hardens.***” This sounds like people are merely puppets and that God is the puppet master. The only one with a WILL in the matter is God. If that is true the objector says, “***Why does He still find fault?***” If that is the case it would seem that no one has resisted God’s will but rather are simply doing what He has willed. Why would God have a problem with that? It’s all simply going as He has determined anyway.

The objector is saying that if it is true that God simply either extends mercy or hardens based solely on His sovereign will then this smacks of fatalism or pure determinism. No one should be held responsible in that case because it is all micromanaged by God. If God determines all according to His will then why would He find fault with how anyone responds since it is all pre-programed by Him. How can there be personal accountability if all is just sovereignly determined by God?

That seems like a pretty sophisticated question and frankly it is this type of question that theologians have wrestled with through the centuries.

Part of the problem is that we tend to put the emphasis on “***little circle***” realities while Paul is thinking mainly in terms of ***BIG CIRCLE*** realities. Admittedly there is some overlap here, and that is part of the mystery, but we do want to understand the MAIN thrust of what Paul is saying.

Slide # 6

We tend to approach this in a different way from Paul, for we tend to think of the eternal destiny of the individual. We must bear in mind throughout this section that Paul is not dealing with that subject. He is dealing with the failure of Israel as a whole to respond to the Messiah over against the fact that the church was largely Gentile. He is saying that God works out His purpose by such means as choosing Isaac.... He is arguing that Israel’s present hardening does not defeat God’s purpose, but rather that it is God’s means of bringing the gospel to the Gentiles. – ***Leon Morris***

20 But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, “Why have you made me like this?”

Paul at this point does not even answer the challenging question, but rather rebukes the questioner for even daring to bring it up. There is a place for honest humble questions as seen elsewhere in the Bible, but to challenge God in terms of HOW He has sovereignly chosen to carry out His plan is totally inappropriate (cf. Isa. 29:16; 45:9).

The thing formed is in no position to sit in judgment on the Creator! God is answerable to no one! He is God! To think God owes anyone an explanation is to try in effect to place yourself above God. It is to play the role of being GOD over God! This is Satanic territory! We have no right to question God in a challenging way. Who do we think we are? This reflects a very low view of God and a blasphemously HIGH VIEW of self.

Often people claim that when they get to heaven, they will have questions they are going to demand that God answer. Job made the mistake in contending with God and demanding God answer. But when God appeared to him here is how it went down.

Slide # 7

Job 40:2–5 (NKJV)

2 “Shall the one who contends with the Almighty correct Him? He who rebukes God, let him answer it.”

3 Then Job answered the LORD and said:

4 “Behold, I am vile; What shall I answer You? I lay my hand over my mouth.”

5 Once I have spoken, but I will not answer; Yes, twice, but I will proceed no further.”

Slide # 8



The kind of question raised in verse 19 is in the category of “testing” God. It is the idea of challenging Him – of pressing to try and make Him prove Himself.

That is so beneath God that the question is not even worthy of being answered. God does not accommodate Himself to this kind of attitude! What arrogance that a person with a 3-pound brain would think that he could sit in judgment on the omniscient God!

21 Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

The point here is clear. God is God. God is sovereign and He can do whatever He wants to do as potter over the clay. He can choose to fashion a vessel for honor or for dishonor – that is for noble purposes or for common use! This is an illustration of God’s sovereignty drawn from the OT Scriptures. Clay is clay and humanity is all the same in that regard (cf. Gen. 2:7; 18:27; Ps. 103:14). But our ultimate destiny in how we are used is totally in God’s hands.

The Jews were inclined to think that God could not make them anything other than vessels of honor. Paul rejects this view and points out that God does what he wills. – **Leon Morris**

The potter and the clay are imagery rooted in the OT Scriptures and consistently there it illustrates God’s relationship with Israel as seen for example in Isa. 29:16, 45:9; and 64:8. In particular many believe that Romans 9:21 builds on Jeremiah 18:6.

Slide # 9

Jeremiah 18:6 (NKJV)

6 “O house of Israel, can I not do with you as this potter?” says the LORD. “Look, as the clay is in the potter’s hand, **so are you in My hand, O house of Israel!**”

The sovereignty of God is clearly in view here, but what is interesting is that the text in Jeremiah immediately goes on to intersect the reality of God’s sovereignty with human response which relates to how God responds.

Slide # 10

Jeremiah 18:7–10 (NKJV)

7 The instant I speak concerning **a nation** and concerning **a kingdom**, to pluck up, to pull down, and to destroy it,

8 if that **nation** against whom I have spoken **turns from its evil, I will relent of the disaster** that I thought to bring upon it.

9 And the instant I speak concerning a **nation** and concerning a kingdom, to build and to plant it,

10 if it does evil in My sight so that it does not obey My voice, then I will relent concerning the good with which I said I would benefit it.

Once again, we see that God is sovereignly in charge of the destiny of nations! Note that the Jeremiah text clearly is dealing with BIG PICTURE realities related to nations.

Also, note that how the people respond affects God's action even though He is the sovereign potter who can do whatever He chooses to do with the clay! Both are true—sovereignty and human responsibility.

The MAIN POINT is that God like the potter is alone sovereign over the destiny of the vessel, but we note that not all the variables to how this is worked out are mentioned here. We have the Jeremiah 18:6 emphasis in Romans 9:21 but not the Jeremiah 18:7-10 emphasis. The whole counsel includes the full truth of revealed revelation and yet HOW it all fits together remains a mystery.

The analogy between God and the potter and between man and the pot should not be pressed to the extreme. – ***NIV Study Bible***

After all humanity is not like mere inanimate clay. In contrast we as human beings are created in God's image having a God-consciousness. We have intellect, emotions, and a will. This reminds me of when people say that being spiritually dead is the same as being a spiritual corpse. However, unsaved people can be under conviction, they can resist the Spirit. In contrast a physical corpse has no response at all – leading someone to say that the natural man is a "very lively corpse indeed".

But still the whole story has not been told. For human beings are not merely lumps of inert clay, and this passage well illustrates the danger of arguing from an analogy. – ***John Stott***

That is true, but the main point of God's sovereignty over the destiny of created vessels is very clear!

22 What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction,

God has a PURPOSE in everything. In displaying His wrath His awesome POWER is made known as seen for example in the case of Pharaoh.

But at the same time God endures with much longsuffering (patience) the vessels of wrath prepared for destruction. This enduring itself is a display of mercy and suggests that God gives space for people to come to repentance (cf. Rom. 2:4; 2 Pet. 3:9).

Some have taught “double predestination” based on this verse. However, the language here does not directly make God the agent of “prepared for destruction”. The word “prepared” in the Greek is either in the passive or middle voice, but it is not active. The challenge is that in the Greek the middle and the passive are identical in form so this becomes a judgment call in terms of interpretation.

Middle is reflexive and would then be interpreted, “**having prepared themselves for destruction**”. Many think that is the proper sense here. Romans 2:5 says those with a hard unrepentant heart “**are storing up wrath for yourself in the day of wrath**”. This is totally on them! They bring this destruction (ruin – eternal loss) on themselves (cf. Jn. 1:18, 3:36; Acts 14:16; Rom. 3:25).

“God does not create people in order to damn them.” (John Phillips). Jesus said the everlasting fire of hell was “prepared for the devil and his angels” (Matt. 25:41).

However, some think this should be understood as “passive” which is the idea of “**were prepared**” without saying HOW they were prepared for destruction. But in this case, we note Romans 1 where God simply gives people over to their own devices (Rom. 1:24, 26, 28). God is sovereign over their destiny but He is not responsible for their sin. And God is patient, having the pattern of putting up with their sinfulness for a long time before judgment falls.

Slide # 11

Romans 2:4 (NKJV)

4 Or do you despise the riches of His **goodness**, **forbearance**, and **longsuffering**, not knowing that the goodness of God leads you to repentance?

23 and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory,

The language is different here in verse 23 from that in verse 22. Here God does actively prepare the vessels of mercy.

The word “prepared” here is active implying God’s active action. Also, the Greek word translated “prepared” in verse 22 (*katartizo*) is a whole different word than the one in verse 23 (*proteoimazo*).

In verse 23 the vessels of mercy are directly prepared (active voice) by God for glory. – **Alan Johnson**

In the case of the vessels of mercy God’s action was preparation, in the case of vessels of wrath He took no action but endured with much patience. – **The New Bible Commentary**

The Bible makes it very clear that THOSE WHO ARE SAVED AND HEAVEN-BOUND HAVE ONLY GOD TO THANK and THOSE WHO ARE LOST AND DAMNED HAVE ONLY THEMSELVES TO BLAME.

– **George Zeller**

And note that it says these vessels of mercy were prepared beforehand for glory. There is mystery here but the fact is the emphasis here is on God’s beforehand activity specifically in regard to the vessels of mercy (cf. Mt. 25:34).

24 even us whom He called, not of the Jews only, but also of the Gentiles?

Note the flow of thought here is still largely BIG CIRCLE oriented although it intersects with individual realities as well. The Church is a collective group of the called who are vessels of mercy in keeping with God’s plan prepared beforehand. God was patient with Israel’s unbelief to the end He might make known the glorious riches of the cross to the Church which consists of both believing Jews and believing Gentiles.

The vessels of mercy are those whom God calls. For Paul the called are those who respond to the gospel message. This is commonly called “**the effectual call**”. Back in Romans 8:28 Paul spoke of those “**who are the called according to His [God’s] purpose**.” And then he presented what is called “**the golden chain of salvation**” in verses 29-30. Note the emphasis throughout is on the activity of God.

Slide # 12

Romans 8:28-30

- God purposed...

- He foreknew...
- He predestined...
- He called...
- He justified...
- He glorified...

Paul concludes the whole argument of this section by stressing the fact that the Gentiles are as much an object of God's mercy as are the Jews... The salvation of the Gentiles is not an afterthought with God. (Indeed, someone has said that all the saved are not God's afterthoughts but His forethoughts!)” – **John Phillips**

Clearly Paul at this point in Romans 9 has BIG PICTURE Church truth in view as he speaks in reference to both Jews and Gentiles in verse 24 and then goes on to illustrate BIG PICTURE realities related to both Israel and the Church as seen in verses 25-29.

Paul now shows by way of application from the OT how God has worked to make a people who were not His people to be His people and this applies to both Jews and Gentiles who now make up the church. He shows how the truth of God now incorporating Gentiles into His plan is consistent with what is seen in the OT.

Note that Paul uses a multiplicity of quotes from the OT to make His point. This shows again that he is thinking in terms of BIG CIRCLE realities related to Israel as a nation and to the Church as a corporate reality. Again, this truth intersects with personal/individual reality as well, but his focus is largely on the BIG PICTURE.

25 As He says also in Hosea: “I will call them My people, who were not My people, And her beloved, who was not beloved.”

26 “And it shall come to pass in the place where it was said to them, ‘You are not My people,’ There they shall be called sons of the living God.”

Paul is here making a spiritual application of what was spoken in reference to Israel back in the OT. The quotes here are from the book of Hosea. Verse 25 is taken from Hosea 2:23 and verse 26 from Hosea 1:10.

Hosea was a prophet in the OT who had a very unique calling. He was told to go and take a wife who was a harlot. Hosea's personal experience became a “living illustration” of God's experience with Israel.

His wife Gomer became unfaithfully involved in adultery. She abandoned Hosea and became a prostitute. This a picture of Israel's unfaithfulness.

Gomer had two children born out of adultery which symbolized Israel's unfaithfulness and God's judgment on Israel.

In Hosea 1:6 God said to name the child "Lo-Ruhamah" because He would no longer have mercy on Israel. In Hosea 1:9 God said to name the next illegitimate child "Lo-Ammi" because "you are not My people, and I will not be your God."

Slide # 13

Lo-Ruhamah = "NOT LOVED" (Hosea 1:6)

Lo-Ammi = "NOT MY PEOPLE" (Hosea 1:9)

In this state of unfaithfulness Israel had broken their covenant relationship with God so God abandoned them in the sense that He allowed Israel to be taken into captivity by the Assyrians (cf. Hos. 1:2-9).

In that state they were in effect, functionally, no longer God's people. But the promise here in Romans 9:25 as quoted from Hosea 2:23 is that they would one day be restored. Those who were not God's people would now be His people.

The principle is that those who were not God's people can become God's people. That was very hard for the Jews to accept concerning the Gentiles, but Paul illustrates this truth from Hosea.

This is a picture of lost Gentiles and also lost Jews who before were vessels of wrath but have now collectively have become vessels of mercy. Whereas before they were not God's people now they are. This is the story of the Church as illustrated here by Paul in making application from Hosea back in the OT.

Paul really is illustrating several things here. It shows that it is possible for Israel to be alienated from God and that her present experience is consistent with that reality. It also shows that those who were not God's people (the Gentiles) can come to the place where they too are called "sons of the living God". And it makes way for Israel's ultimate restoration.

Those who were in the functional place of not being God's people (the place of Gentiles) would one day move from not being God's people to now being the sons of the living God. This is where the Church is today. This today is true of both saved Gentiles and Jews as Paul has just referenced in verse 24.

He is saying that in Scripture it is the call of God and the love of God that make the people of God and this quite irrespective of Jewish or Gentile origin. – **Leon Morris**

Thus God “has mercy on whom He wills, and whom He wills He hardens.” (Rom. 9:18)

Paul is showing that God is not inconsistent or unfaithful in any way. Rather, if you properly see the BIG PICTURE God is totally consistent with His mercy and with His Word.

Paul now moves to show that God in His faithfulness has always preserved a Jewish remnant. Israel's election as a nation did not mean that all would be saved, but rather that there would always be a remnant within the greater context of the nation as a whole. As Paul wrote, the believing remnant was within the Church, as it is today, and will be throughout the Church Age.

27 Isaiah also cries out concerning Israel: “Though the number of the children of Israel be as the sand of the sea, The remnant will be saved.

Here Paul quotes from Isaiah 10:22-23 to make his point about God preserving a remnant. When Israel was taken captive by Assyria it seemed as though their number was as the sand of the sea. But the Assyrians were brutal and many of the Jews died off at that time. However, God faithfully preserved a remnant. This illustrates the principle that God sovereignly always preserves a remnant in Israel. Israel is not going anywhere, because they are a God-preserved people. There is no other explanation.

The spiritually preserved remnant in Israel is the true Israel spoken of by Paul in Romans 9:6; it is the “remnant according to the election of grace” as seen in Romans 11:5; and it is the “Israel of God” as referenced in Galatians 6:16.

Slide # 14

The promise of God never meant that all, or even most, Israelites would be saved. The doctrine of *the remnant* is important. We should not miss the force of the article: *the* remnant, not “a” remnant.

– *Leon Morris*

28 For He will finish the work and cut it short in righteousness, Because the LORD will make a short work upon the earth.”

The vocabulary in this verse is somewhat complicated. It is a take off of Isaiah 10:23. The word translated “work” in the NKJV is more literally “word” (Gk. logos). God’s Word concerning a preserved remnant will be accomplished thoroughly and quickly.

Slide # 15

Romans 9:28 (LSB)

28 FOR THE LORD WILL EXECUTE HIS WORD ON THE LAND, THOROUGHLY AND QUICKLY.”

The ways of God should be the study of the saints. He waits long, -- He forbears –He is silent: then He suddenly puts into execution a rapidly executed purpose! – *William Newell*

In context it seems what is being communicated is that while God is longsuffering and patient when He moves in judgment it is relatively quick with the result being a surviving remnant.

Noah preached for about 120 years and then it rained judgment for 40 days and 40 nights – a relatively short time in comparison to the long lead up to the judgment. For many years God warned His people through the prophets before they were suddenly taken captive. After the crucifixion of Christ judgment on the nation did not come immediately. Not until 70 AD did Jerusalem fall.

For 2000 years the gospel of grace has been going forth, but when judgment comes it will be a relatively short 7 years. And in that crucible a remnant of one third of the Jews in the land will be saved.

Slide # 16

Zechariah 13:8–9 (NKJV)

8 And it shall come to pass in all the land,” Says the LORD, “That two-thirds in it shall be cut off and die, But **one-third shall be left** in it:

9 I will bring the **one-third** through the fire, Will refine them as silver is refined, And test them as gold is tested. They will call on My name, And I will answer them. I will say, **‘This is My people’; And each one will say, ‘The LORD is my God.’** ”

Slide # 17

Matthew 24:22 (NKJV)

22 And unless those days were shortened, no flesh would be saved; but **for the elect’s sake those days will be shortened.**

God acts in accordance with His spoken word and in judgment remembers mercy, always reserving to Himself a faithful remnant, the true Israel. – ***John Phillips***

29 And as Isaiah said before: “**Unless the LORD of Sabaoth had left us a seed, We would have become like Sodom, And we would have been made like Gomorrah.**”

This is a quote from Isaiah 1:9. It is only because of God’s preserving grace that Israel has not been completely wiped off the map like Sodom and Gomorrah.

LORD is YHWH – the eternal unchanging covenant God of Israel. Sabaoth is a transliteration of the Hebrew meaning “hosts” or “armies” (cf. Ja. 5:4). The sense is “Lord of the hosts of heaven” meaning “Lord over all” or “Lord of the universe”. The emphasis is on His sovereignty!

“Left us a seed” is parallel to the idea of “remnant” in verse 27. A seed would be preserved to constitute the hope of ultimate restoration for the nation.

Note the emphasis is on God once again. It was God Who caused “a seed” to survive. There was no remnant in Sodom and Gomorrah – the one believer that was in Sodom was graciously removed by God and then total destruction came in the form of fire and brimstone. Sodom and Gomorrah are proverbial for complete destruction (cf. Gen. 19:24-29).

God preserved in Israel “a seed” – “the remnant” or they would have perished in total. Only the hand of God speaks to the continuing existence of Israel. Only the extended MERCY of God preserves them.

Having chosen her, God is faithful to her in preserving a remnant! That has always been the case and continues to this day as testament to God’s faithfulness!

Those that taught all Israel is secure simply because she is the elect nation are shown to be wrong. Paul shows that God’s purpose, according to election, involves a remnant of the nation – never the majority.

God fulfills His promise by saving the remnant together with some from the Gentiles. The promise has not failed, even if it was fulfilled in a way that many of the nation did not accept. – **Leon Morris**

In looking at the God-side of things in Romans 9 it gets complicated in a hurry. We dare not argue with it (verse 20), but neither can we fully comprehend it.

Slide # 18

We find, lying side by side, the truth of divine sovereignty and human responsibility. Are we called to reconcile them? Nay, they are reconciled already because they are both set forth in the word. We are to believe and obey. It is a fatal mistake for men to frame systems of divinity. You can no more systematize the truth of God than you can systematize God Himself.

--**C.H. Mackintosh**, Short Papers on Scripture Subjects, Vol. 2, p. 267

Slide # 19

Fixed State/Sovereignty

Revelation 22:11 (NKJV)

11 He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still.”

Human Response/Responsibility

Revelation 22:17 (NKJV)

17 And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely.

Slide # 20

Any man may get himself into a terrible labyrinth who thinks continually of the sovereignty of God alone, and he may equally get into deeps that are likely to drown him if he meditates only on the free will of man. – **Charles Spurgeon** – TREASURY OF THE N.T., Vol. I, pp. 340-342

I asked an intelligent man in western Michigan if he had believed on the Lord Jesus Christ. He burst out into loud laughing, saying, "If I am elect, I will go to heaven; and if I am not elect, there is no use in my worrying about the question!" I rebuked him sternly, with these words: "God now commands all men everywhere to repent: inasmuch as He hath appointed a day in which He will judge the world in righteousness by the Man whom He has ordained." God's commands are God's enabling's, and if you will hearken to Him, you will be saved." – **William Newell**

God is sovereign – people are responsible.

Believe on the Lord Jesus Christ and you will be saved!