

Intro:

XXXV. Israel's Unbelief Is Consistent with His Person - Pt 2

A. The First Question Answered - vs 14-18

1. The Question - Is God Fair? - Is there unrighteousness with God? - vs 14a
 - a. Paul just made the point that God chose Isaac over Ismael and Jacob over Esau
 - b. not chosen or rejected based on themselves, - 2Ch 19:7
 - i. works, past or future
 - ii. Chosen or rejected wholly according to God's sovereign will
 - c. an accusation raised throughout history when speaking of election and predestination
 - i. human perspective based on human wisdom and standards
 - ii. our view of what God can or cannot do is not important to Him
 - unsaved - these are unacceptable and ignore or refuse to honor God
 - Immature or ignorant saved - God simply couldn't do that
2. Certainly not! - vs 14b
 - a. ***me genoito*** - used 10 x's in Romans - Trans "God Forbid, May it never be"
 - b. God is the measure of Righteousness, Justice
 - i. God's character - Ps 7:9; 48:10; 71:19; 116:5; 119:137,42; 145:8; Mal 3:6
 - ii. God's word to man's wisdom - Jer 9:23-24
3. Paul first citing of God's word to argue
 - a. For He says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion." - Ex 33:19
 - b. Context - Aaron had led the people into idolatry - Ex 32:2-6
 - i. Moses had prayed for the people - Ex 32:30-31
 - ii. God declared He will punish for sin - Ex 32:33-34
 - iii. Moses asked for God's presence to lead the people - Ex 33:12-13
 - iv. God shows Moses what can be known about Him - Ex 33:19
 - c. Everyone has done wrong
 - i. everyone deserves what Justice brings - condemnation - Ro 6:23
 - ii. If God shows mercy, it is purely grace
 - iii. Compassion is the disposition behind Mercy being the action
 - d. The Answer - So then
 - i. it is not of him who wills, nor of him who runs,
 - ii. but of God who shows mercy.
4. Paul second citing of God's word to argue
 - a. For the Scripture says to Pharaoh, - Ex 9:16
 - i. Pharaoh considered himself an absolute monarch
 - ii. Thought that all that he did and said was by his own free choice
 - b. God's purpose For this very purpose I have raised you up,
 - i. ***exegeiro*** - to rouse fully, to resuscitate (from death), release (from infliction)--raise up.
 - ii. Used of Messiah - Nu 24:19, David's son Absalom - 2 Sa 12:11, the lowly - Job 5:11, the Chaldeans - Hab 1:6, the antichrist - Zech 11:16

ii. that I may show My power in you, and that My name may be declared in all the earth." - Passover celebrated for 3500 yrs. - Rahab - Jos 2:9-11; Ps 105; 106; 136

5. Therefore He has mercy on whom He wills, and whom He wills He .

a. hardens - *skleruno* - to indurate, render stubborn:--harden.

i. Exodus speaks various x's of Pharaoh hardening his heart - 7:14; 8:15,32; 9:34 and 10 x's of God hardening Pharaoh's heart - 4:21; 7:3,13; 9:12; 10:1,20,27; 11:10; 14:8

ii. Man's natural state is under condemnation - Jo 3:18; 8:24

b. God's mercy precedes people choosing Him - Jo 6:44; 15:16

B. The Second Question Answered - vs 18-24

1. if - "He has mercy on whom He wills, and whom He wills He hardens."

a. then - "Why does He still find fault? For who has resisted His will?" - 2Ch 20:6; Job 9:12; 23:13; Da 4:35

b. God is utterly sovereign - Ro 11:7; 1 Th 5:9

i. God is merciful and gracious destining some for salvation - Eph 1:4-5

ii. God is just and will be condemned others b/c of their sin and unbelief - 2 Pe 2:9-12

2. Proclamation of God's justice instead of explaining it

a. But indeed, O man, - on the contrary

b. Blasphemous Self-Justification or Seeking Truth - who are you to reply against God?

i. Will the thing formed say to him who formed it, "Why have you made me like this?" - Job 33:13; Isa 29:16; 45:9; 64:6-8

ii. Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor? - Pr 16:4; Jer 18:6; 2Ti 2:20

3. Two reasons for God allowing sin to enter and contaminate His universe

a. First - wanting to show His wrath

i. wanting - *thelo* - to determine, choose or prefer;

ii. Wrath is one way of displaying His Glory, just like Grace or anything else that is part of His divine nature and character

b. Second - to make His power known,

i. God's power displayed in creation in equally glorious in His judgment and punishment of sin

- Though He would be Just if He judged today, in His mercy,

-shown to those appointed for salvation - 1Th 5:9

-He endured with much longsuffering the vessels of wrath prepared for destruction, - 1Pe 2:8; Jude 1:4

- vessels of wrath prepared for destruction

-God doesn't make men sinful, He leaves them in their sin

-prepared by their own rejection

ii. Why? - that He might make known the riches of His glory on the vessels of mercy, - Eph 2:6-7

- riches of glory - all saved w/o any merit or work of their own

- which He had prepared beforehand for glory, - Election, predestination - even us whom He called, not of the Jews only, but also of the Gentiles?

- God takes no pleasure in the death of the wicked - Eze 18:32; 2 Pe 3:9