

## OBJECTIONS TO GOD'S SELECTION ANSWERED

Romans 9:14-29

### Introduction:

- Rom 9:6-13 teaches that God selects who will be His children not based on anything in them (like character or w\_\_\_\_\_).
- How do we know this is the right interpretation and not a misunderstanding of the passage.
  1. Because the objections people have to this concept of God, are the s\_\_\_\_\_ ones that Paul brings up in verses 14-29.
  2. Paul anticipates that readers are going to have a problem with this idea of God and answers those objections.
- Do you have a problem with the idea that our salvation is dependent on God's choice? Let's deal with the objections!

### Objection #1 (verses 14-18):

#### Would This Not Make God Unrighteous in Whom He Chooses?

- Verse 14 states that God is NOT un\_\_\_\_\_.
- Then how can God maintain His righteousness in choosing certain ones to be saved?
  1. Paul's first argument (verses 14-16):
    - a. Quotes Ex 33:19 – God planned to use Moses to proclaim His glory so that God could show m\_\_\_\_\_ to others.
    - b. Concludes - God's mercy is not dependent on anything in humanity (one's ability or one's w\_\_\_\_\_ ) but totally on God who shows mercy.
  2. Paul's second argument (verses 17,18):
    - a. Quotes Ex 9:16 – God raised Pharaoh up (ruler of the strongest nation in the world) to harden his heart so that God's name would be p\_\_\_\_\_ to the world.
    - b. Concludes – God d\_\_\_\_\_ whom He has mercy upon and whom He hardens.
  3. Therefore, God's act of showing mercy is not an act of unrighteousness.

### Objection #2 (verses 19-21):

#### Would This Not Make God Unjust in Whom He Condemns?

- Verse 19 – If God showers mercy on some and hardens some, why does God still find fault (in the condemned)? Who has ever r\_\_\_\_\_ His will?
  1. What does Paul mean by God's will?
    - a. Have you ever resisted God's will? Yes or No
      - 1) God's will is for us to give t\_\_\_\_\_ in everything (I Thess 5:18)
      - 2) God's will is for Christian widows that remarry to remarry in the L\_\_\_\_\_ (I Cor 7:39)
    - b. The Greek word used by Paul in Rom 9:19 is not the same as the one used in I Thess 5:18. This word refers to a p\_\_\_\_\_ that one determines to fulfill
      - 1) Acts 2:23 uses the same word to refer to God's plan to bring Jesus to the c\_\_\_\_\_ (translated as plan or counsel)
      - 2) When God determines to fulfill His plan no one can o\_\_\_\_\_ it. No one has resisted His plan (Is 53 prophesied it; Phil 2:9 – Jesus fulfilled it)
  2. Since God determines a plan of action that hardens hearts and shows mercy, why is one blamed for the way that they are?
    - a. First, no one has the right to p\_\_\_\_\_ God
      - 1) God is the p\_\_\_\_\_ ; humans are the clay
      - 2) To d\_\_\_\_\_ God to make us a certain way is making us God over Him.
    - b. Second, everyone is part of the same l\_\_\_\_\_ of clay.
      - 1) We all are in a s\_\_\_\_\_ condition – a useless lump of clay

2) God fashions us for His usefulness – some for honorable use and others for ordinary use

- Our lost condition is our f\_\_\_\_\_, not God's.
  1. Sin is not what God w\_\_\_\_\_
  2. Sin is what we w\_\_\_\_\_ and chose (Rom 3:23)
  3. Condemnation is not unjust but d\_\_\_\_\_ (Rom 6:23a)
- Beware of the theology that teaches that God chooses certain ones to be saved and certain ones to be condemned (it is wrong).
  1. Salvation is God's c\_\_\_\_\_ (Rom 6:23b)
  2. Condemnation is our c\_\_\_\_\_ (Rom 3:23; Is 53:6)

### Objection #3 (verses 22-29):

#### Would This Not Make God Unfair in Whom He Calls?

- Verses 22,23 states that God holds back from pouring out His w\_\_\_\_\_ on the condemned in order to shower mercy on those whom He chooses to save.
  1. This is stated with Pharaoh in mind who was a vessel of wrath (God could have instantly snuffed his l\_\_\_\_\_ out)
  2. God put up with Pharaoh so that salvation could come to people outside the Hebrew race (e.g. Rahab the \_\_\_\_\_ in Josh 2:10,11)
  3. God continues to put up with the sinfulness of this w\_\_\_\_\_ so that He can bring salvation to the world.
    - a. If God were perfectly fair, no one would be s\_\_\_\_\_
    - b. Yet God is perfectly fair in whom He saves
      - 1) Verse 24 – He does not save the J\_\_\_\_\_ only, but Gentiles as well.
      - 2) Verses 25,26 – wherever it was said that “they are not My people, they will be called My people and the s\_\_\_\_\_ of the living God.”
- God will save people from e\_\_\_\_\_ nation, language, tribe, and class of people
  1. Rev 7:9,10 pictures all those who will be saved that tells us that God does not favor one k\_\_\_\_\_ of person over another.
  2. Matt 24:14 – Jesus will not return until the g\_\_\_\_\_ is preached to all the nations (literally, “ethnics”)
  3. Therefore, God is f\_\_\_\_\_ in whom He calls to salvation.

### Conclusion:

Since there are many difficult things to understand in the Bible, how do we approach the difficulties?

1. First, a\_\_\_\_\_ God's truth
2. Then, g\_\_\_\_\_ in your understanding.

*Understanding is the reward of faith. Therefore, seek not to understand that you may believe, but believe that you may understand.- Augustine*