

3 verses for today

19 You will say to me then, "Why does He still find fault? For who resists His will?"

20 On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it?

21 Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use?

We want to thank God today for not being fair

19 You will say to me then, "Why does He still find fault? For who resists His will?"

This verse asks 2 questions:

1. Why does He still find fault?
2. Who resists His will"

“Has resisted” is the perfect tense verb of *anthistēmi*. "to set oneself against, to withstand, resist, oppose.”

Use of the perfect tense here speaks of a process of standing against God's will which has come to a finished end {one was able to do it}, and the resulting state, that of a confirmed and permanent stand against God. Wuest

God can advance His agenda with the Jews anyway He chooses provided it lines up with His righteousness.

The objection by these Jews is established on the frankness with which the mercy of God as well as His hardening had been maintained by Paul in the previous verses regards Pharaoh.

The **unbroken** will of man imposes itself into this kind of thinking to resolve all questions of good and evil into God's purpose.

But this is a mere human deduction which loses sight of

- **The moral glory of God**
- **As well as the responsibility of the creature.**

19 You will say to me then, "Why does He still find fault? For who resists His will?"

Without a doubt the purpose of God does stand, and there is no creature which does not in the end serve His will.

Even Satan, little as he intends it, only shows it best when he seems most to succeed by his lies and destructive power in hindering and persecuting those who are precious in the Lord's eyes.

Take the cross itself as the plainest and most unanswerable example of God's purposes.

But should this question weaken our moral judgment of creature sinfulness?

Does the tone of the question deny the fact that Satan and man are responsible for all they do against God, and that both must be punished for it?

Peter accuses the men of Israel with the guilt of crucifying the Messiah: *"Him being delivered by the determinate counsel and foreknowledge of God ye have taken and by hands of lawless men have crucified and slain."* Acts 2:23

How different is the holy and perfect word of God!

Everything is in its place, not one side only but both.

God has His determinate counsel and foreknowledge.

- **The Jews played their evil part, the Gentiles theirs.**
- Together, however at odds in thoughts and feelings about each other, **demonstrated their characters and their guilt.**

By displaying the very same facts they fulfilled the prophecies and **gave opportunity to display the holiest judgment of God and the accomplishment of the work of His grace. **Just like Pharaoh did by refusing God's request.****

Consequently, their ground of reasoning is **wholly false.**

- **The test of man served to discover his evil condition.**
- **The fruit of his first departure from God who was dishonored by him (Adam) when all was very good to them, and**
- **Whose every new trial only served to demonstrate with increasing evidence the depth and extent of sin and the impossibility for redemption of the flesh.**

The wisdom of God is that He can and does turn all that man pursues in his unfeeling recklessness to the aim of His purposes. But then this is altogether independent of man's will which is always and indefensibly evil.

Not only is God free to censure man, but He will judge man for all by the Lord Jesus at the last day.

John Calvin says that those who perish were destined to destruction by the will of God.

But Scripture never speaks that way, and the language of the texts usually cited in support of such a judgment, when closely as well as fairly examined, invariably avoids such a thought, however close it may seem to estimate the truth.

In truth it is but the expression of the heart anxious to gather an excuse for its own willful evil and a plea against judgment from the irresistible will of God.

- **Scripture never says that sin was God's purpose.**
- **Man having fallen under sin is the platform where God does display His ways, counsels, and even Himself.**
- **God did not make any man to be evil; but from all (man being evil after Eden already) He does choose according to His sovereign will and show mercy to some, not all, though all be no more guilty than the some may have been.**

God would be perfectly just to destroy all. But if He is pleased to spare whom He will, who shall say to Him, “that’s not fair”?

- It would be to set up a claim of superiority over God and is really an attempt to judge Him.
- Whenever a sinner is brought to Christ, the sinner feels and owns the just judgment of God, even though such a recognition sanctions the execution of the divine sentence against oneself, **he is saved by God’s grace.**

Arguments of that kind always

- **Presuppose the conscience has not yet searched out.**
- **The will not bent and broken before God.**
- There is no hints of unrighteousness with God, or the **explanation of the necessity of man's sinning as a part of God's purpose**, could satisfy a repentant soul.

²⁰ On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it?

1st response What right do humans have to question God about anything.

- Who are you to reply against God. Literally who are you to answer against or make an argumentative reply towards God?

2nd response What right does the created being have to question his or her purpose as determined by God.

- Will the thing formed say to Him who formed it, why have you made me like this?
- God is our creator-owner and thus He has the right to show mercy to who He will, and harden others.

For the Jews, in such a case, to entertain the thought of unrighteousness of God is an ugly lack of memory; not only of their actual condition in relation to Him but of their only hope in His sovereign mercy.

Once before the Jews took the ground of righteousness in accepting the law; but before the tables of stone were brought down, **they had forfeited everything by their violation of the most fundamental precept of the law.**

Therefore, there was no hope for them, unless in His compassion and mercy.

They had demonstrated what they really were, and very soon after they promised because of their self-confidence.

Over the years the people had repeatedly gone on in idolatrous rebellion that God at length swept them away:

- First Israel by the Assyrians-
- Then Judah by the Babylonians.
- And now the returned remnant was under Roman bondage,
- They are now guilty of rejecting their Messiah,
- As well as of arguing with God's grace to the Gentiles.

It is plain then that man is ready to be most self-righteous when he has least reason for it.

"Not this man but Barabbas" they all cried. "We have no king but Caesar" answered the chief priests.

- Their faith was null and void.
- Absurd would it have become these people at such a time to ask ***"Is there unrighteousness with God?"***

²⁰ On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it?

Will the thing made say Why have you made me this way?

The challenge: God should not any longer find fault:

- **Blotches out moral government and denies the difference of good and evil.**
- **The daring which disputes against God and practically defies His right to condemn wrong, proceeds on the assumption that He is bound to save everyone alike, or at least to punish none.**

So much for the worth of human reason when it does not surrender to the word of God.

- **The fall is ignored, and its ruinous consequences.**
- **God did not form man as he is, but He formed him good and upright; and-**
- **He warned him of his danger and of the inevitable issue of disobedience.**

In every human point of view the ground of unbelief is as false as it is also a forgetfulness of the majesty of God and of the due attitude of the creature toward Him.

The godly boldness of this language, is exceptionally free from swerving to the right hand or the left,

- It would be easy to prove by countless witnesses how prone the best and wisest of uninspired men have been to error, even with this divine Word (chart) before their eyes to guide them.
- But it is easy to slip on either side:
 - The hard thing is to hold only to the truth of Scripture, and not to speak where it is silent.

Paul doesn't say that God has exercised the right which He beyond just question possesses; but His divine title to His rights is kept in its integrity.

21 Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use?

The Divine Potter has rights over the human clay,

Jeremiah 18:2-6

(Gen. 2:7); God called man “dust” in Eden

(Gen. 3:19)

(Isaiah 40:15) ¹⁵Behold, the nations are like a drop from a bucket and are regarded as a speck of dust on the scales; Behold, He lifts up the islands like fine dust.

Yet here is one atom of this “small dust” replying against God, saying, “*What right has He to do this with me?*”

Now we can't say about God as an excuse, "*God is love*"; "*God so loved the world.*" That's true.

God is God, and all nations are *as you read in Isaiah 40:17 (NASB) ¹⁷ All the nations are as nothing before Him, they are regarded by Him as less than nothing and meaningless.*

How seldom those who talk of rights seem to think that God doesn't have any rights!

- They are absorbed in themselves, in man:
- God is in none of their thoughts.
- Yet if any rights are to be respected, His ought to be the top whose sovereign will gave us being and all things.
- If we count ourselves entitled to do what we will with our own, **what can we say of Him to whom belong ourselves and all that we have?**

2¹ Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use?

His right then over man as over every other creature is unquestionable:

- A right which unbelief disputes only because it has never seriously thought of the matter.
- Unbelief yields to a spirit of manifestly outrageous presumption and rebelliousness.
- There are no rights if the Creator has none: if they exist at all.
- His rights must be absolute over us as creatures.
- He can form as He pleases and assign to us a position high or low in the scale of creation as it seems fitting to Him.

Observations:

1. In His infinite wisdom and knowledge God reads with unerring accuracy the operations of the human heart:
2. **“Man looks on the outward appearance, but Jehovah looks on the heart.”**
3. Man says, If I am not one of God’s elect, an object of His mercy, then I can’t do right, and God should not blame me.
4. But no one will dare say to God in that day, **I could not come because I was not of the elect; for that will not be true!**
5. The reason you refused to come, will be found to be your love of sin, not your non-election!

God says, **“Whosoever will,”** and the door is open to all, God means **“Whosoever”**; and that is the word for you, sinner; and not election, **which is God’s business, not yours!**

That which man has said may be correct human reasoning, —but in contrast to God’s sovereignty, your reasoning is out of place and irrelevant.

We have neither right nor power to call God to account in any matter.

If God did not elect, none would ever be saved, for there is ***‘none that seeks after God’ (Rom. 3:11).***

Men are **not lost** because they are hardened; they are hardened because they are **lost**; they are **lost** because they are sinners. God is not responsible for sin. He is under no obligation to save anyone.

Have we accordingly considered ourselves a made and formed man, owing our very existence to our Creator?

Our only proper creature-attitude is one of faith, not questioning.

