



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.?

- 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 God looks on the heart.”**
- 3. Man says, If I am not one of God’s vessels of mercy, then I cannot do right, and God should not blame me.**
- 4. But no one is going to 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 one refused to come will be found to be one’s love of sin, not their non-election!
God says, “*Whosoever will*,” the door is open to all.**

A man's reasoning may be sound and correct from human perspective, —but as against God's sovereignty, our 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 some, none would 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.**

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.?

God's right then over man as over every other creature is unquestionable:

- A right which unbelief disputes only because it has never seriously thought about it or yields to a spirit of self-presumption and rebelliousness.
- There are no rights if the Creator has none:
- God must have absolute right over us as creatures.
- He can form us as He pleases and assign to us a position high or low in the scale of creation as it seems fitting in His eyes.

Shall the clay be honored as potter; that the thing made should say of him that made it. I don't understand why He made me that way.

- **Isaiah 45:9** (NASB) ⁹ *Woe to the one who quarrels with his Maker—An earthenware vessel among the vessels of earth! Will the clay say to the potter, 'What are you doing?' Or the thing you are making say, 'He has no hands'?*
- **Isaiah 29:16** (NASB)
¹⁶ *You turn things around! Shall the potter be considered as equal with the clay, that what is made would say to its maker, "He did not make me"; Or what is formed say to him who formed it, "He has no understanding"?*

Since God has the right to advance His plans for Israel by whatever means necessary as long as He doesn't disregard His character and change His promises,

Why couldn't He...

(1) Use a pagan nation and pagan king (Egypt/Pharaoh) to bring Him glory through Israel solely on the basis of His grace and mercy? AND if this was O.K. then...

(2) Why couldn't God use unbelieving Israel to bring Him glory through the church which is also solely on the basis of His grace and mercy.

²² What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction?

The absolute authority of God over the creature has been so demonstrated that no one can reasonably dispute it. But this is far from being the whole case:

The mind of God was to display His wrath in this evil world and to make known His power where men easily and willingly forget Him.

Romans 3:10-12 (NASB) ¹⁰ as it is written, "THERE IS NONE RIGHTEOUS, NOT EVEN ONE"

1 Corinthians 15:22 (NASB) ²² For as in Adam all die...

- 1. God was willing to demonstrate His wrath-to point out to show forth.**
- 2. To make His power known.**

Can He do this by being long suffering and enduring with Pharaoh and the Egyptians?

God's purpose in all that He does is to show forth His glory.

- ❖ Mercy to some-Hardening to others
- ❖ Israel deserved wrath but they got mercy.
- ❖ Rahab deserved wrath but she got mercy.
- ❖ Pharaoh deserved wrath and he got wrath.

*²² What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath **prepared** for destruction?*

God can make and He does. Man does the willing. Merryman

Is it right for God to put up with vessels of wrath prepared for destruction?

“Prepared” means to put a thing in its appropriate condition, to establish, to set up, to arrange. Reset a bone.

“prepared” is either in the middle or passive voice.

Middle voice would indicate that the Egyptians did the action that set themselves up for destruction.

Passive voice would indicate that their own nature as sinners, their culture, and their religion acted against them and caused their rejection of the one true God.

Did God prepare them for destruction?

God is not the one acting here; God was not preparing them for wrath or destruction.

Either way, they caused or allowed their own destruction via their response of rejection of the one true God.

- But the way it unfolded was admirable and worthy of His nature. God is not Unpredictable, but He is "***much long-suffering***."
- So, He ***endured*** a long time with the corruption and violence of guilty man.

Could man then honestly charge God either with lack of compassion for himself or with rushing to show his iniquities?

- Impossible that a holy God could have fellowship with evil or be indifferent to it!
- But instead of promptly blotting out of this life the rebellious creatures who make of the world a field for nonstop warfare against what they know of God, or who live negligent of His will though He has revealed it fully.
- The history of the world since nations began is the fullest proof of endurance on God's part. He never made them as they are; but the sin of man now fallen He endured spite of countless and constant provocation. They sinned, they transgressed, they despised His mercy, they took on His wrath; but He endured with much long-suffering.

We are just as silent as before, though in boundless, endless gratitude: for apart from mercy, we too had become “**vessels of wrath.**”

Note carefully that while it is God’s wrath and power that are to be made known in the “**vessels of wrath**”; and though the glory of God would be accordingly in His justice exhibited, **He yet does not use the word glory in connection with the damnation of the wicked.**

God will not joy over the lost!

Witness Christ weeping over Jerusalem and sorrowing over Judas (John 13:21); and

the “lamentation” even over the fall of Lucifer (figured in the King of Tyre, in the remarkable passage of **Ezekiel 28:11**).

It is just there that the human spirit is most ready to dispute with God.

- **The Jews were preparing themselves for destruction by rejecting the Messiah.**
- **Same for Gentiles in this present age.**
- **But the day is coming when His power will be publicly exhibited in overwhelming and eternal visit upon the vessels of wrath.**

1. That certain were **fitted unto destruction**. It is not said that God so fitted them.
2. God had, in their earth-life dealt with these **with much longsuffering**.
3. They accordingly became **vessels of wrath**.
4. Consequently, these came to **destruction**.
5. In the words **What if GOD- all questions are silenced**.

²³ And He did so to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory,

God is long suffering so that He can- *make known the riches of His glory upon vessels of mercy*, -through His long suffering and endurance with the vessels of wrath (Pharaoh and Egypt). **God made known the riches of His glory on the vessels of mercy, Israel.**

How did He do this?

God did not immediately wipe out the Egyptians, but rather destroyed them and showed His Power over a period of time involving the plagues and the Red Sea crossing.

We also know that on the way out of Egypt that the Israelites plundered the Egyptians, of their own free will, as the Egyptians loaded them down with silver, gold, and clothing. (Ex 12:33-36)

How do the vessels of mercy get what they got.

“which He had prepared beforehand for glory” “prepared beforehand” means to make ready or to appoint before. It literally means to predestinate or determine beforehand.

When did God do this?

In the covenant with Abraham when He promised to make them a great nation with land and blessing.

Take for example the 7th day off and the 7 year of jubilee. God was keeping His promises to Israel by getting them to the promised land.

In contrast to the prepared of verse 22, this word translated “prepared beforehand” is in the active voice, indicating that God Himself prepared these vessels of mercy for glory.

But when God speaks in verse 23 of the vessels of mercy it is at once said that He before prepared them unto glory, that is, for entering His own glory (Romans 5:2), and that they will be the means of making known through eternity to come the riches of His glory.

He speaks in *Ephesians 2:4-7 (NASB)*⁴ *But God, being rich in mercy, because of His great love with which He loved us,*⁵ *even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved),*⁶ *and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus,*⁷ *so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.* Of His being “*rich in mercy.*”

If it is true of us that where our treasure is our hearts will be; it is infinitely more true of God!

Judgment, the execution of wrath, He calls His “strange work,” His “strange act” (Isa. 28:21). Mercy is the work dear to His heart!

²⁴ *even us, whom He also called, not from among Jews only, but also from among Gentiles.*

Is it OK for God to work out a plan that brings Him glory, even if it involves somebody other than Israel?

Who He called initially refers to the Jews, especially in light of the example Paul was using regarding Egypt.

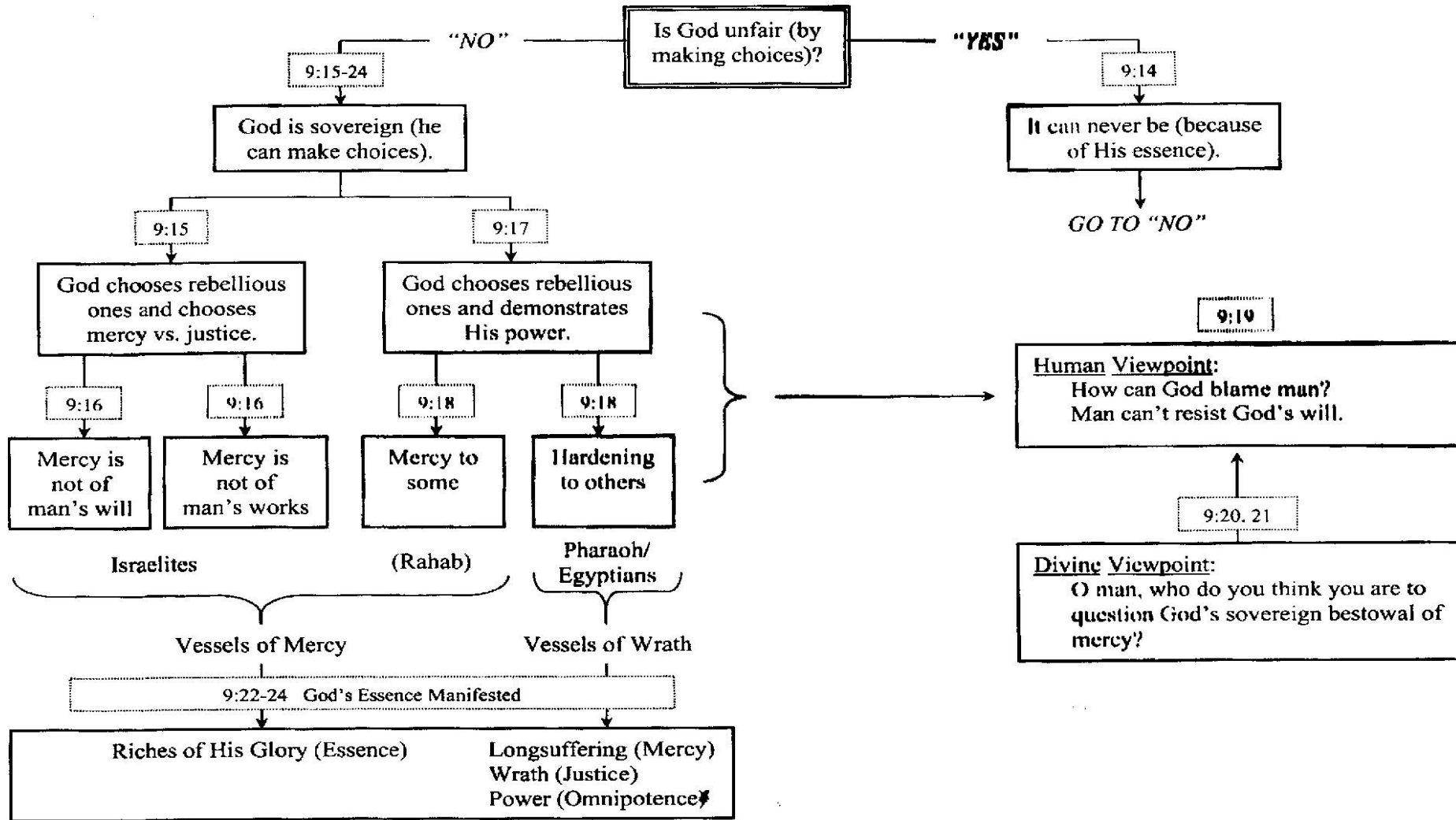
The bigger question: If it was OK for God to use Egypt and Pharaoh (vessels of wrath) to bring Him glory through Israel (vessels of mercy), is it not OK for God to use unbelieving Israel to also bring glory through additional vessels of mercy (believing Jews and Gentiles in the church)?

Let's Look at the HANDOUT

LOGIC OF ROMANS 9:15-24 (Basic Chart by Hal Molloy)

Defense of God's Sovereign Choice of Blessing According to Promise Not Works

9-14



OVERRIDING PRINCIPLE IN CONTEXT: God has concluded all in unbelief that He might have mercy upon all. Rom: 11:32