

WHEN IN ROME IX
PATTERNS OF GRACE
ROMANS 9:6-29

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GRACE
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Election and rejection.

Warmups

- Tension is not the same as contradiction.
 - Contradiction: A married bachelor, square circles, etc.
 - Tension: God is sovereign over the future, yet our choices still matter.
- God is sovereign + We are called to respond to God.

“God’s Purpose of Grace: Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. *It is consistent with the free agency of man, and comprehends all the means in connection with the end.* It is the glorious display of God’s sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility. All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.”¹

- Christians agree on the essentials but can charitably disagree on the non-essentials. In any theological discussion, we must remember to keep the main thing, the main thing.

Patterns of Grace

- Your spiritual heritage does not guarantee your salvation –
9:6-8 *But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, 7 and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.”* 8 This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring.
 - Blessings turn into curses when misused. God never promised that every Jewish person would be saved. Neither was every Gentile excluded.
 - John 8:39-47 *They answered him, “Abraham is our father.” Jesus said to them, “If you were Abraham’s children, you would be doing the works Abraham did,* 40 *but now you seek to kill me, a man who has told you the truth that I heard from God. This is not what Abraham did.* 41 *You are doing the works your father did.” They said to him, “We were not born of sexual immorality. We have one Father—even God.”* 42 *Jesus said to them, “If God were your Father, you would love me, for I came from God and I am here. I came not of my own accord, but he sent me.* 43 *Why do you not understand what I say? It is because you cannot bear to hear my word.*
44 You are of your father the devil, and your will is to do your father’s desires. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies. 45 *But because I tell the truth, you do not believe me.* 46 Which one of you convicts me of sin? If I tell the truth, why do you not believe me?
47 Whoever is of God hears the words of God. The reason why you do not hear them is that you are not of God.”

“Salvation...is based on promises, but that the promises of salvation do not flow along lines of heredity. Rather, they flow along lines of faith.” – Ken Boa²

- God’s grace is not dependent upon your status – 9:9-13
For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.”¹⁰ And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac,¹¹ though they were not yet born and had done nothing either good or bad—in order that God’s purpose of election might continue, not because of works but because of him who calls—¹² she was told, “The older will serve the younger.”¹³ As it is written, “Jacob I loved, but Esau I hated.”
- Is God just and merciful? – 9:14-18 *What shall we say then? Is there injustice on God’s part? By no means!¹⁵ For he says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.”¹⁶ So then it depends not on human will or exertion, but on God, who has mercy.¹⁷ For the Scripture says to Pharaoh, “For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth.”¹⁸ So then he has mercy on whomever he wills, and he hardens whomever he wills.*
 - What would it take to convince me to turn to God?
 - What would it take for me not to find fault with God or His ways?
- God is super patient – 9:19-29 *You will say to me then, “Why does he still find fault? For who can resist his will?”²⁰ But who are you, O man, to answer back to God? Will what is molded say to its molder, “Why have you made me like this?”²¹ Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use?²² What if God, desiring to*

show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction,²³ in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory—²⁴ even us whom he has called, not from the Jews only but also from the Gentiles?²⁵ As indeed he says in Hosea, “Those who were not my people I will call ‘my people,’ and her who was not beloved I will call ‘beloved.’ ”²⁶ “And in the very place where it was said to them, ‘You are not my people,’ there they will be called ‘sons of the living God.’ ”²⁷ And Isaiah cries out concerning Israel: “Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved,²⁸ for the Lord will carry out his sentence upon the earth fully and without delay.”²⁹ And as Isaiah predicted, “If the Lord of hosts had not left us offspring, we would have been like Sodom and become like Gomorrah.”

- Esau & Living in the moment
- Pharaoh & Power
- Sodom & Gomorrah & Sexuality

¹ “Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end.

Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.”

[Genesis 12:1-3](#); [Exodus 19:5-8](#); [1 Samuel 8:4-7,19-22](#); [Isaiah 5:1-7](#); [Jeremiah 31:31ff.](#); [Matthew 16:18-19](#); [21:28-45](#); [24:22,31](#); [25:34](#); [Luke 1:68-79](#); [2:29-32](#); [19:41-44](#); [24:44-48](#); [John 1:12-14](#); [3:16](#); [5:24](#); [6:44-45,65](#); [10:27-29](#); [15:16](#); [17:6,12,17-18](#); [Acts 20:32](#); [Romans 5:9-10](#); [8:28-39](#); [10:12-15](#); [11:5-7,26-36](#); [1 Corinthians 1:1-2](#); [15:24-28](#); [Ephesians 1:4-23](#); [2:1-10](#); [3:1-11](#); [Colossians 1:12-14](#); [2 Thessalonians 2:13-14](#); [2 Timothy 1:12](#); [2:10,19](#); [Hebrews 11:39-12:2](#); [James 1:12](#); [1 Peter 1:2-5,13](#); [2:4-10](#); [1 John 1:7-9](#); [2:19](#); [3:2](#). Baptist Faith & Message (2000).

² Kenneth Boa and William Kruidenier, *Romans*, vol. 6, Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 281.