

GOD'S PROMISES NEVER FAIL

To the Praise of His Glorious Grace

Exposition of Romans, XXXV

Romans 9:6-13



Claude E. McRoberts, III, SENIOR MINISTER

Trinity Presbyterian Church — Montgomery, Alabama

INTRODUCTION

I. TAKE HEART! GOD'S PROMISES DO NOT FAIL ~ 9:6-8

II. TAKE HEART! IT IS ALL TO THE PRAISE OF HIS GLORIOUS GRACE ~ 9:9-13

A. The Case of Isaac and Ishmael

B. The Case of Jacob and Esau

CONCLUSION

If this stretches your mind to the breaking point, better that your minds be broken than that the Scriptures be broken. And even better yet would be to let your mind and heart be enlarged rather than broken, so that they can contain all that the Scriptures teach.

~JOHN PIPER

– Yes, “election” causes many difficulties. But the best reason for accepting the doctrine is that every alternative creates even more problems and difficulties. The first is this: without “election” you compromise the central teaching of the Bible, that we are saved by grace alone, not our works. If the difference between the unbeliever and the believer is ultimately in us (a greater humility, a greater openness, etc.) then we are the real authors of our salvation).

~ TIM KELLER

[The doctrine of election] raises a question: ‘Is God unjust?’ People think that this is a necessary inference from the doctrine of sovereign predestination. God, willy-nilly, saves some and damns others and in violating the canons of justice, is in fact, unrighteous. So people think that by rejecting the doctrine of predestination, somehow they are holding to a higher view of God.

The Arminian believes that the ultimate basis for our salvation is whether or not we choose to receive Jesus Christ. Whoever chooses Christ will be saved, and whoever refuses Christ will be damned. Those who choose Christ will be elect, and those who do not choose Christ will lose any possibility of election. In the Arminian view of theology, election is based upon human decision. This is a serious distortion of what the apostle Paul is teaching here.

Jesus made it clear that no one can come to him unless it is given to him by the Father (John 6:65). Our natural state of sinfulness is one of utter moral dereliction. We do not have the moral power to come to Jesus if left to ourselves. The gift of grace, with which predestination is concerned, means that God gives the ability to come to Jesus Christ to some people. He does not give that ability to everyone. He gave it to Jacob; he withheld it from Esau. It is not that God brings some people into the kingdom who don’t want to be there, kicking and screaming against their will. The point of regeneration is that God changes the heart. God quickens to spiritual life and plants a desire within for Christ.

~R. C. SPROUL