

VESSELS UNTO HONOUR OR DISHONOUR  
Romans 9:19-24

INTRODUCTION:

- A. God has chosen to use people to bring to pass His will  
vs. 15
    - 1) He will have mercy on whom He will
    - 2) This is not personal salvation
  
  - B. God's mercy is not earned vs. 16
    - 1) "It is not of him that willeth"
    - 2) "It is not of him that runneth"
    - 3) "but of God that sheweth mercy"
  
  - C. God used Pharoah of Egypt vs. 17
    - 1) He raised him up
    - 2) He "hardened" him vs. 18
- I. Does This Victimize These So Chosen?
- A. "Thou wilt say then unto me, why doth he yet find fault?"  
vs. 19
    - 1) "Perhaps you want to ask me....."
    - 2) "fault" = memphomai = "to blame", "upbraid", "to find fault with"
    - 3) "Why does God still blame us"...Con
    - 4) If God made me thus, why does He judge me because of what I do?
  
  - B. "For who hath resisted his will?"
    - 1) A question asked by the faithless!
    - 2) "resisted" = anthistemi = "to stand against", "to set one's self against", "to oppose"
    - 3) "will" = boulema = "deliberate intention, that which is purposed, designed or intended"
- II. Men Should Not Quarrel With God vs. 20
- A. "Nay but, O man, who art thou that repliest against God?"  
vs. 20a
    - 1) "repliest" = antapokrinomai = "to answer again", "to talk back to"
    - 2) "who are you, a man, to talk back to God?"
  
  - B. "shall the thing formed say to him that formed it, why hast thou made me thus?"
    - 1) "formed" = plasso = "to form, mold, shape, strictly used of the artist who works in soft substance, such as earth, clay or wax, to bring into a particular shape"  
plasma = anything formed or molded, an image, figure.
    - 2) "will what is molded say to the molder, why did you make me like this?"

C. Men must not strive with God

- 1) Isaiah 45:9 = Woe unto him that striveth with his maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, what makest thou? or thy work, He hath not hands? = (handles) [Why did you make me a vase with no handles?]
- 2) This does not apply to personal salvation
- 3) This has to do with God using us.

III. God Will Form Us Into What We Choose

A. The nation of Israel                      Jeremiah 18:1-10

- 1) "I will repent of the evil that I thought to do unto them"                      vs. 8
- 2) "I will repent of the good, wherewith I said I would benefit them"

B. God will exercise His will                      vs. 21

- 1) "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"
- 2) "honour" = time = "esteem", "respect", "value"
- 3) "dishonour" = atimia = "disgrace, insult"
- 4) Israel is the, "same lump" in Jeremiah's vision of the potter's house.

C. God has chosen, of one lump, (of one particular historical incident) two players and has made of one a vessel of honour and of the other a vessel of dishonour.

- 1) Moses and Israel, vessels that honour Him as the true and living, all-powerful God.
- 2) Pharoah, a vessel of dishonour

D. We may be either of these vessels

- 1) II Timothy 2:20-21
- 2) This was Timothy's choice but God stood ready as a potter to make the vessel to fit the choice.

IV. Paul Illustrates This Fact                      vs. 22-24

A. "What if God, willing to shew his wrath, and make his power known"                      vs. 22

- 1) "willing" = thelo = "to desire"
- 2) "shew" = endeiknumi = "to point out"

B. "endured with much longsuffering the vessels of wrath fitted to destruction"

- 1) "endured" = phero = "to bear or to carry a load"

- 2) "wrath" = orge = "anger, with the idea of taking revenge, disposition or character"
  - 3) "fitted" = katartizo = "to make fully ready, to put in full order, to make complete"
  - 4) "destruction" = apoleia = "loss, death by violence"
  - 5) The longer and the deeper grew Pharoah's hatred and resistance to God, the more, "fitted" he became for destruction!
- C. "And that he might make known the riches of his glory on the vessels of mercy, which he has afore prepared unto glory" vs. 23
- 1) "make known" = gnorizo = "declare", "reveal"
  - 2) "riches" = ploutos = "wealth"
  - 3) "afore prepared" = proetoimazo = "to make ready before hand"
  - 4) "vessels of mercy", they reflect it
- D. Even us, whom he hath called, not of the Jews only, but also of the Gentiles? vs. 24
- 1) "and such are we, whom he hath called"
  - 2) Both of the Jews and Gentiles

