

Pass Me Not O Gentle Savior

Rom 9:17-24

The doctrine of reprobation is a fundamental doctrine of the Bible. Some misunderstand, and others very much oppose it. It is the opposite of election but at the same time gives to the doctrine of election the beauty and majesty it so deserves. In our text, Pharaoh is an individual God chose to reprove, bypassing him of saving grace and love.

I. The simple definition of reprobation.

Reprobation is the decree of God whereby those who were not elected unto salvation, being passed over by God, and left to their sinful nature, will one day be condemned to an eternal hell, because of the sins they have committed against their creator God.

Preterition with a purpose.

Preterition means “to pass over.” It would be like a craftsman choosing from a pile of broken branches, some to carve into beautiful masterpieces, passing over others that will be used to kindle a fire. God chooses sinners for salvation and passes by others.

II. The Scriptural declaration of reprobation.

This doctrine is distasteful to the ears of men and definitely does not make the preacher popular; the fact is, though, that it is clearly taught in the Scriptures.

*“The Lord has made all things for himself: **even the wicked for the day of evil**” (Pr. 16:4).*

*“(Christ is) a stone of stumbling and a rock of offence, even to them which stumble at the word; being disobedient: **whereunto also they were appointed**” (I Pet. 2:8).*

*“For there are certain men crept in privily, even **they who were of old written of beforehand to this condemnation**, ungodly men, turning the grace of God into lasciviousness, and denying our only Master and Lord, Jesus Christ (Jude 4).*

*“All that dwell on the earth shall worship him, every one **whose name hath not been written from the foundation of the world in the book of life** of the lamb that hath been slain” (Rev. 13:8). Compare this with **Luke 10:20** and **Philippians 4:3**.*

III. The supreme description of reprobation.

Pharaoh typifies for us the purpose of God in bypassing sinners with saving grace.

(A). God had a plan for Pharaoh -- “*I have raised thee up*” (v.17).

(B). God had power over Pharaoh -- “*Hath not the potter power over the clay?*” (v.21).

(C). God had a purpose for Pharaoh --- “*willing to show his wrath*” (v.22).

In reality there was a three-fold purpose for God passing over Pharaoh.

(1). A desire to display His holiness and hatred of sin (v.22).

(2). A desire to make known His sovereignty over all nations and people (v.22).

(3). A desire to magnify the riches of his grace to the vessels of mercy (v.23).

God is glorified in both the punishment of the wicked and the salvation of the wicked.

Tonight we will answer the question “*Why does he yet find fault with the wicked?*”