

Romans 9:14-29

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[0 : 00] Good morning, everyone. Join me in your copy of God's Word and go to Romans chapter 9. This is the third week we've been riding this crazy bull that is Romans chapter 9.

! Hopefully most of you are still hanging on for eight seconds. We are going to pick up the last little part of Romans 9 today. We started by...

Last week I was torn whether or not to introduce to you in a doctrinal manner what we would call the doctrines of grace, Calvinism, or Reformed theology.

And I've done my best not to really push that, but just to let you see it in the text. That really is sort of the best way. And like, you know, some people get nervous when they hear the phrase Calvinism, but I can put you at ease.

Like, Paul was way before John Calvin, you know. So when we look at Romans chapter 9, we see some things that are very hard for us to swallow as human beings.

[1 : 12] And it helped me as I wrestled with these things, somebody in my early 20s. I was pretty frustrated. I was really angry, hostile towards this kind of teaching.

And then I had just some men in my life who just very humbly and compassionately just pointed me back to the Scriptures over and over again. To where I eventually just had to bow before what God's Word said.

And it also helped me to understand these are not new teachings. It's been... These are things that many in the historical, gospel-believing, Bible-preaching church have believed throughout the history of the church.

And one man that I know many of us respect would be a man named George Muir of Bristol. And he was famous for starting his orphan homes.

And he cared for around 10,000 orphans in his lifetime. And he pastored the same church for 66 years. Didn't take a salary for 68 years and preached the gospel in 42 countries.

[2 : 27] And he's a man marked by what many would say just humility, compassion, and service. That's what marked his life. Gospel conviction.

And he at first was very obstinate towards these things. And just as an introduction, just really shortly, he was against the doctrines of grace for a long time.

But then he said this, I was brought to examine these precious truths by the Word of God. Being made willing to have no glory of my own in the conversion of sinners, but to consider myself merely as an instrument.

And being made willing to receive what the Scripture said, I went to the Lord, reading the New Testament from the beginning, with a particular reference to these truths.

It's something he did frequently. He would say, here's a doctrine or a teaching I've heard about. Let me read through the entire Bible and see how many times I see this. And he would just read through it. And he said, I found, to my great astonishment, that the passages which speak directly for election and persevering grace were about four times as many as those which speak apparently against these truths.

[3 : 43] And even those few, shortly after, when I examined and understood them, served to confirm me in the above doctrines. As to the effect in which my belief in these doctrines is had on me, by the grace of God, I have walked more closely with him since that period.

So, just by way of encouragement, many faithful men and women have taught these things throughout the history of the church.

Now, going back into Romans 9, two weeks ago, we did Romans 9, 1 through 5, where Paul expresses the great anguish and burdened, he feels, for his fellow Jews that are still in darkness, those who have rejected Jesus as the Messiah.

And he even says he'd be willing to give up his own soul if it meant that all Israel could be saved. And last Sunday, well, excuse me, I probably should tie this all in together, but the question has eroded, since many Jews have not laid hold of Jesus as the Messiah, has God's promise failed? That's the question. What does Israel's unbelief prove? And Paul answers the question directly, as we talked about last week in verses 6 through 13, and he says, yes, even though the majority of Jews have failed to believe in Jesus as the Messiah, God's promise to them has not failed.

[5 : 14] And the reason that we unpacked at length is just simply because God never made a promise to save every single Jewish individual.

And he points out, if you look at verse 6, for not all who are descended from Israel belong to Israel. And we see there's this reality that there's an ethnic, physical Israel, and there's a spiritual Israel. And within the larger collective circle of national Israel, there's a smaller circle of saved, believing Israel. God only promised to save a chosen remnant from Israel.

He is faithful to that promise. And then last week, we sort of walked into that in the next few verses, and we looked at Abraham and his sons, and Isaac and his sons, to show that God's election was not just to a group, but it was to individuals.

He chose. He chose. He chose, right? Isaac over Ishmael. Jacob over Esau. And God did this in verse 11.

[6 : 22] We'll start there. Look at verse 11. God did this in order, or so that God's eternal purpose of election might continue, not because of works, but because of Him who calls.

So without regard of any human good work, any merit, any foreseen faith, God chose some individual Jews, but not all, for salvation.

And like a good teacher, Paul's anticipating at least two objections to that statement. Right? And I personally think these might have been things that he himself wrestled with.

Okay? Things that I wrestle with still do, but they are natural objections that arise. And so before I get into this, I want to say there is a humble and right way to question God, to come to Him with the desire to honor Him, to come to Him with the desire to know Him, to be okay if answers don't come. There's a way to do that that is humble, but that's not the kind of questioning that we're going to look at here. This kind of question is presumptuous. It's arrogant.

[7 : 40] And Paul draws that out here. And again, Paul doesn't just use his own feelings. His own opinions and his own sentiments to prove what he claims to believe.

In this chapter 9, he cites 15 Old Testament references. And today, he uses 1, 2, 3, 4, 5, 6, 7, 8, 8 references in the text today.

He's saying, look, it's always been this way. This is what the Scripture says. To prove his answer. So, at least these two objections comes to our mind. We'll pick it up here.

But this is, we're going to do it in the form of questions. Three questions today. Question number one is, if God's election is true, does this make Him unjust?

If God's election is true, does this make Him unjust? This is answered in verses 14 through 18. All right, let's look at this. Verse 14. Paul says, What shall we say then?

[8 : 49] Is there injustice on God's part? By no means. For He says to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

So then, it depends not on human will or exertion, but on God who has mercy. For the Scripture says to Pharaoh, For this purpose I raise you up, that I might show my power in you, and that my name might be proclaimed in all the earth.

So then, He has mercy on whomever He wills, and He hardens whomever He wills. Hard words. But true. So just to clarify the question, or to clarify the objection that Paul is anticipating, he's saying, Is God just in choosing one particular individual over another for salvation?

This sounds so unfair of God. I thought God was supposed to be loving. I thought God was always supposed to do what's right.

[10 : 09] So if unconditional election is true, then that would make God unjust, arbitrary, unloving. Therefore, it can't be true. Right?

And by some small shot, if it is true, then it's not a God I want to worship. That's where this kind of questioning can take us when we are approaching things in a man-centered position.

But I'm going to just say, it's not wrong to say, Well, God, I just want to see how this fits together. And if you say no, okay. But I'm just, I would like to know if there is an answer.

And Paul answers the question, Does this make God unjust? And he says, No, never. By no means. The strongest negative in the Greek language. Other translations idiomatically say, God forbid.

May it never be. No, no, no. A thousand times, no. It's impossible. No infinity, as we would say growing up. No infinity. Even the mere thought of God being unjust or unrighteous, Paul says, even the thought of that to the slightest degree is blasphemy.

[11:23] Even with his limited revelation, even that Abraham did not have the Scriptures in his hand as we do, Abraham said, Shall not the judge of all the earth do what's right and act justly?

That's Genesis 18, 25. And Moses wrote later, God is the rock. His work is perfect. All his ways are justice. A God of faithfulness and without iniquity, just and upright is he.

That's Deuteronomy 32, verse 4. So by no means, like God's election does not make him unjust.

No. By no means. God forbid. And so we go, Okay, well, I take it as your word.

Now, why do you say that? So then he goes from that, verifying his answer to affirming his answer in the next few verses here. And God is not just, not unjust, excuse me, in choosing one or the other.

He goes to Scripture. He goes to the Exodus account. And in verse 15, he looks at Exodus 33, 19, verse 17, Exodus 9, 16.

[12:32] And I want you to look very closely at 15, 16, 17, and 18. Like, look at verse 15. See the 4? He connects the 4 in verse 15 to the so in verse 16.

And then later, he connects the 4 in verse 17 to the so in verse 18. So basically, 4, because of this, so, therefore.

So he's driving home a point. And first, he speaks of Moses in verse 15, as we just read. 4, he says to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

Exodus 3, 19. So God remains perfectly just even if he chose not to save anyone.

Further still, the salvation of anyone is only due to his grace and his mercy alone. In verse 16, So, so then, therefore, accordingly, right?

[13:40] It depends not on human will or exertion, the totality of human effort, but on God who has mercy. Our salvation then, I mean, you can look it up if you want to, this is what it says.

I'm not trying to pull the wool over your head. It just, it says that our salvation is not ultimately due to human free will or our effort, our work, our exertions.

It depires completely on God's merciful and gracious will. I have some things we'll pull out of this in just a second, but then he goes from Moses, what God said to Moses, to what God said to Pharaoh. In verse 17, for, because of this, the scriptures say to Pharaoh, for this very purpose, I've raised you up that I might show my power in you and that my name might be proclaimed in all the earth.

He quotes that scripture to show that God is completely sovereign over the actions of Pharaoh, over the actions of his army, towards the Israelites.

[14:49] You know a verse that will just spin your head around? Spun my head around. Proverbs 16, 4. It says, the Lord has made, created, everything for its own purpose, even the wicked, for the day of evil.

God appointed Pharaoh as a supreme ruler of Egypt and in judgment, he hardened his heart so that God's saving power and his glorious name might be spread throughout the whole world.

That's what that passage says. And he repeated it on several occasions in the Exodus account.

God says that his goal is to make his name great, to glorify his great name.

At the climax of, the Red Sea, where they're at the Red Sea, this is what God said in Exodus, I will harden Pharaoh's heart and he will pursue them, meaning like he will follow them into the wilderness and into the Red Sea to his own destruction.

And I will get glory over Pharaoh and all his hosts. And the Egyptians shall know that I am the Lord. Exodus 14, 4. So saying in Exodus the same thing as chapter 14, 17 through 18, but summary, God, so then, right?

[16:10] Connecting it back to the earlier part. So then, he has mercy on whom he desires. You see this? Verse 18. Mercy on whom he wills and hardens whom he wills.

A lot of us struggle with this. Like, we have to understand that God has numerable attributes. Guess what?

Justice and wrath are two of those attributes just as much as goodness, love, and mercy. And it may be hard for us to swallow, but God is glorified when he destroys evil.

God is glorified when he destroys those who spit upon his greatness. And so, I'm going to give you three takeaways from just this one passage.

All right? We're saying, again, this just isn't fair. I feel like this is unjust, but we have to remember this. Number one, underneath this first question, none are worthy because all are guilty.

[17 : 18] Because all mankind, me, I know me and you, all of us have trampled upon the infinite worth of God. We only deserve judgment.

We all have rebelled against our good creator. We have no case to plea. This is what Paul does in the first two chapters in Romans. He just lays it out. Yeah, you've got no case. All guilty. All guilty before God.

And man is not deserving of God's goodness. I am not deserving and you are not. We only deserve death for our sins that mankind has committed.

And it says, those who practice such wicked things deserve to die. And they not only do them, but give approval to those who practice them.

That's Romans 1.32. And so, when we see our sin and how terrible and appalling it is, we question God.

[18 : 24] How can we do that? When we see how awful it is, the real question is not why would He save some, but why would He save any of us? That is the question. Why would God be inclined to save any of us?

Y'all know that in 2 Peter it talks about how the angels rebelled against God. God didn't spare them. He didn't spare any of them. He didn't send them any Savior. He just judged them.

So the fact that He even sent a Savior to save mankind is mind-blowing. So none are worthy because all are guilty. This leads to save any sinner.

Yet He chose to save some as a demonstration of His mercy, His grace, and His love. Because all are guilty, God has the right to have mercy.

We see it right there in the text, verse 15. Mercy on whom He desires and compassion on whom He desires. Now, God would be perfectly justified again in annihilating all of us for our rebellion against Him.

[19 : 34] There's a good chance that you spat upon Him today. I have. We have rebelled against God. And so, there is no injustice in God if He chooses to save some and not others.

Now, let me help you wrap your head around this. This helped me. I know my history major was good for something. But, I tend to bring a Western, democratic idea of justice into this text.

And this is not how the Bible talks about things. And let me tell you, the kingdom of God is not a democracy. It is an absolute monarchy. And we go back in the ancient and medieval worlds.

We will see that a king, an emperor, a ruler, they also served as judges, right? Think about Solomon. He was a judge.

People brought their cases before him and he would listen and he would make a decision. So, these monarchs, kings, emperors, would serve as judges. And, a good monarch would be powerful, merciful, and just.

[20 : 46] If a king isn't powerful, then his subjects can see him as weak and will take advantage of him. If he's not merciful, he cannot maintain the love and loyalty of his subjects.

He's seen as weak. And if he's not just, then they see him as corrupt. Right? So, supreme power, mercy, and justice are all inseparable.

And here's what would happen. If a king was confronted with a band of rebels, people who had murdered, raped, stolen, this is, I'll show you in just a second, just a common occurrence, but they would all come before the king and he would say, look at me, all of you deserve the sword.

You all deserve to die. You broke the law. You hurt people. You dishonored me as the king. All of you deserve to die. But, because I am a merciful king, I will pardon you and you.

But the rest of you get the sword. Because people also need to know that I'm not a pushover. And that, I take the law seriously. So in that one act, a king would be feared, right, as well as loved.

[22 : 09] He spared. He spared these rebels when he didn't have to. And so, let me give you just two examples of this in the Scripture. It's just important for you to see this, but you don't have to look there, but in Exodus 32, we know the context.

Moses had received the Ten Commandments, from God on Mount Sinai and down the Israelite camp. There's rebellion brewing and idolatry spreading. They build the golden calf and commit this sensual, depraved celebration at the bottom of Mount Sinai and unbelief.

And Moses feels that indignation from God coming towards the nation. And he knows that punishment will come. All right? For that sin, you'll see, God commands that 3,000 people be killed immediately.

And so, here's a question. A question for us. For that horrific act of idolatry, would God be justified if He put to death all those Israelites who had committed that sin or those who just stood by and let it happen?

Yes. He would be just if He killed them all. I mean, Aaron blows my mind. Aaron, the mother of Moses, was just like, okay guys, sure, whatever you want to do.

[23 : 31] And I always wonder why God didn't punish him. Well, the answer is His mercy. He could have. He was guilty. And Moses made that prayer of intercession.

Right? God demonstrated His justice by executing 3,000 as a warning. Don't do it again. And He incited fear. But He also spared the rest inciting gratitude.

You see that? Another quick example comes out of, this is really simple, 2 Samuel 8, verse 2, that's when David was winning all these victories against all the pagan enemies of God.

And he defeated Moab and he captured a whole bunch of them. And we read this, David defeated Moab. He measured them with a line, making them lie down on the ground.

Two lines he measured to be put to death and one full line to be spared. The Moabites became servants to David and brought Him tribute.

[24 : 38] So, I hope you see that. But I just want you to think about, if you were the judge, if you had all the power and that band of criminals who committed heinous acts came to you, you expect them to come in on their knees begging for their lives, right?

and they come in to you and say, hey, we deserve to be let go. We think this trial is an outrage. You can just say, excuse me? That is how the indolence that you feel when you hear that, that's just a fraction of how God feels probably when we say, that just doesn't sound fair, God.

It puts me in my place. Spurgeon said, sinful man is now not in the position of a well-deserving innocent child.

We will suppose another case, one closer to the mark. A number of criminals guilty of the most aggravated and detestable crimes are righteously condemned to die and die they must unless the king shall give them a free pardon.

If for good insufficient reasons known only to himself, the king chooses to forgive a certain number and leave the rest for execution, is there anything cruel or unrighteous here?

[26 : 05] And so, may we say, is there any unrighteousness with God? God forbid. And that's just important for you to understand. God has that right.

He's under no obligation. And the fact that he saves any should blow our minds and this leads to the third and last one. This is hard to swallow. But, as a consequence of what I just said, just as God freely and graciously decided to save some, so he also passed over others.

This is what is referred to as reprobation. God has chosen to pass over certain persons and punish them for their sins, manifesting his justice.

I'm not making it up. Look at verse 18. So then, God has mercy on whomever he wills and hardens whomever he wills.

Now, it's important to understand this, that when we say God hardens somebody, he doesn't just go, and just zaps them and just makes them bad. Scripture teaches we are bad on our own.

[27 : 19] We are sinful by nature. What it means is God gives us over to our already sinful devices. God hardens sinners not by implanting evil in us, for that would infer evil comes from him, right?

But rather, God chooses not to change us and leaves us to our already existing sin. If you go back to Romans 1, it says three times in there a phrase, God gave them up.

God gave them up. And that's what happens when God takes his hand off. That's what happens.

There is grace constraining us.

Just for the sake of time, I want you to write down John chapter 12 verse 37 through 40 where basically it says that people have rejected Jesus because God has blinded their eyes and hardened their hearts.

That's what it says. It's a hard truth out of God's word. And this leads to the second question in Romans 9. Going in verse 19.

[28 : 34] This is question number two. Question number one is does this make God unjust? No, it doesn't. question number two. If God's election is true, then how can he hold us responsible?

Verses 19 through 23. Let's read. Paul says, you will say to me then, why does he still find fault? For who can resist his will?

All right? Now listen to this stunning response. But who are you, O man, to answer back to God? Well, what is molded say to its molder?

Why have you made me like this? 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?

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 in order so that to make known the riches of his glory for vessels of mercy which he has prepared beforehand for glory.

[29 : 52] So again like these are things I never read most of my life until it was shown to me and I was like this I don't like this this rubs me wrong.

But to clarify the question that's being asked they're basically saying if salvation just only comes from God and who just has mercy on whom he wants to then how can he hold any of us responsible?

How can I be blamed! for my sin if God just chooses not to do anything about it? I can't resist him so how can I be held responsible?

And based on how Paul answers the question in one way we can say yes he can and he will hold you responsible hold me responsible he'll hold us to account for our sins but Paul chooses the answer in a way that is very humbling he doesn't notice though he doesn't start going outside the Bible using extra biblical philosophical arguments of free will or anything else to resolve that problem rather he turns back to such and such a man or woman who would ask that kind of question so presumptuously and says who are you to the contrary who are you to answer back to God Paul rebukes any prideful challenge made to God by using a warning that God once gave to Israel in Isaiah 45 9 woe to him who quarrels with his maker so this isn't like a humble God I just would love to know if you say no that's okay but help me see it's not that it's like well God how can you hold me accountable then it's that kind of person he's answering so he's saying stop no further cease and desist you go too far you puny mortal man it is blasphemy to deny much less question God's right to hold rebellious mankind accountable he insists that fallen finite humans being blinded by sin are in no position to question God right I mean think about this like let me ask you personally who in this congregation feels confident enough and they're good enough in their walk with God to ascend the mountain and stare God in the face and go like not me not me I will not approach the holy one and question him that has not happened and worked out well for many people in the scripture

[32 : 38] Job most notably Job 38 1-3 the Lord answered Job out of a whirlwind who is this that darkens my counsel without knowledge now gird up your loins like a man and I will question you that's what God says to him mind blowing so then to reinforce this answer who are you oh man he gives this common illustration!

makes this indisputable declaration in the form of a rhetorical question using that common biblical metaphor of a potter or a molder which is God the creator molding the clay pot or vessel which is man humanity in verse 20 right see verse 20 well what is molded say to its molder why have you made me like this so basically for us to question God our maker is presumptuous and ludicrous as a clay pot jumping off the table and arguing with the potter to fully understand God we would need to be equal with God who has made us and that's a notion more absurd than a clay pot being equal to the potter who made it so to presumptuous!

Isaiah 29 verse 16 this is something Paul is thinking about he quotes that you turn things upside down shall the potter be regarded as the clay that the thing made should save his maker he did not make me or the thing formed say of him who formed it he has no understanding this is where Paul is getting this language from and so look at verse 21 24 he continues this same illustration He says can the potter do what he wants to over the clay to make out of the same lump?

Now that lump in the metaphor is sinful human beings. It's all of us. It's a single lump of fallen humanity. That's the clay that God is using to shape and mold.

And he says he can make one vessel for honorable use and another for dishonorable use. So just hear me. That God has the perfect right to make different vessels for different purposes.

[35 : 13] In this case, you see it right before your eyes. He formed some vessels for honorable use and some for dishonorable. In this context, meaning some who will be saved and some who will not be.

And let's connect the two categories together, alright? There are two categories of vessels.

Dishonorable vessels. And I'm pulling it right out of the text. Dishonorable vessels.

That God has prepared beforehand in order to display his wrath by bringing them to destruction.

And then secondly, honorable vessels.

That God has prepared beforehand in order to display his mercy by bringing them to glory. That's all right out of the verse. I didn't make it up.

So God created a world in which both his wrath and his mercy would be put on display. Right? We freely and willingly choose sin every day.

[36 : 13] He did not zap us and make us this way. He can hold us to account. He can save who he wants to. Then going on in the next few verses, verse 22 and 23.

And then Paul just sort of takes a shot at it. Like, I kind of think in one way, he's like, I don't know. I think this. I can tell you this at least. But I'm not going to give you an exhaustive answer.

Here, he says in verse 22, What if God, desiring to show his wrath and to make his power known, has endured much patience vessels of wrath or prayer for destruction, in order to make known the riches of his glory for vessels of mercy?

That's where I got that definition. Which he prepared beforehand for glory. Indeed, all that to say that God's mercy and God's grace shines the brightest against the backdrop of his wrath.

When the end comes, we who are in Christ will be aware of it. We won't suffer his wrath because we are in Christ, but we will be aware of it when it happens.

[37 : 23] And in that moment, it will be like Noah being in the ark. And be like, look at what's going on around us. And yet, we are spared. Right?

Indeed, right? We see here very clearly that those of us who are in Christ should understand. We should know that God has patiently endured.

He has endured. Even today, men just spitting upon his name. He's endured it for thousands of years. Why did he do it? So that we may know and realize the great extent of his mercy and blessing towards us.

You see that? So in summary of all this, Paul affirms all human beings, all of us, guilty before God. Right? We are all guilty.

And he doesn't offer some kind of philosophical reasoning as to why all this comes together. He just simply insists that God ordains all that happens. That's Ephesians 1, 11.

[38 : 27] He works all things after the counsel of his will. Even though God himself does not sin, he is not responsible for our sin. He just insists that that is true.

Therefore, we have to humbly see the salvation of any sinner is only due to his grace. And not because I deserve it. I don't deserve it. And so, the third question in the last few verses here.

Alright? Third question. From where do God select people come? So meaning like, who are they? Alright? So, remember, Paul has used the scripture to give you his answer.

Even though it was a hard one to swallow. And I want you to imagine Paul sitting there telling you this. He's not just sitting up on a stool going, Well, I have a great answer for you.

He's doing it with tears in his eyes, according to verse 1-5. He feels it in his soul. And he's saying, this is still true.

[39 : 33] And so, he uses the Old Testament historical account in Exodus. And now, he jumps forward to prophetic revelation. Saying, hey, the prophets spoke of this.

The prophets foretold this. He shows that God's election is consistent with prophetic revelation from Hosea and Isaiah. That God's mercy not only extends to a chosen remnant of Israel.

But also, to elect Gentiles through faith. Most of us in here want to answer a prayer that was.

That's awesome. Verse 24. He goes, Even us whom he has called, effectually calls. That means, now from the Jews, not from the Jews only, but also from the Gentiles.

As indeed, he says in Hosea, those who are not my people, I will call my people. And her who is not beloved, I will call beloved.

[40 : 38] And in the very place where it is said to them, you are not my people, there they will be called sons of God. That's amazing.

So these texts were originally meant for Jews, but Paul is applying them here to the salvation of the Gentiles. Israel had displayed, if you read Hosea, if you read Isaiah, any of the prophets, Amos, you'll see that God's people were in great rebellion against him.

And God warned them. He warned them, stop, repent. He sent them prophets. He sent them messengers to say, hey, this idolatry, this wickedness that you are committing is not okay.

Repent. And they didn't. And God judged them with Assyria and Babylon. And they were taken into captivity. Remember all this? And so they, by their own sin and disobedience toward God, they, in one way, forfeited their covenantal status.

The Mosaic covenant was a conditional covenant, where God said, if you do this, I will do this. If you obey, then I will bless you. If you disobey, you will be cursed. And they were breaking that covenant.

[41 : 53] Thank God, the one that we live under is unconditional, where God says, I will do good to you, regardless. And so, what he's saying here, is that, God has promised, that outsiders, Gentiles, people outside the nation of Israel, will be brought into God's people, and united, along with, that restored remnant of Judah, calling them all, sons of God.

Like, remember what Jesus said? I have many, many, sheep, who are not of this fold, Israel. I must go, and bring them in, also.

So they will be, one sheep, but one, plug it out. Yep. Basically, one flock, with one shepherd. That's it. So this idea, that God has, people spread abroad, that he's going to bring into one, group, Jews and Gentiles alike.

It goes back to Romans 1. Right? Not ashamed of the gospel, for it is the, power of God, salvation, for the Jews, and the Gentiles. Saul ties into this.

So he is, bringing them all together, into one collective people, he will call, sons of God. And the prophets foretold this, the stunning grace of God, that there are people who will be called, sons of the living God, calling salvation, to the Gentiles.

[43 : 20] All right? So look at verse 14. This is where he quotes from Isaiah, or excuse me, verse 27. Quotes from Isaiah. And Isaiah cries out, concerning Israel, though the number of the sons of Israel, be as the sand of the sea.

You see this? Only a remnant will be saved, for the Lord will carry out his sentence upon the earth, fully and without delay. And as Isaiah predicted, if the Lord of hosts had not left us offspring, we would have been like Sodom, and become like Gomorrah.

Gosh. So, Paul ends that original premise, that no, God's word, God's promise to Israel has not failed, simply because, his promise was never, to save every single Jewish person.

Most of Israel was judged, only that remnant was saved. And this was, due to the horribleness of their sin, that they had committed. And he says, like Israel, deserved, deserved, to be wiped out.

Like Sodom and Gomorrah. But yet, God, showed mercy, and chose to spare some. You see that? I mean, it's just right, all here in the text. So, wrapping it up, I know your heads are spinning, so is mine.

[44 : 38] So, when we have this class in a couple weeks, like, come and bring it. Let's sit down and look at the scripture together, and wrestle with these things. But, I want to give you two quick applications, of what we see here.

Because this isn't meant to frighten you, it's meant to give you hope. Alright? At least there are three things, I will try to spend time on just two of them.

But, one, understanding election, will give you a deeper humility. Alright? And I'm not saying, if you don't believe it, that you're not humble.

I'm just saying that, it'll give you a deeper humility. When we realize, that my sin, and your sin, our condition, how serious it is, before God, knowing that He graciously chose us, to be adopted into His family, it'll only leave us, like in awe and wonder.

Rightly believed, pride is impossible. It blows my mind, that so many people, who claim to believe these things, just approach them, in such a pompous way. It should destroy, any kind of pride, you have left.

[45 : 49] And, in love, He predestined us, to adoption. 1 Thessalonians 5, 9. Check this out. For God, has not, destined us, to wrath, but, to obtain salvation, through our Lord Jesus Christ.

1 Thessalonians 5, 9. As I mentioned, this is steeped in, Baptist history, history, as well. And, a Southern Baptist, pastor in 1842, C.D. Mallory, wrote this, Is this not a doctrine, that strikes at human pride, and brings the creature, low at the footstool, of great Jehovah? It strips him, of all boasting, nourishes a meek, and lowly sense, of dependence. While, the soul, with still adoring thoughts, of his matchless, sovereign, eternal love, when the believer, reflects, of how much he is blessed, he will melt, into tenderness, and grateful affection, as he dwells upon, the particular mercy, that rescued him, from death, and gave him a place, at the gospel feast. And he will only exclaim, why me? That is, our response. Like the, all you can say, it just puts you in a position, like, I don't know, why me? Like, what is there, about me? And the answer is, nothing. But you're just shocked. Like, why would God, choose, to show me, my sin? Why would he bring me, to Jesus? It gives you, a deeper humility.

[47 : 27] And then, and one, I wrestle with this one, it gives you, a stronger assurance. Okay? If salvation is begun by you, it can be finished by you too.

Good luck with that. Our, our assurance of salvation, does not lie with us. Like, God saved us, but now we have to kind of, you know, and just, by some chance, we'll hold on. In fact, it actually says, he who began, a good work in you, will finish it. Right? As it says in, in John, chapter 10, a beautiful text here, I'll just read it, John 10, verse 27, Jesus says, my sheep, hear my voice. I know them, and they follow me, and I give them eternal life, and they will never perish, and no one will snatch them out of my hand. Now, check this out, my father, who has given them to me, the father, gave a people to the son, and elect people. My father, who has given them to me, is greater than all, and no one is able to snatch them out of my father's hand. The father and I are one. If this has begun in God, I can rest.

[48 : 45] Like, wow, okay. He started it, he's going to finish it. He's going to carry me all the way through to the end, and I will not fall. So, who can bring a charge against God's elect? No one. So, again, if you're wrestling with this, just to be familiar again, to encourage you, a lot of people have called this the doctrines of amazing grace. We just sang that hymn. John Newton, who wrote it, believed deeply in the doctrines of grace that we were talking about. And in closing, he said, the views that I have received of the doctrines of grace are essential to my peace. I could not live comfortably a day or an hour without them. I believe them to be friendly to holiness, and to have direct influence in producing and maintaining gospel conversation. And therefore, I must not be ashamed of them. That's what Newton said. a great awareness of the grace of God in his life and in our life.

[49 : 50] But these are hard words, but the goal is to be like, wow, why did God have mercy on me? It's supposed to just leave you struck with humility and awe. Like, why me? He could have chose not to. He did. If you are in Christ, you are a vessel of mercy prepared for glory. So I hope that that encourages your soul. And I could spend forever talking about how this has challenged me and encouraged me to go and reach the loss. Okay? Like, this does not nullify the Great Commission. In fact, it adds great fuel to the fire for it. Talk about that another time. But, let's pray together. Let's pray together. Let's pray together.