



# FINAL SERMON TRANSCRIPT

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But, it's not as though the word of God has failed, for not all who are descended from Israel belongs to Israel and not all our children of Abraham, because they are his offspring, but through Isaac shall your offspring be named, this means it's not the children of the flesh or the children of God, but the children of promise are counted as offspring, for this is what the promise said, about this time next year I'll return and Sarah shall have a son and not only so, but also when Rebecca had conceived children by one man, our forefather Isaac, 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 because she was told the older will serve the younger, as it is written, Jacob I loved, but Esau I hated. Some of you this is the moment you've been waiting for. Romans 9 some of you it's the dreadful chapter you've been hoping I would pass over one famous preacher went to read the bible to two elderly women each week, finally got to Matthew chapter 28:20 and said, lo I'm with you always, even to the end of the age, he said, isn't that such a great promise and one of the elderly women said, it's not a promise. It's a fact. As Spurgeon preached on this passage, particularly verse 13, he said, I'm laying before you the simple facts of the text. You can deny it or reject it, but its facts and here we have great promises and assurance for us indeed, they're not opposed to one another, because we know that God's promises are facts.

So, why do you preach on Romans 9? One is, as we just said, it's a fact. Two is because it comes right after Romans 8 and when you're doing expository preaching, you can't jump ship in the middle. Number three is because it's God's word. Paul said in Acts 20 to the Ephesian elders that he gathered at Miletus, I did not stop or be hindered from preaching the entire council of God's holy word also, we want to grow deeper into God and his amazing love his grace as justice, his holiness, all of his attributes. So, we want to see what God has for us in Romans 9 and also lastly, because we want a high view of God, a very high view as we sang, in a lot of our songs we sing, you can see, we have a high view of God we sang, behold, our God. Josh Bias is the leader of G3 Ministries out of Georgia, he says, a high view of God's sovereignty and his sovereign grace leads to joyful worship and faithful obedience and service to him, that's what we want to do and I think Romans 9 will provide that for us. So, before we enter into the tacks of verse 6, I think it's been two or three weeks since we've been in Romans, we were in Romans 9:1 - 5, but as we begin verse 6 this morning, a preliminary really to the chapters 9 - 11, I want to lay down two rods that the Romans 9 concrete pour over those rods, The first one is the absolute sovereignty of God. I believe if you have a grasp and a belief in the absolute sovereignty of God.

Then no matter what he says, in this book, you're going to be okay with AW Pink defines that as the supremacy of God, the kingship of God, the godhood of God, to say that God is sovereign is to declare that God is God to say that God is sovereign is declare that he is the most high, doing according to his will and the army of heaven and among the inhabitants of the earth, so that none can stay his hand or say to him, what do thou? Daniel 4:35, to say that God is sovereign is to declare that he is the all mighty, the possessor of all power in heaven and earth, so that none can defeat his counsels, thwart his purpose or resist his will. Psalm 115:3, to say that God is sovereign is to declare that he is the governor among the nation, Psalm 22, 28, setting up kingdoms overthrowing empires, determining the course of dynasties as pleases him best, to say that God s sovereigns is to declare that he is the only potentate, the king of kings and the lord of lords, 1st Timothy 6:15, such is the God of the bible, when we say that God is sovereign, we affirm his right

to govern the universe, which he has made for his own glory, just as he pleases, we affirm that he has the right, the right of the potter over the clay, that he may mold the clay into whatever form he chooses, fashioning it out of the same lump one vessel to honor one another to dishonor, we affirm that he is under no rule or law outside of his own will and nature, that God is a law unto himself.

That he is under no obligation to give an account of his matters to any. In other words, God is God he doesn't need me to affirm that. The second one is the word of God. So, we have the sovereignty of God, the second is the word of God that it is the word from God. Charles Spurgeon writes our only power with a word of God is simply to let it stand as it is and to endeavor by God's grace to accommodate ourselves to that, we must never try to make the bible bow to us. In fact, we cannot, for the truth of divine revelation are sure and as fast as the throne of God, if a man wants to enjoy a delightful prospect and a mighty mountain, lies in his path, does he commence cutting away at its base in the vain hope that ultimately it will become a level plain before him? No, on the contrary, he diligently uses it for the accomplishment of his purpose, by ascending is, well knowing that this is the only means by obtaining the end in view, so much we, we cannot bring down the truth of God to our poor, finite understandings, the mountain will never fall before us, but we can seek strength to rise higher and higher in our perception of divine things and in this way, only may we hope to obtain that blessing. I've heard it said before. If there's a God in the bible like that, whatever it was, whatever it is, whatever it means, then I can't worship a God like that, brothers and sisters, whatever the God has revealed in the bible is the God that I worship and I hope that we worship as well. It doesn't mean things are easy always to understand.

Peter explained that of Paul in 2nd Peter, at the end, saying even Paul of his scriptures there's some things that are difficult to understand. So, here we are, in Romans 9:6, but it's not as though the word of God has failed, that word can also mean fallen, maybe a picture of an axe head falling off. It is not as though the word of God has failed. What does that mean? If you go back into Romans 9:1 - 5, Paul elaborates on the many privileges that have been afforded to the ethnic group called Israel who began in Genesis 12, when God chose a guy by the name of Abram, he said, in verses 4 and 5 there Israelites and belonged to them, the adoption, the glory, the covenants that given a law to worship the promises, the patriarchs belong to them and from their race, it says in ESV a bad translation, it literally just says, from them, according to the flesh is the Christ who is God overall. Actually, Jesus came from the line of Judaism and so, even amidst all of that, Paul is praying and seeking God because he says, my own kinsmen do not know God, even expresses this most unbelievable statement in verse 3 that he wishes himself accursed, cut off from Christ, which is impossible if you're in Christ, he just elaborated that on these and of Romans 8:31 - 39, but he's expressing the actual love he has for his own brothers whom he can name one by one who do not know Jesus. In fact, in Romans 10:1 he says...

Brothers, my heart's desire prayer to God is for them that they might be saved. So, he comes to verse 6, because this is one of the dilemmas, that most of them aren't, believing and God did he say in his word that he would save his people. Israel. Paul says, listen very carefully. God's word hasn't failed. God's word will never fail. This chapter is about the eternal salvation of souls, but I want us to be clear this morning, that when God says something, it will come to pass. Why is that? Because, God's word is built on his unchangeable character, Malachi 3:6 says, I the Lord God do not change, Hebrews 13:8, Jesus has said, is one whom he is the same yesterday, today and forever,

Moses saying in Psalm 90, from everlasting to everlasting, he is God, it also is built on his word, not only his unchangeable character that's immutable, but also the fact that God never lies, he is truth, Titus 1:2, he doesn't lie, in Hebrews 6, he doesn't lie. John 14:6, Jesus in the way, the truth and the life, Jeremiah 10:10, he is the true God, 1st John 5:20. Jesus Christ is the true God. It's also built on his unswerving commitment to uphold the glorious holiness, majesty of his own name, Ezekiel 36, why do I do this? For my name's sake, God is certainly committed to uphold his glory, he doesn't lie and he's immutable.

You can count on his word because it's built on his character, therefore, the promises of God will not fail. Isaiah 40:7, very familiar passage to us Isaiah 40. It talks about the unfaltering word of God. You have your bibles, you can turn there if not, you can just follow along because I'm going to go to two quick passages, 1st Peter 1 as well, Isaiah 40:7, 8, the voice cries beginning in verse 6 and said, what shall I cry, all flesh is grass and its beauty is like the flower in the field, The grass withers, the flower fades, when the breath of the lord blows on it. Surely the people are grass, we're very fickle, we're dispensable, but the grass withers the flower fades, but the word of the lord stands for ever. It doesn't change for the rain, Isaiah 55:10, 11 and the snow come down from heaven and do not return there, but water the earth making it bring forth and sprout, giving seed to the sower, bread to the eater, so shall my word that goes forth out of my mouth, it shall not return to me empty, but it will accomplish all that I purpose and it shall succeed in that for, which I send it. Now if we look in 1st Peter, he quotes Isaiah 40:7, 8 and he's communicating what that word actually entails, 1st Peter 1:23, since you have been born again. How does that happen? Not of perishable seed, but of imperishable, through the living and abiding word of God, for all flesh is like grass and all its glory, like the flower, the grass, the grass withers and the flower falls, but the word of lord remains forever and this is the good news.

That was preached to you the word of God; particularly the gospel will not fail. God's word is true, his character is immutable it will come to pass all that he has said. So, Paul elaborates. How is that? Because or for not all who are descended from Israel belong to Israel, not all who are Israel belong to Israel. Now, this can be one of two things, they're not far from each other either, not all who are descended from Israel, that means you're ethnically Jewish or spiritually Jewish, speaking about Old Testament people or it could mean not all who are descended from ethnic Israel are the true Israel, which would be the church. Now, I think it's the first here in this context in Romans 9:6 - 13, but the implication is crucial, because whichever one you take, everyone who is economically Jew isn't automatically granted into the kingdom of God and saved in Romans 2:28, 29, Paul argues for no one is a Jew who is merely one outwardly, nor is circumcision outward or physical, but a Jew is one inwardly, circumcision is a matter of the heart, by the spirit regeneration not by the letter his praise is not from man, but from God. Not everyone who is from Israel is Israel. It's not the way it works. It's not the way God had designed it, people rejected, people turned away, people didn't come to faith, so not all Israel is Israel not all who has the documentation Romans 9:1 - 5 have the actual desire regeneration for God.

It's not the outward it's the inward, person. It's not all who descended. So, it's not the promises of God have failed. God, as Thomas Shriner says, has never promised in his word that every single Jew would know Jesus Christ. Dr. James White an apologist would say, not all Israel is Israel, meaning that God has always promised a remnant to be safe. God has always promised that, not

that every single person of the Jews would be saved. Not every single person would be saved. If you look further, verse 7, not all are children of Abraham, because they are offspring, but through Isaac. Your offspring shall be named. If you go back to Genesis, you will see this promise given in Genesis 21, we'll be turning in just a little bit here to quote the text from which this comes, this passage in Romans 9. Genesis 21:8, the child grew and was weaned and Abraham made a great feast on that day and Isaac was weaned, but Sarah saw the son of Hagar the Egyptian who had born to Abraham laughing. So, she said to Abraham, cast out this slave woman with her son for the son was very displeasing to Abraham on account of his son, but God said Abraham do not be displeased because the boy and because of your slave woman, whatever Sarah says to you do as she tells you, through Isaac shall your offspring be named. It's through Isaac. Not Ishmael. Through Isaac, shall your offspring be named, not everyone who is of Israel, particularly of Abraham, just because you're physically born, doesn't mean you're spiritually reborn.

So, it's the one that's chosen or the one that's called or the one that's named is Isaac, not Ishmael. Think about that for a moment. The implication that has for us, not everyone who is born in a Christian setting or born in a church and you can literally be born inside the walls of the church, but it doesn't make you a Christian. It doesn't matter the legacy of Christians you have in your life, it doesn't automatically include you inside the kingdom of God, brother and Sisters since Adam, every single person born in this world has original sin, we are by nature sinners, we were born as Psalm 51 David said in my mother's womb I was conceived in sin, we know the fact that not only we are sinners by nature, but we're guilty, because in Adam, we with Adam have sinned and we see from Romans 5, as we already went through months before that we are guilty sinners before a holy God. So, we don't automatically get in. So, how do you get in? You ask that great question, John 1, Jesus came to his own, but his own did not receive him, his own ethnicity, the line from which he came, did not receive him, but to all verse 12, who did receive him, who believed his name, he gave the right to become children of God. How? Who are born not a blood, nor of the will of the flesh, nor of the will of man, but born of God. You have to be reborn, not simply be physically born. You have to be born again John 3. You have to know Christ Jesus.

The way you know Christ Jesus is because God has opened your eyes through regeneration and given you a new heart, that is, those who are his offspring. Verse 7, not all our children of Abraham, that's maybe hard for some to swallow, but we have to not let the culture in the world influence us. Not every single person in the world is a child of God. It doesn't matter how many times you sing the songs, we're all God's children, we're not, it's those who have been born again, those who have put their faith and trust in Jesus Christ, those who are the children of God, in Galatians 3, Paul elaborates on this very thing. In Galatians 3:7, he says, know then those of faith who are sons of Abraham, verse 9, so then those who are of faith are blessed along with Abraham, the man of faith, verse 29 and if you are Christ, then you are Abraham's offspring heirs according to the promise. Not all are children of God, those who believe in Christ, those who are in Christ. Those are the true children of God. Verse 8, this means that is not the children of the flesh, who are the children of God, but the children of promise who are counted offspring, for this is what the promise said, about this time next year I will return and Sarah shall have a son. So, the children of flesh, the physical is opposed or in opposition to the children of God or the children of promise. [Indiscernible] counted the same word used as God counts as righteousness is the one who counts you as an offspring our child is how? Is not based on your flesh,

But, you will see in a moment it's based on God's decision, but there's a distinction between the children of God those who are not, but the children of God always refers to believers, always in Paul's letters, like in Romans 8:16, 17, for the spirit himself bears witness with our spirit that we are children of God and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may be glorified with him also Ephesians 5:1, therefore be imitators of God as beloved children. Again, it's God's children and in Philippians 2:15, that you may be blameless, innocent children of God without blemish in the midst of this crooked and twisted generation among whom you shine as lights in the world. It always refers to those who are believers. So, just because you have a certain ethnicity does not mean you belong to Christ. You must know Christ. You must believe in Christ, you must trust in Christ, you must be born again. In verse 9, he quotes Genesis, again, Genesis 18, at this time, let's turn back there. Genesis 18, it's good to reread through the narratives and to actually remember what God said. Genesis 18:9, they said to him where is Sarah, your wife, he said she's in the tent, the lord said, I will surely return to you about this time next year and Sarah, your wife will have a son. God said I will do it I will provide. Look in verse 14; is this anything too hard for the lord?

At this appointed time, I will return to you about this time next year and Sarah shall have a son. I love this promise, because it brings about the fact that the one that brings up this child is God, God is the author of life. God is the one who is in charge, therefore, by implication, when we try to take the life of those who are inside the womb, claiming that it's my body, my choice, then we are rejecting God, we are defying God and we're going against him and so, here we have the fact that God is the one providing the child, God is the one, remember that Sarah's womb was closed, she's 90. I think you would probably laugh as well. She is 90 and God says at this time I, I will give her not only an open womb, but I will give her a son and God did it. God provided. Now someone asked, we look at Hebrews 11 and we see that she's commended for her faith, but in Genesis, we see that she laughs and then, when confronted by the lord, did you laugh? She says no and denies it, he says, no, you did laugh. So, how do we balance these two things? That she was seemingly in unbelief and then, in Hebrews 11, she's commended for her faith. It's because within those nine months, her heart changed, thank God for sanctification, thank the lord that he worked in her and then, she could realize and confess this is truly the lord and just to go on that Isaac means laughter, what I thought it was a joke was God's fulfilling of his promise. God always does what he promises in the midst of our faithlessness, brothers and sisters, God is absolutely faithful.

He does what he says he's going to do and not only that, not only So, verse 10, this is what my new desert Professor Frank Thielemann says, God's filling in the gaps here, because you can argue and say, well, I get it. Isaac was the chosen one, but that's because God promised to Sarah and though Abraham was a father of both Ishmael and Isaac, they were two different women or if you want to go further down the line, Genesis 25, after Sarah died, he got another woman Keturah and she had five or six children, that was recorded, but none of those are the chosen one, only Isaac, but they had three different women and one man. So, Paul says, I'll stop that from becoming an issue and I'll go even further and what he's doing in verse 10, not only so, but also Rebecca had conceived, when she had conceived she had children by one man our forefather Isaac. Well, she was one woman with one man and the one womb, they had twins. Rebecca also had a closed womb and God opened it and God brought this about, she conceived literally, this one act brought about this

conception of two children by their forefather Isaac, what an amazing work of God that only God is the one that's about our salvation. Psalm 3:8, the lord is the lord is our salvation and salvation is from him and him alone. So, now he uses Paul does, three emphases to magnify, that this is the work of God and not the work of man. Look at verse 11.

Though they were not yet born, number one, number two, they have done neither any, either good or bad and number three, verse 12, the older shall serve the younger all this so that God's purpose of election might stand. So, let's start with the first one, before they had done or before they were born. God chose them God's purpose election, by saying God said this was going to be, this has nothing to do, with what happened in this life, God did it before this happened it was before they were born, what an amazing statement by the lord that he would say this, this is when this happens, not in the state of time, but before they even came into existence. God did this. God said this. It's an amazing statement, John Piper says Paul makes explicit that God's decision to treat Esau and Jacob differently, is not merely prior to their good or evil deeds, but is also completely independent of them. God chose them before they were even born and secondly, what does he say? They did neither, good or bad. Now, if you look at the history of their life and this is goes against some Jewish teaching, that the reason God chose them was based on what they did, but that's not what the word says. It says prior to them doing any good or bad, if you look at Jacob's life was blessed. If you look at Esau's life, it was cursed in a sense. So, how can you explain that? You can only explain it, well he says its purpose it's where God's choice selection.

His purpose might stand is not based on our works. Think about it for a moment. Our salvation is not based on what we do. It's based on God's unmerited favor, praise the lord and then, you see it's not because of works, but because of him who calls. Now, if you go back into Romans 3 and 4, we see over and over again, it's not because of your works. It's not because of works done in righteousness it's because of God and his work and because of faith, but here he doesn't mention faith, he mentioned God's purpose of election might continue or he says because of him who calls later in the verse. Now that word calls means God's effectual movement, bringing you from death to life. If you look throughout the book, even of Romans, we see in Romans 4, it's based on him who calls you not based on what we have done. Look in Romans 8:28, we know for those who love God, all things work together for good for those who are called, according to his purpose. Look in verse 30 and those whom he predestined, he also called and for those whom he called he also justified, that calling is God's work of salvation in your life in which he brings you into his fold. So, you can never respond to God apart from him calling you internally by his spirits. It says in Acts 16:14, they were having a prayer meeting and Paul showed up and began to preach the gospel preached the word it says, God opened Lydia's heart to receive the message.

That's the effective call of God. He mentions again in Romans 9:24, even us whom he has called, not from the Jews only, but also from the Gentiles. Verse 26 and in the very place where it is said, you are not my people, they will be called the sons of the living God. God's effective calling is what brings about salvation. Not some cute ingenuity among ourselves, not because we have a just great intellect or because we had great this or that or because we're awesome, but it's because God is awesome and his grace is bountiful. It says, in order that God's purpose of election might continue might stand, he's saying, I want everyone to understand that the way you get in is based on God's decision, not our choice. God's purpose, God has a specific purpose, we just read it

Romans 8:28. Let's look in 2nd Timothy 1:9. So, from the beginning of Paul's ministering in Galatians 1 when God called him and brought him to himself, he continues to preach the same gospel, 2nd Timothy 1:9, this is the last words of Paul start in verse 8, but sharing the suffering for the gospel by the power of God, God who saved us and called us to a holy calling, not because of our works, but because of his own purpose and grace, do you see all those words go together, calling purpose grace, which he gave us in Christ Jesus, before the ages began in other words he's emphasizing, this is not about you and what you have done.

But, about what God has done. It's God's purpose of election might stand , that everyone could bow down and say God is sovereign and he's king, he's the one that decides my salvation is in his hands. Praise the lord that his purpose of election might stand. Now he goes on in verse 12, to say, the older will serve the younger. Now that's in direct contradiction to the way things are supposed to be. Deuteronomy 21:15 – 17, if a man who has two wives the one loved, the other unloved and both of them loved and unloved have born him children if the firstborn son belongs to the unloved and on the day when he assigns his possessions as inheritance to his sons, he may not treat the son of the loved as the firstborn in preference to the son of the unloved who is the firstborn, but he shall acknowledge the first born the son of the unloved by giving him a double portion of all that he has for he is the first fruits of his strength, the right of the firstborn is his, that's not what happened, the firstborn was Esau and God blessed Jacob and we know from Genesis 25:23, that God told Sarah the older will serve the younger, this is the way it's going to be. God reversed it. Why? Our plans are not God's plans, our thoughts are not God's thoughts and as I said last week, he's never had a moment where he's come to me or you and said, what do you think about this, how should we work this out? Now he does have a counsel of his own the Father, Son, the Holy Spirit, they decide or have decided all things, they don't need our opinion.

God is King of Kings and lord of lords. Jesus is lord and he doesn't need my vote. The older shall serve the younger and here's a statement, verse 13 as written, Jacob I loved, but Esau I hated. Now some try to say well this means that he just loved him less not that he actually hated him. So, how do we mull over those points? I want to read this from Charles Spurgeon one man says the word hate does not mean hate. It means love less, Jacob have I loved, but Esau, I have loved less. It may be so, but I don't believe it. At any rate, it says, hate here and until you give me another version of the bible, I shall keep this one. I believe the term is correctly and properly translated, that the word hate is not stronger than the original, but even if a little stronger, it's near the mark of the other translation, which is offering those meanings words, love less. I take it and let it stand just as it is, the fact is, God loved Jacob and did not love Esau, he did choose Jacob and did not choose Esau, he did bless Jacob, but he never blessed Esau, his mercy followed Jacob all the way of his life, even to the last, but his mercy never followed Esau he permitted him to still go on in his sins and to prove that dreadful truth, Esau have I hated. You have to pay attention to the last phrase, he permitted him Esau to go on in his sins, God is not the author of sin, he doesn't cause sin, he doesn't go into people's hearts and make them sin, what he did with Esau is permitted him to go his way. He withheld from him and let Esau do his own thing.

The worst possible thing that ever can happen to us is that God leaves us in our own way. Some may argue, that doesn't seem fair, we're going to get that later on in Romans 9. So, if you have questions or objections, wait till we finish Romans 9 and then, come to me with all your



information or questions and we can talk, but I remember reading the book, Holiness of God by RC Sproul and he stated something that was so crucial, we're not owed mercy, he says, what happens is we get accustomed to God's grace at first, we were amazed by it, the second time, not quite so much surprise, by the third or fourth time we begin to expect it, then to assume it and then, we demand it, we get angry when we don't get it, the greatest distortion in our thinking dear friends is thinking that God owes us mercy, that God is somehow obligated to be gracious to us, but think about that, the minute the idea comes into your head that God owes you mercy or owes you grace. Let a bell go off in your brain that says oops, I'm confusing these concepts, because grace, by its definition is voluntary. God is not required to be merciful, he reserves the right to be merciful to whom he's merciful and gracious to whom he's gracious, you can plead for grace, you can beg for mercy, but you can never ever demanded, Justice may be required, but never ever mercy. It's because God is holy, that anytime he was pulled justice and he gives grace.

We are not owed it at all and brothers and sisters, concerning the election, the choice of God to choose us and to bring us to himself is based on his sovereignty. Job realized this, at the end of his life, Job 42 after he's confronted by the lord and says where were, you and I made the foundations of the earth, finally Job repented in chapter 42:2, he says, I know that you can do all things, oh lord and no purpose of yours can be thwarted. No God is free and Paul preached and acts at the Areopagus in Athens in chapter 17:24, 25, says our God is in the heavens, he's not served in temples, he does not live in temples and not served with human hands as though he needed anything for he himself gives to mankind life, breath and everything. God doesn't need anything, he has no needs and he's independent in that case and he's free to act as he wants whatever is in alignment with his own character and his purpose and his will and what does he say in Psalm 135? I know the lord is great, the lord is above all gods and the lord does whatever he pleases in the heavens, in the earth and seas and all the deeps and brothers and sisters, he's good, oh, taste and see that the lord is good, the sovereignty of God is a good thing. The sovereignty of God is a sweet thing; the sovereignty of God is a beautiful thing the lord is good. Who do you want to be in control of your salvation? Time will not allot me this morning.

But next week, we'll talk about the distinction between corporate election and individual election. Just let me say this, there's some that argue, oh, God just chose groups and not individuals, but even the logic fails. How can you choose a group and not choose an individual as well? It's logically inconsistent, but it's not what the text says. Paul is thinking of eternal salvation that affects eternity of individual people. God chooses us even before the foundation of the world he chose us. So, I'm going to leave with a few things, so what. This is this so what, so what number one, we stand on election. Ultimately, who's decisive i salvation is God and God alone, that's a great thing. It's a beautiful thing. You know why? Because, Revelation 7, they sang it, that's in heaven in glory, they worship God and they had white robes and palm branches in the hands that they laid down at the throne of God and of the Lamb and they said, in a loud voice, salvation belongs to our God who sits on the throne and to the Lamb. We stand on the sovereign choice of God; we also rest in the surety of his promises. His promises will not fail. God intends he will bring about not only in salvation, but brothers and sister, every single promise in the scripture God will fulfill because we know as 2nd Corinthians 1 declares, every promise of God finds its yes and Jesus Christ alone, we can understand thirdly, that this does not nullify saving faith.

Romans 9 precedes Romans 10, we'll get there, hey, be patient. Romans 10, he declares, faith comes through hearing and hearing through the word of Christ. So, how do I know that I'm chosen? Because, you believe on Jesus Christ it's important, though, are believing on Jesus Christ doesn't make us chosen, but our election makes us believe in Jesus Christ, that order is essential, as one preacher said, when you go to heaven and through the pearly gates, it says on the outside, whosoever will, as you enter in and you look back on the back of the door, it says you were chosen. No comment on that one huh, I guess it sinking in, but let me give you a fourth thing, not only saving faith, but also the fact that this comes about is not only in Romans 9, it's throughout the entirety of scripture. If you go back to Adam, he created one man and one woman, you go to Noah, he chose Noah and his family and destroyed the entire Earth, if you go to Abraham he chose him and his family through their lions, he chose Isaac, not Ishmael, he chose David to be king, throughout its history, why did he choose the people of Israel because he loved them Deuteronomy 7, not because you're more numerous than the people because I set my love upon you because I love you, this was God's way. John 15:13, Jesus said, you did not choose me, what, but I chose you as you go bear fruit and your fruit should lie. See Paul in Ephesians 1, we could go on and on, but we should be challenged by this. It should [indiscernible], shut our pride up.

It should stop us in our tracks from ever trying to make much of ourselves, not to us or lord, not to us, but to your name give glory. It should also not prohibit the proclamation of the gospel, but spur on the spreading of the gospel, 1st Peter 2:9 says you are, but you are Peter says, but you are, you are, that you are a chosen race, a royal priesthood, a holy nation of people for God's own possession, that you may proclaim the excellence's of him who called you out of darkness into his marvelous might. It's not a messianic secret, God shows you for a purpose. God chose Paul, he said, I chose you that you are my chosen instrument that you may carry my name to the nations to kings, to Gentiles, to Jews, were called to proclaim his gospel. Lastly, we should be stunned; we should be stunned over and over and over again by the mercy and the grace of God as Spurgeon said why did he choose me? Because, in essence this is where it really, because he's not me, because if I were God I wouldn't choose me and I hope every single one of us feels the same way. As Ephesians 1:4, even as a chose us, before the foundation of the world, verse 6 goes according the praise of his glorious grace. Worthy is the Lamb who was slain on our behalf. Praise be to God, that he chose us, before the foundation world to be in Christ Jesus that he not only chose him, but he chose me by giving up his son, on a cross for you and me.

For those who would ever believe on Christ. Jesus lived perfectly and died as a perfect substitute in our place to bear the wrath of God to rise again from the dead to ascend into heaven at the right hand and then, call us to him-self. Praise be to. Hudson Taylor, had two phrases on a plaque in his house, the first was Ebenezer God is my help, the second was Jehovah Jireh, God is my provider one looks forward, the other looks backward. God brothers and sisters, helps us and God is faithful to his promises, he will uphold us.