

THE PURPOSE OF GOD ACCORDING TO ELECTION

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“For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.” Romans 9:11

This morning we shall concern ourselves with the Biblical doctrine of Election. This is a very important doctrine that pierces like a two-edged sword and cuts sharply in defending and yea, declaring the Sovereignty of God in the salvation of sinners. We emphasize that election is not salvation but is unto salvation. Election exalts the glory God and strips us from boasting before God. Eph.1:4-6, *“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6 **To the praise of the glory of his grace**, wherein he hath made us accepted in the beloved.”*

Regardless of the indifferences or opposition regarding the doctrine of election, the question must be asked, “Is this doctrine taught in the Bible?” There are plenty of verses that clearly spell out the truth of this doctrine. But, in spite of how clear and unambiguously the Bible substantiates this doctrine it remains one of the most controversial subjects amid Christendom.

Now, no question, that this doctrine creates a lot of stir in evangelical circles. Man, by nature hates this doctrine because it strips them spiritually naked before God. Sadder still is the fact that there are even some Christians that hate this doctrine because it strips them of their precious jewel, their golden calf and idol - ‘free will!’ When you mention this doctrine it causes some to love it and some to hate it or some get excited about it and others get mad. There are those who receive assurance by this doctrine and some get disturbed by it. Nonetheless, we must preach on this subject because it is in the Bible and thus, we must preach on the whole counsel of God. The Bible thunders with power the doctrine of election. The word of God powerfully asserts this glorious and precious truth regarding election which is cemented in the glorious Sovereignty of God! Then, you also have some preachers who say they believe in the doctrine of election, but will not preach it because they are afraid that this doctrine will offend some members or visitors. Solomon was right when he penned, “The fear of man bringeth a snare.”

Again, the purpose of God according to election is salvation. Election is not salvation, election is UNTO salvation. Paul clearly establishes this truth in 2 Thess.2:13 & 14, *“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath **from the beginning chosen you to salvation** through sanctification of the Spirit and **belief of the truth**: 14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.”* Isn’t it amazing how many frown on this doctrine and preach against it, while here Paul gives THANKS unto God for it. Again, in Eph.1:4-6, *“**According as he hath***

chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.” Thus, we see that from the beginning, i.e. before the foundation of the world God set forth His decree in that, He purposed to save some from their sins. I like what A.W. Pink says about election, “Now, election and predestination are but the exercise of God’s sovereignty in the affairs of salvation, and all that we know about them is what has been revealed to us in the Scriptures of Truth. The only reason why anyone believes in Election is because he finds it clearly taught in God’s Word. No man, or number of men, ever originated this doctrine. Like the teaching of Eternal Punishment, it conflicts with the dictates of the carnal mind and is repugnant to the sentiments of the unregenerate heart and like the doctrine of the Holy Trinity and the miraculous birth of our Savior, the truth of Election must be received with simple, unquestioning faith.” I’ll be the first to admit that I don’t fully understand this doctrine, but I believe it, I embrace it and better yet, I PREACH IT!

Now, here in Romans 9 we will just skim over and just scratch the surface. This is meant to be a short message and not an exposition or exegesis which would take weeks and months. We shall just touch lightly or high light some important and applicable truths.

In verses 1-5 Paul confesses his concern and sorrow for Israel. In verses 6 -13 Paul establishes that the covenant, yea the promise was not based on a blood lineage or physical seed, but upon the spiritual seed of Abraham, to whom the promise was given and to whom it pertaineth. Even the Apostle John made reference to the idea regarding the spiritual seed of Abraham, that it is not based on blood lineage, but upon God. John 1:10 - 13, for it says, “He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Again, in Romans 9:6 it says, “Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel.” As though Paul said, “I said nothing which implies that the word of God has failed.” The rejection of the Jews involved no failure of the promise because the promise was not merely to the physical and natural descendants of Abraham, but to the spiritual descendants of Abraham, because the end of verse 6 clearly states that, “...For they are not all Israel, which are of Israel.” This is not the first time Paul speaks on this subject, for back in chapter 2 he introduces the thought that not all Israel is Israel, Romans 2:28 & 29, “For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 **But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit,** and not in the letter; whose praise is not of men, but of God.” In regards to Romans 9:6, I like what Charles Hodge says, “The reason why the rejection of the Jews involved no failure on the part of the Divine promise, is, that the promise was not addressed to the mere natural descendants of Abraham, “...For they are not all Israel, which are of Israel.” i.e. all the natural descendants of the patriarch are the true people of God, to whom alone the promises properly belong.” Thus, Paul by no means is saying that the word of God failed, but that we must understand that those who are the natural descendants of Abraham have no guarantee of “*Spiritual Kingship with Abraham*,” as Hodge would put it.

Remember also the words of our LORD Jesus Christ what he told those Jews, the Israelites who were NATURAL DESCENDANTS of Abraham. They themselves claimed that they were of the seed of Abraham. Turn to John 8. Let's pick up at verse 31 and follow down to verse 44. Jesus is speaking to those Jews who supposedly believed on Him and claim to be of the seed of Abraham in verse 33. Notice the climax and intense conversation with the Jews from verse 39 - 44. They claimed that Abraham is their father, Christ responds, "*Ye are of you father the devil...*" that is, you father is not Abraham. Why? Because not all Israel is Israel, read again in Romans 9:7 & 8, "*Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. 8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.*" Matthew Poole, says this about this verse, "*The true children of Abraham are those who are born after the manner of Isaac, by the Word and promise of God.*" If people would interpret these verses correctly if would unravel lots false application regarding eschatology. Regarding verse 8, Charles Hodge says, "*All believers are the children of promise for they life Isaac are born or become the children of God, not in virtue of ordinary birth, but in virtue of the special interposition of God.*" Then in verse 9 Paul quotes directly from Genesis 18:10. In verse 10, Paul sets forth God's unconditional election in the fact that the choice of the younger twin of Rebecca proves unequivocally that not all the 'NATURAL' children of Abraham are included in the 'CHILDREN' of promise. Read again verses 7 & 8.

Paul now reaches the apex of his glorious point regarding the sovereignty of God and the purpose of God according to election in verses 11 – 13. "*(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 12 It was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated.*" Paul here reveals how that God has made known unto us his purpose and will concerning Jacob and Esau before their birth and to prove that His choice, that is, God's choice is not based on foreseen faith or works but, of Him that calleth, or of the one calling. Here we have God's decree of predestination regarding election cemented in His Holy purpose. It is wholly based and stands upon HIS irrefutable and immutable purpose! It is NOT BASED on works or any foreseen faith but solely upon His PURPOSE, of HIM THAT CALLETH! The purpose of God stands utterly and completely FIXED and cannot be changed in any form by the actions of anyone else. This is why Paul said what he did at the beginning of verse 11, "*For the children being not yet born, neither having done any good or evil, **that the purpose of God** according to election might stand...*" God's sovereignty is established upon the confirmation of what He has purposed, planned and DECREED! The phrase 'might stand' strengthens this truth because this phrase means to literally abide, to continue, remain, unchangeable, to remain continually. Thus, this purpose of God stands unchangeable, not because of works or faith, but solely upon Him that calleth! David Brown says this, "*These last words showing conclusively the erroneous of the theory by which some get rid of the doctrine of personal election in this chapter – namely, that the apostle is treating of the choice, neither persons nor of nations, but merely of the terms or conditions on which He will save men, and which He has a sovereign right to fix. For in that case the apostle would have said here, "That the purpose of God according to election might stand not of works – but of faith" but instead of this he says, not of*

works (not of any merit on our part) but of Him that calleth i.e. purely of His own will to call whom He pleaseth.”

In verse 12 some use this to show that this chapter is speaking only of service and has nothing to do with personal election, but I beg to remind you that Esau never served Jacob, though, Esau's descendants were made lower or were in subjection to those of Jacob's. Charles Hodge says here, *“The main idea, however is that Esau forfeited his birthright. Jacob was preferred to his elder brother and constituted head of theocracy. This is in a spiritual or religious sense and therefore below Jacob, as much as, Ishmael was below Isaac. This is the real spirit of the passage.”*

Now we get to verse 13 which is perhaps one of, or is, the hardest passage to interpret and or explain. Not only do many deny the doctrine of election unto salvation but also deny the matter of this text. This is without a shadow of a doubt, a very difficult text and a hard pill to swallow. Yet, we must here also bow down to the sovereignty of God. I'll let one of my favorite commentator's of the book of Romans, Robert Haldane help me here, *“If God's love to Jacob was real literal love, God hatred of Esau must be real hatred. It might as well be said of the phrase, “Jacob have I loved...” does not signify that God really loved Jacob, but that to love here signifies only to hate less and all that is meant by the expression is that God hated Jacob less than He hated Esau. If every man own mind is a sufficient security against concluding the meaning Jacob have I hated less, his judgment out to be a security against the equally unwarrantable meaning, Esau have I love less.”* Good quote if you ask me especially in view of how many view the text here to mean that God only loved Esau less. We don't need to defend God here, it means what it says, *“...but Esau have I hated.”* Now, this hatred is not like our hatred. Our hatred is fleshly and wicked especially before our conversion, hopefully now that you claim to be a Christian it has been seasoned by grace. God's hatred is a holy hatred our hatred is tainted by awful sin. As God's love is based on His holiness in like manner His hatred is based on His holiness. Notice what Psalm 145:17 says, *“The LORD is righteous in all his ways, and holy in all his works.”* Consider the following verses in: Psalms 5:5; 7:11 and 11:5.

I have been told many times that the word hatred here in Romans 9:13 is the same as the one in Luke 14:26, *“If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.”* Which is interpreted by many to love less. The Greek for hate here and hated in Romans 9 is, *“miseo,”* which means to hate, to pursue with hatred, to detest, to be hated. I can see this word being interpreted here to love less, but I enjoy asking these same people who interpret Romans 9:13 with Luke 14:26, to give me a text that uses both love and hate in the same verse. Before I interpret my text from another text, I want to make sure that the construction is the same, that is, the positive and negative aspect of the text, which means that it has the contrast of love and hate, that is, both Greek words not just one. Well, there is such a text that uses, love and hatred in the same verse, turn with me to Hebrews 1:9, *“Thou hast **loved** righteousness, and **hated** iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.”* Now, if I interpret this text like many Christians do Romans 9:13, then I have to conclude that God really doesn't hate iniquity, God just loves less iniquity. How foolish is this? No, God wholly hates iniquity

in contrast to loving righteousness! God did not love less Esau; God hated him, though this is hard for many to accept, nonetheless, it is the truth. You know how I know that this is correct? Because of what follows after verse 13, that is, if in verse 13 hatred only meant love less, why then would anyone even consider that there is any unrighteousness with God? But because Paul knew this to be true that God loved Jacob and hated Esau, he also knew that many would rise up and say how can this be so, this is not right, this is unfair and this is UNRIGHTEOUSNESS!

Therefore, Paul follows with an irrefutable argument in verse 14. *“What shall we say then? Is there unrighteousness with God? God forbid.”* Again, Paul is saying, because I have said that God loved Jacob and hated Esau, are you going to say that God is not righteous, that He is unrighteous? How dare you, let it never be, because there is not any unrighteousness with God! God is all HOLY and all RIGHTEOUS! Now, to charge God with injustice because He loved Jacob and hated Esau or because God elects some and passes over others is but madness and foolishness. Paul doesn't stop here and uses another argument to set forth the sovereignty of God in election, verses 15 & 16. *“For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.”* Here, Matthew Poole says, *“God in not chargable with any injustice in electing some and not others, for this is an act of mere mercy and compassion and there can be no violation of justice. To prove this he cites a testimony of Exodus 33:19.”* Charles Hodges says, *“It is not unjust in God to exercise His sovereignty in the distribution of His mercies, for He expressly claims the right.”* We must bow down to the fact that the mercy and compassion of God, that, to whom it is bestowed is God's prerogative. Remember in the parable of the laborers in the vineyard in Matthew 20, the LORD says in verse 15, *“Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?”*

Romans 9:15, shows conclusively that the mercy and compassion of God is based on the will of God. It says twice, “I WILL,” I will have mercy, I will have compassion, it is solely based on God and God alone, not in the will of man, for in verse 16 God's sovereignty trumps the will of man, for it says powerfully, **“So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.”** Vincent says, *“God is laid under no obligation by a human will or a human work.”* For God said to Moses, “I WILL!” – “I WILL HAVE.” – “I WILL HAVE MERCY.” – “I WILL HAVE COMPASSION.” The conclusion is, “SO THEN,” that is, the strong and powerful language of a concluding statement, so then, therefore. This is the end result, so then, in the Greek this phrase is the primary force of the particle in establishing the confirming and continuation work of God. **“So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.”** So then, it is not the will of man, it is not based on man's free will but upon the mercy and compassion of a gracious and loving God. It is not of man's will BUT OF GOD who shows mercy! Salvation lies in the hand of an omnipotent God not in the hands of sinful man.

In speaking about God's sovereignty and man's free will, it sets forth 3 views of Soteriology (doctrine of salvation): Pelagianism, Arminianism and Calvinism. I will also

show 3 views regarding the fall of Adam which clearly begets a person's view of salvation.

- Pelagianism also called human monergism: This is a system of salvation which man is represented as saving himself. Thus, the fall is seen something like this: A man (Adam) is walking down a road and fall into a large hole. He gets a few scratches, a few bruises and stubs his toe. He gets up and dusts himself off and climbs out of the hole. Many are like that in our day; they clean themselves off and find salvation within their own selves. This is a false view of salvation.
- Arminianism or semi-Pelagianism and also called synergism. There are some similarities and not too far off from our first one. Again a man is walking down the road and falls into a hole. He not only scrapes himself but injures himself severely by breaking a leg. He cannot get out by himself. He is not totally undone; the fall hurt him some and affected him, but not completely. They lower the gospel rope and he holds on one end and God holds on the other and between both of them; he gets out of the hole. So between his will and God they cooperate to get out of the hole. This is a system of salvation in which Divine Grace and human free will equally cooperate (synergism) to achieve man's salvation. This is most common view in our day and is equally false as the first one.
- Calvinism or Divine monergism. I will admit first of all that I personally do not like the term Calvinism, because I am not a follower of John Calvin. But for sake of terminology regarding the doctrine of salvation, that is, Soteriology, I only use Calvinism to define a system of theology. Anyway, a man is walking down a road and fall into a hole. No, he doesn't stub his toe or breaks a leg, HE BREAKS HIS NECK! The fall is fatal and he is totally undone, dead in trespasses and sin. He is helpless and without strength, therefore, God and God alone must scoop him up out of the hole and make him (spiritually) alive again. This is the true and only view regarding salvation. Salvation is of the LORD! "**So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.**" Matthew Poole says this about this verse, "*This text wounds Pelagianism under the 5th rib.*" See again John 1:12 & 13, "*But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13 Which **were born**, not of blood, **nor of the will of the flesh, nor of the will of man**, but of God.*" How clear is this truth!

Now, Paul has already shown that all of us are under sin and deserve the wrath of God, but God who is rich in mercy, bestows freely His mercy and compassion. Oh that this would break your sinful heart and cause you to fall before God and cry out for mercy. You don't want fairness with God, no; you want and need the mercy of God. You don't want God to be fair with you; you want God to be merciful to you. Cry out to God to be gracious and merciful and compassionate to your soul! The Amplified version has verse 16 like this, "*So then [God's gift] is not a question of human will and human effort, but of God's mercy. [It depends not on one's own willingness nor on his strenuous exertion as in running a race, but on God's having mercy on him.]*" The phrase, "but of God that sheweth

mercy,” this is in the present tense in the Greek which signifies that our Great and merciful God never lacks mercy, because it is a continual attribute of His Holy character. The phrase “it is,” though in italics which I know was added, but it was added to clarify that this is speaking of the cause and result, i.e. the attainment of God’s Divine favor, to be added to the Kingdom of God as Hodges would say. Therefore, this result is not based on the effort of man but of God’s mercy. Thus, the cause and result are of God.

In verse 17 Paul uses another argument in establishing the Sovereignty of God in the work of salvation. Paul now deals with the fearful action displayed by God in hardening Pharaoh’s heart. Robert Haldane says, “*When a man is entirely left to himself, the judgments, the warnings, the deliverances and all the truths of scripture become causes of hardness, of insensibility, of pride and presumption.*” Most say that the reason God hardened Pharaoh’s heart was because Pharaoh hardened his heart first. Again, God does not need anyone to defend any of His actions or works. The word of God is clear in this area, in that; God hardened Pharaoh’s heart first. This is also called the first law of mention, i.e. where a word is first used in the Bible which usually gives it, its definition. Notice the first four times this is mentioned, that it is God Himself that does the hardening. Exodus 4:21, 7:2, 13 and 14. Then in Ex.7:22; 8:15, 19, 32; 9:7, 12, 34, 35; 10:1, 20, 27; 11:10; 14:4, 8, 17. Notice quickly Joshua 11:20. I plead with you if you are outside Christ, beg God for mercy, cried out to Him like blind Bartimaeus, “...thou son of David, have mercy on me.”

Paul follows this with another argument in verse 18, “*Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.*” Therefore or so then, it is God’s prerogative to have mercy on who He wills or to harden whomsoever He wills. Notice the emphasis is on the WILL of God again, no, not man’s free will, but God’s Sovereign Will! Again, how do we know this to be true, no matter how hard it is to accept and believe? Because Paul knows that many will choke, stumble and fall at this saying and foolishly charge God with fault and injustice. Therefore, Paul quickly answers in verse 19 regarding what he had just said in the prior verse, “*Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?*” Then, Paul, because he still expects a negative response from his readers, continues his point in verses 20 & 21, “*Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?*” Paul is not allowing anyone who reads these verses to charge God with injustice, because there is NO INJUSTICE HERE! THERE IS NO FAULT HERE! The ‘will’ of God never constitutes any type of injustice; rather it magnifies His sovereign omnipotent power! God is sovereign in the disposal of the destinies of man. God as creator of all things has the right, the only right to do what He wills with His own, He alone is the potter over the clay and it is His prerogative to do with it whatever HE WILLS! Therefore, if God wants to make one of His creation a monument of mercy and another of His creation a monument of justice, it is His will and His alone to do whatsoever seemeth right in His eyes! Psalms 115:3, “*But our God is in the heavens: he hath done whatsoever he hath pleased.*” Dan.4:35, “*And all the inhabitants of*

the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" As one Puritan would say, "To deny this truth is atheistic!" What a glorious response by Paul concerning those who would question God's actions which are cemented in His immutable Holy decree! "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" Who are you to reply against the actions of God?" Robert Haldane again says, "That God does all things right there is no question, but the grounds of His conduct He does not now explain to His people. Much less is it to be supposed that He would justify His conduct by explaining the grounds of it to His enemies. No man has a right to bring God to trial." Paul makes his point very clear and easy to understand in verse 21, "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" Paul borrows from Jeremiah 18 to make his point clear by using the example of a potter making vessels. God is the potter, we are the clay and it is God who forms us, yea, who also forms our destiny. If God wants to make a vessel unto honor and another one unto dishonor, it is His sovereign choice and I beg to remind you that it is from the same lump of clay. From the Blue Letter Bible web page, "All men come from the same "lump" of clay so to speak for...just as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned (Ro 5:12-note) Thus all are lost and destined for perdition. God does not have to choose them for hell. They are already headed there because of their inherent and imputed sin and the sins they commit. God in His sovereignty chooses some to be vessels of mercy and with the others exhibits a long fuse even though He has every right to destroy them."

In verses 22 & 23 Paul makes his strongest argument, "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." Let me read verse 22 from the Amplified Version, "What if God, although fully intending to show [the awfulness of] His wrath and to make known His power and authority, has tolerated with much patience the vessels (objects) of [His] anger which are ripe for destruction?" Wuest's translation reads like this, "But if, as is the case, God desiring to demonstrate His wrath and to make known His power, endured with much long-suffering instruments of wrath fitted for destruction." Paul is saying what if God wants to fully show His wrath, or demonstrate His omnipotent power in exhibiting patience for those vessels fitted for destruction. Or what if God is willing to make known the riches of His glory in bestowing mercy. Either way, His sovereignty is manifested. In verse 22 the word fitted is in the passive voice which means the subject is the recipient of the action. The subject here are the vessels of wrath, they are fitted to destruction. God is doing the action. God is sovereign and can do with His own as He wills. Matthew 20:15 again.

In verses 17, 21 & 22 Paul used the word power to establish his arguments. Romans 9:17, "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew **my power** in thee, and that my name might be declared throughout all the earth. 21 Hath not the potter **power** over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? 22 What if God, willing to shew his wrath, and to **make his power known**, endured with much longsuffering the vessels of wrath fitted to destruction."

- In verse 17 Paul uses the Greek word “*Dunamis*,” which means, energy and or powerful. We get our English word dynamite from this Greek word.
- In verse 21 Paul uses the Greek word “*Exousia*,” which means authority, lawful power or right.
- In verse 22 Paul uses the Greek word “*Dynatos*,” which means powerful capable or able to make possible because of power.

Read with the understanding of these words and you notice that it makes it very distinctive concerning the vessels unto honor and vessels unto wrath. With this in mind take your argument up with God, not with me; I’m just sharing what it says. No question that in these verses we see the truths regarding predestination and reprobation. Fearful, but nonetheless, truth! The sovereignty of God strips sinners of everything before God, which would hopefully bring them to their knees in crying and soing God for His compassionate mercy. You don’t want God to deal with you in fairness, no, my dear people, you want God to deal with you in mercy! This is why Paul warns us not to charge God with injustice and start saying it’s not fair, it’s not right, it cannot be. Don’t come to God appealing on fairness. If God dealt with us in fairness, He would put all of us in hell, for we deserve it. Ask God to deal with you in mercy, come and cry out to God to be merciful to you because you have sinned against a trice holy GOD! Remember we are just scratching the surface on these verses. There is a lot more here, but we must start closing because of time.

Let’s look at verse 24, “*Even us, whom he hath called, not of the Jews only, but also of the Gentiles?*” By the time we get to this verse Paul has already set forth the purpose of God according to election. After establishing his point by questions and strong arguments like a well learned lawyer setting forth his case. Paul makes sure that no one misunderstands his position regarding God’s sovereignty and then he comes to this blessed verse. Why do I say this? Because it includes all the elect of God, even those of us this morning who name the name of Christ. Paul says, not only of the Jews, but even Gentiles have been called by God. This proves that Paul here in Romans 9, is not dealing with national election, but of personal election, i.e. election unto salvation. Even us, Gentiles, even us, includes us this morning, if God has saved your soul you are included as those whom He has called, not just Jews only, but also us: **Gentiles!** Even us whom he hath called, shows again clearly the cause is of God, properly called, the purpose of God according to election. Faith in not the cause, but the effect of election. Acts 13:48, “*And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.*” Even us, whom he hath called, here we see the purpose of God as set forth in the decree of predestination, Eph.1:4-6, 9-12 “*According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, **according to the good pleasure of his will,** 6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved...9 Having made known unto us the mystery of his will, **according to his good pleasure which he hath purposed in himself:** 10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: 11 In whom also we have*

obtained an inheritance, **being predestinated according to the purpose of him who worketh all things after the counsel of his own will:** 12 That we should be to the praise of his glory, who first trusted in Christ." 2 Tim.1:9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

Thus, we see the glorious 3-fold work of God in the salvation of sinners:

- Chosen by God
- Redeemed by the Son
- Called and Sealed by the Holy Spirit

Let's quickly conclude in verses 24-29.

I thank my God for verse 24, because God's purpose will come to pass, because it includes all His elect, both Jews and Gentiles. It is extended to us, how about you this morning, are you included? Call upon God for mercy, beg God for mercy, cry unto God for mercy, look to God this morning, look to Christ as your only hope, Jesus is a compassionate and merciful savior, for He Himself says in John 6:37, "*All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*" Did you get that, him that cometh to me I WILL NOT cast out. Oh come to Him, He is a gracious and merciful savior!

Election does not negate or does away with man's responsibility; no it heightens it even more. As a matter of fact, election is the impetus, i.e. the driving force of evangelism in the gospel. May God cause you to throw yourself at the mercy of God, for as Christ would preach and commands us, to repent and believe the gospel! Come to Christ even now; throw yourself at the mercy of God! God's salvation is rooted in mercy!