

The Absolute Sovereignty of God

Studies in Romans

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Bible Text: Romans 9:6-13

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Romans chapter nine.

Last week I was uploading all of the messages that caught us up to where we are currently, I almost laughed as I watched the introduction to each one of them. It seemed like there was about 10 or 15 of them where the opening line on every one of them was: "Open your Bibles back to Romans eight." It seemed like about eight messages in a row were open back to Romans chapter eight. So I am glad to be in Romans chapter nine. Not that I didn't enjoy Romans eight. Paul writes some things for us that for the natural man they are hard to be understood. As a matter of fact, for the natural man they are for the most part avoided.

As I told you last week, as we gave you an introduction to Romans chapter nine, most people when they get to Romans chapter nine, if they are writing a commentary or if they are preaching a series of messages, they have to really do some serious Scripture twisting or they have to avoid it completely to try to fit Romans chapter nine into their theology. I can almost guarantee you that. We want to look this morning at **Romans 9:6-13**. As I prepared this message I thought, what do I want to title this thing? I couldn't think of anything else other than what it is, so I titled this message, "The Absolute Sovereignty of our God."

Now I know a lot of people have a lot of trouble with that. And I can almost tell you this morning as we begin this message, you can rest assured that no unregenerate sinners who by nature are enemies in their minds by wicked works and alienated from the Word of God and alienated from God in their minds, none of them can and none of them will bow to the truths that the Holy Spirit so clearly reveals and declares for us by the apostle Paul in our text. Hold your place there in **Romans 9**. I want to show you some things. Look at 1 Corinthians 2. Now all of us have friends and family and we have all at some point in time tried to share these great truths with our friends and family. It has always amazed me that when you share it with friends and family they will sit there for the most part, because they are courteous to you as a family member and they will nod and they will agree and sometimes they might ask questions. Some of them actually, (or at least to you as you deliver this message to them or these words considering God's sovereignty) they seem to be giving at least mental agreement to what you are saying. And then the next

time you get around them you talk with them again, the subject comes up a second time and as you go back through it you realize that they never heard the last time when you talked to them about this thing. I have seen it so in my own life and you have seen it in yours as well. And yet you wonder why is it that they just cannot grasp these things? The next question that always comes into my mind is: How in the world could this little feeble country boy grasp these things? I mean, there are some intelligent men and women, as far as the world counts intelligent out there, that these things just fly over their head. Now they just miss them completely.

Well here is the answer. Look here at **1 Corinthians 2:14**. *“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”*¹ But notice **verse 15**. *“But he that is spiritual judgeth all things, yet he himself is judged of no man.”*² So one of the first things that we need to understand about these great truths of God, if you see this gospel truth this morning of God’s absolute sovereignty in all things, particularly in this area of salvation, you did not figure it out on your own. **Now you just didn’t!** The natural man will not and cannot receive the things of the Spirit of God. That is why they get so angry over it, because it is so contrary to them. Look over at **John 5:39**. Now these aren’t a bunch of novices our Lord is dealing with. These are scribes and Pharisees. These are men that are scholars in the Word of God. These are the men who are responsible for the translation and the keeping of the Word of God, the Old Testament. And our Lord says to them, **verse 39**, *“Search the scriptures,”* or literally translate, *“For you do search the Scriptures,”* because that is what their job was. *“For in them ye think ye have eternal life.”*³ What Scriptures were they searching? In the law and in the prophets, in those Old Testament commandments and rituals and routines. He says, *“For in them,”* In the Scriptures and in the laws you think you have life and they, the law and the prophets, what do they testify of? *“They are they which testify of me.”*⁴ Where does every old testament prophecy point? Where does the law point? Does they point to themselves? Do they? Now where does the law point? The law points you to Christ. Notice **Verse 40**. *“And ye will not come to me, that ye might have life.”*⁵ Now why is that? Our Lord said basically the same thing to the same group over in **John 10: 24-26**. They said, *“If you be the Christ tell us plainly.”* He said, *“I have told you, but you have believed not.”* And then he told them this. He said, **“You believe not.”** Now why do people not hear this Gospel? *“You believe not because you are not my sheep. My sheep hear my voice and they come unto me and I give unto them eternal life.”* I don’t think there is any clearer language in the Word of God.

Salvation is not by human reason. It is by revelation. Now it involves our reasoning. But God has to reveal it. He has to clearly open our mind and our understanding. This is the thing: By nature every single son of Adam, they hate the one true God. Do you realize that? They might love the God of their imagination. And they might love that God that

¹ 1 Corinthians 2:14.

² 1 Corinthians 2:15.

³ John 5:39.

⁴ Ibid.

⁵ John 5:40.

their momma and their daddy and grandma and grandpa and all those old dead preachers taught them about. But they cannot and they will not love the one true God, the God of the Scriptures who clearly revealed His sovereignty right (and I cannot over emphasize this) His sovereign right as we are here in Romans 9 to do with His own what He wants to do. Get that into your head this morning. We read that in **Psalm 115** just a moment ago. During the middle of the service we read our Scripture this morning. David said, King David, the greatest king that ever lived outside of his son Solomon, King David said, *“Our God is in the heavens.”*⁶ Where is he at? He is in the heavens. What does that mean? The heavens are above our heads. Isaiah said, *“My thoughts of our God, my thoughts are not your thoughts and my ways are not your ways. As high as the heavens are above your heads, so high are my ways and my thoughts above yours.”* We don’t think the way God does. We just don’t! But David said, *“Our God is in the heavens,”*⁷ and listen to this. He, this God who is in the heavens, *“He hath done whatsoever he hath pleased.”*⁸

You say, “Well, what about us?” Again, *“He hath done whatsoever pleased him.”* It is about pleasing Him. It hasn’t got nothing to do with men. We get to participate. And we get the blessings and benefits of it. But listen. All that is, all that was, and all that ever shall be, it is about one thing. It is about him, **all of it**. Remember old Nebuchadnezzar, probably one of the greatest lost kings that ever lived. King of Babylon. He had exalted himself to the point that he thought he himself was a god. And God said, “I am going to humble you and I am going to bring you down and you are going to grow feathers on your head and you are going to have hair hanging off your body and you are going to crawl on your hands and on your feet.” And God brought this great king down, humbled him exactly like he said, brought him to his knees. And at the end of that, after our God had humbled this great mighty king among men, he stood up after God let him up, he didn’t get up on his own, God let him up. And he said of our God, *“All the inhabitants on the earth are reputed, or counted as nothing and he doeth according to his will among the inhabitants of the earth and the armies of heaven and none can stay his hand.”* Do you hear me? And this is a man who other nations feared and dreaded, who fled before Babylon, who if they had heard Nebuchadnezzar is coming your way, they got out of the way. This great king says, *“Among the inhabitants of the earth, none can stay his hand or ask him what are you doing?”*

That is quite a bit different from the god of this generation, isn’t it? The god of this generation is a big old grandpa who is sitting in a big old rocking chair up in heaven just waiting for things to work out as we foul them all up. I tell you, the reason lost, unregenerate men hate this grand scriptural truth of God’s absolute sovereignty is because it makes him totally and completely dependent upon God’s mercy and God’s grace and they just don’t want it. They don’t want their destiny resting in the hands of somebody else.

⁶ Psalm 115:3.

⁷ Ibid.

⁸ Psalm 115:3.

We are the biggest boot strap mentality generation that has ever been born, aren't we? We messed it up. We think we can fix everything, don't we? These people in Washington think they can fix this mess we have gotten ourselves in. We made the mess and we are going to straighten it up. I tell you this: If our God doesn't determine for it to be straightened out, we are all goners, folks. We have just got to trust him.

Now our God is in the heaven, isn't he? Whatsoever that pleases Him, whatever is going on, folks, it's not by accident or by chance. **It is happening on absolute purpose.** And, see, the reason they hate it is they don't want to be under the authority and the right and the rule of a God of all grace and mercy because it is totally contrary to their natural reason concerning what determines saved and lost. They think good people go to heaven, bad people go to hell. They think people accept Jesus are worthy of life. And people who don't accept Jesus, they are not worthy of life.

Well, let's look at the Scriptures. Turn back to our text this morning. Look here at **Romans 9:6**. This is the thing. Israel as a nation had rejected God, national Israel. And notice God's faithfulness. He says, "*Even though the nation of Israel rejected God,*" notice what he says in verse 6. "*Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel.*"⁹

Now what does that mean? Well, we need to remember that inspired by the Holy Spirit Paul taught the doctrine of individual election. I say this quite clearly: **Election in and of itself is not salvation.** Do you hear me? Election is unto salvation. But Paul through the inspiration of the Holy Spirit taught the doctrine of individual election unto salvation in order to vindicate God's faithfulness to fulfill his promise of salvation conditioned solely on the blood and imputed righteousness of Christ. God's faithfulness to fulfill his promise and the doctrine of election, God's faithfulness to his promise and the doctrine of election always include Christ and salvation conditioned on Christ's imputed righteousness alone. Now these truths can be distinguished. We can distinguish between the doctrine of election and we can distinguish between the promise of salvation. But they can't be separated. **They cannot.**

See, here is the thing. God never purposed and he never promised to save all men and women without exception even though the world says that. The world teaches, **John 3:16**, "*God so loved the world,*" and by the word "*world*" they think God loved every single solitary person that ever hit this planet and God is doing everything he can to save every single solitary person that is on this planet.

Let me be very clear here. If He loved everybody and He is doing all that he can to do save everybody whom he loved, there is a multitude of folks in hell right now. What does that say of that God's love? You give yourself more credit for the way you love your own children. Well, don't you? Wouldn't you do everything for your child, for your own brother or sister or for your spouse? Wouldn't you? Of course we would.

⁹ Romans 9:6.

See, He promised and if you don't get anything else I say this morning, He, the God who sits in heaven, He promised to save every single solitary sinner chosen in Christ before the foundation of the world. Do you hear me? **He promised to do it.** And these people who He promised to save evidence themselves to be the elect of God by coming to Him, a just God and a Savior when they hear the Gospel, fully expecting God to fulfill His promise based on the blood and imputed righteousness of the Lord Jesus Christ. This same God, in turn, forbids all men and women without exception to either seek or expect salvation or any part of it based on anything outside of themselves or based on anything in themselves. Now I know people will say, "Well, you say that, that God has chosen his people and he is going to save his people, then we are just not responsible." No. God has commanded all men everywhere to repent. I can't explain that. If you can, you are a better man than I am. I just know it to be so. God is absolutely sovereign, yet man is totally responsible. Put them together. I don't know how. I just know the Scripture teaches both. But listen. I am not going to exalt man's responsibility to the point that I disregard God's sovereignty, because I know who this is all about.

Notice the word of promise. God has clearly in His Scripture revealed to us some unconditional promises. Let me read you some Scripture real quick. I want to let you read them with me, but we just don't have time. Listen to this. "*But Israel,*" now listen to the language. "*Israel shall be saved.*"¹⁰ It doesn't say they might be or if they will respond, I will save. He says, "*Israel shall be saved in the LORD with an everlasting salvation.*"¹¹ Now what does that say? Whoever Israel is, He tells us they are going to be saved with what? **An everlasting salvation.**

In this same chapter he says, again, **Isaiah 45:25.** "*In the LORD shall all the seed of Israel be justified.*"¹² What is that? How many? "*In the LORD shall all the seed of Israel be justified.*"¹³ Jeremiah the prophet later on says of this same God in **Jeremiah 23:6** - "*In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, [Jehovah Tsidkenu] THE LORD OUR RIGHTEOUSNESS.*"¹⁴ Do you hear that? Israel is going to be saved. Judah shall dwell safely. And then he says over in chapter 33 of Jeremiah, verse 15 and 16, he says in the Lord, again, shall all Israel be saved. "*And this is the name wherewith she [who? Israel] shall be called [what?] The LORD our righteousness.*"¹⁵

But now the Jews had the express testimony. Look at this one verse with me. Look at Isaiah chapter one, because Paul quotes it for us in these verses we want to look at in the next couple of weeks. Look at **Isaiah 1:9.** The majority of national Israel, what was going to happen to them? They were going to perish. Look here at **Isaiah 1:9.** "*Except the LORD of hosts had left unto us a very small remnant...*"¹⁶ Now what is a remnant? It is just a portion. He said, "*Except the LORD of hosts had left unto us a very small*

¹⁰ Isaiah 45:17.

¹¹ Ibid.

¹² Isaiah 45:25.

¹³ Ibid.

¹⁴ Jeremiah 23:6.

¹⁵ Jeremiah 33:15.

¹⁶ Isaiah 1:9.

*remnant,*¹⁷ who would they be like? Now this was spoken several hundred years after Sodom and Gomorrah actually were destroyed by our God. He is talking about two places in particular that were destroyed. Remember, who came out of Sodom and Gomorrah? Lot did. And remember Abraham bargained with God. Abraham bargained with God for Lot basically asking God, “If I can find x number of righteous men will you spare it?” And God said, “He would do it.” Abraham went looking and couldn’t find any. He came back and he bargained down. And he said, “If I find this many...” And then he said, “If I can get find eight.” He got down to eight. “If I can find eight righteous souls...” Lot, his wife, his two sons and their wives. Well, there is six. All he had to do was find two. He couldn’t find them. And God obliterated those cities, but he delivered just Lot, right? His wife came out with him and his daughters. Now Isaiah said, “*Unless God had left us a very small remnant we would have been like Sodom and we would have been just like Gomorrah.*” What does that mean? You can’t find them anymore. God obliterated them.

Now here in our text, turn back over to Romans 9. In verses 6-13 the apostle Paul tells us that God made a distinction between Abraham’s natural descendants and Abraham’s spiritual descendants. He made that distinction from the very beginning. At the very beginning he has separated them into natural and spiritual children. We just read it a moment ago that not all Israel that are Israel. So listen up, man. They aren’t spiritual Israelites just because they are natural descendants of Abraham. Everybody keeps looking for that little plot of land over there to get blessed. Just because they are natural Jews they don’t get the blessing of God. Now they just don’t. God’s promise of salvation concerned who? Spiritual Israel, both Jew and Gentile. Do you hear me? The whole election of grace, that is who it involves. And, see, who is a true Jew? What did Paul say? Listen. He wrote the book of Philippians. The Holy Spirit inspired him to write it. Philippians 3:3. Writing to Gentiles he said, “*For we are the circumcision.*”¹⁸ He said, “*We,*” Who does that include? The Philippians, as well as those Jews who rested in Christ alone. He says, “*We are the circumcision,*”¹⁹ in other words, we are the true Jews. We are the true sons of Abraham, because Abraham got... I got this wrong last week, I think. My wife corrected me. It wasn’t Moses who came up with circumcision. It was given to Abraham. My fault. Make a mistake, ok?

To prove that we are Abraham’s spiritual seed he says, “*For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.*”²⁰ He says in **Galatians 3**, Paul writes this.

For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be

¹⁷ Ibid.

¹⁸ Philippians 3:3.

¹⁹ Ibid.

²⁰ Ibid.

*Christ's, then are ye Abraham's seed, and heirs according to the promise.*²¹

Do you hear that? What am I? If you are in Christ, you are what? You are Abraham's seed and what are we? Heirs. And here is the thing. "*Heirs according to the promise.*"²²

We are saved by promise. God made a promise. That is so important. And, see this spiritual Israel was justified and redeemed at Calvary by Christ's imputed righteousness, by his obedience unto death, by his accomplished death. And they will in time, in each successive generation, evidence their adoption or their sonship into God by their belief of the truth.

God has freely provided the means to accomplish his promise, folks. And this truth, that ought to be the greatest encouragement we can tell anybody anywhere. Come to Christ. You say, "How can you do that?" Come to Christ. Didn't our Lord Jesus Christ say, "*Come unto me, all ye that labour and are heavy laden, and I will give you rest*"?²³

I can say without apology, even though I know God is absolutely sovereign and I know God has purposed who will and when they will be saved. I can still encourage you and command you and exhort you to do what? Come to Christ. And I am telling you, you have ever hope and assurance that if you come to him, you are part of the promise. Now come. Because I am telling you. Anybody who is involved in this promise, they are sure and certain for glory. All of them.

Now notice the distinction he makes. Look at verse 7, because this is where everybody gets so out of shape, boy.

*Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. 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.*²⁴

Now think about what he is saying here. He said just because you are a natural born son according to fleshly relationships, when our Lord hit this earth in John 1, when it spoke of him he says, "*But as many as received him, to them gave he right, the authority to become the sons of God which were born not of the flesh, nor of the will of man, nor of blood,*" but how were they born? "*They were born of God.*" Ok?

It is about a promise. For this is the word of promise at that time, this time, will I come and Sarah shall have a son. Now God made a distinction right here between two boys. Who were they? Isaac and Ishmael. Remember? Now then later on he makes a

²¹ Galatians 3:27-29.

²² Galatians 3:29.

²³ Matthew 11:28.

²⁴ Romans 9:7-8.

distinction between two other boys. We are going to read it in just a minute. Who were the next two boys he makes a distinction between? Jacob and Esau.

And, see, he shows us in this distinction he makes between these two men, Isaac and Ishmael and later Jacob and Esau, that plainly that his promise was not universal. No language could be plainer. He says the children of the flesh, that is to say, the natural born Jews, aren't the children of the promise. The children of the promise, they are the children of God. The children of the promise are the exact same ones that Paul referred to in **Galatians 3:29**. They are heirs of God according to the promise and that promise is God's promise of eternal salvation for all the objects of his love based on the imputed righteousness of Christ alone.

Now think about the birth of these two boys, Isaac and Ishmael, first of all. Isaac was a child of promise, was he not? Who is his momma and daddy? Abraham and a woman named Sarah. How old were they when they had this boy? Now they had been given a promise for a long time. God had promised Abraham, "*Through your seed will all the nations of the earth be blessed.*" And Abraham wasn't looking at his natural seed. Where was he looking? He was looking to the one beyond. He was looking to the Redeemer, that was what he was looking to. And so in the time, the process of time, Sarah realized she was old and she couldn't bear children. She told Abraham, you have got to have this son. Remember the story? And she said, "Take my handmaid." And it was Hagar, right? Wasn't that her name? Hagar. And Abraham went along with it and she had a son. His name was Ishmael. God said, "That is not him. I told you were going to have a son where? Through that woman."

So time passes and lo and behold a woman in her 90s, do you hear me, in her 90's, for the first time ever she is pregnant with a child, with a son. So Isaac's birth, what does it typify? It typifies the new birth which, listen. If God hadn't intervened in her life, she would have never had that child. What is the new birth? The Spirit blows where it lists. You hear the sound thereof, but what can you not tell? You cannot tell where it is going or where it is coming from.

On the other hand, Ishmael, he wasn't a child of promise. His birth wasn't by promise. There was no miracle in his conception, was there? Sarah said, "Take my handmaid Hagar," and Abraham did. And he got a son from a younger woman, not the one that God had purposed.

And all the heirs according to the promise will in time, just like Isaac was born by promise, be born by promise. It took a while from the time of the promise until the time of conception and birth, many years passed, but who made the promise? We studied it several weeks ago over in Romans 4, I think. Abraham who staggered not at the promise of God through unbelief, but was strong in faith giving glory to God who against hope believed in hope, even when his own body was old and even though his wife passed the age of child birth he believed that what God had promised, what was God able to do? He can perform it.

And, see, that is the thing. All the heirs according to the promise in time are going to be justified. And that you are going to be regenerated and converted and he purposed to redeem you through the blood and obedience of his Son. He sent Christ into this world. What is going to happen? Is there any possibility that any of the children of promise will miss glory? But then he hits these verses and he gets even into more detail. Look at verse 10 and 11 and notice the purpose of God according to election.

I have got to hurry now.

And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (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;)²⁵

Somebody says, “Well, hold on there, wait.” Ishmael was born out of wedlock. That is the problem. Ishmael was rejected because he was born out of wedlock and his mother was no more than a servant. And they say that’s the objection to it and that these things influenced God. That God wouldn’t have him because he was born of a handmaid and he was a child born out of wedlock. Well, first of all, I would have you remember this. God is no respecter of persons. Did you hear that? What does that mean? That is to say God isn’t influenced by any acts of obedience or any acts of faith by any sinner that would obligate him. Do you hear me? God is not obligated by what we do. Remember what Paul said to Titus? “*Not by works of righteousness which we have done, but by his mercy.*”²⁶ What is mercy? God not giving us what we deserve. “*By his mercy he saved us though the washing of regeneration and renewing of the Holy Spirit.*”²⁷

Well, that is the objection made. Paul proved this wasn’t so based on what he brings up next? Esau and Jacob. Esau and Jacob, not only did they have the same mother and the same father, but listen, these two boys were twin brothers, conceived at the same time, born one behind the other. Twins. And God the Holy Spirit tells us plainly that nothing outside of God himself, nothing influenced God in his choice.

Listen: God is the source and originator of salvation and his love is the only cause of salvation and Christ’s righteousness imputed is the only ground or hope of salvation. Now notice what he says **verse 12**. Something came to pass that had never happened. “*It was said unto her, The elder shall serve the younger.*”²⁸ This was a big no, no under Jewish tradition. Who always gets the biggest portion of the birthright? The first born. It was bad to be born second back then. The first born got the greater portion. But God says what? The elder, who? Esau was born first. “*The elder shall serve the younger. As it is written, Jacob have I loved.*”²⁹

²⁵ Romans 9:10-11.

²⁶ Titus 3:15.

²⁷ Ibid.

²⁸ Romans 9:12.

²⁹ Romans 9:12-13.

This is one verse that I have never gotten anybody to deal honestly with outside of those who know the truth. “*Jacob have I loved...*”³⁰ And they try to say, “Jacob have I loved more.” It doesn’t say that. It says, “*Jacob have I loved.*”³¹ And if you love, **love is love**. I will tell you this: One degree less than love and what is it? It ain’t love no more. “*Jacob have I loved.*”³² And then this one. “*Esau have I hated.*”³³ Hated means abhorred is what it means. It doesn’t mean loved less. It means hates.

Now I know that people get all bent out of shape with that. And they say, “Well, that is just not fair.” Again, what did Nebuchadnezzar say? What did David say? Who are you to charge this God with any kind of infraction? Look. He sustains you. He upholds you. He gives you life and liberty and freedom through this life. He is doing that. Everything that you have, where did it come from? You did not pull yourself up by your boot straps. Everything that you have, listen. It has been God’s gift. They will appeal to this verse. They say, “Well, it says in **John 3:16**, “*For God so loved the world...*”³⁴ **IT DOES**. But listen. What is the context? Ask your folks who come up with those little verses, what is the context? Who is he talking to? He was talking to a self righteous Jew who thought that Gentiles were little more than kindling for hell. And he had just told this Jew, “Except you be born again, Nicodemus, you Jew, you natural born son of Abraham, unless you are born by the Spirit of God, you cannot see and you cannot enter the kingdom of God.” And Nicodemus says, “Well, how can a man that is my age go back into his mother’s womb and be born a second time?” And our Lord looked at him again and he said, “You are a teacher, you are a master, you are a scholar of Israel and you don’t know this?” Again Christ told him, you must be born again. And then later on down to this man he says, “*For God so loved the world...*”³⁵ Now, because He loved the world, what did he do? He gave his Son, right? Just think about it. He is telling this man that.

See, he uses a word here that has a particular meaning. When see the word “world”, we always think of everybody. The original language is the word *κοσμος* (kos’-mos). And it doesn’t necessarily mean all without exception. It means a particular group. And so he says to this man Nicodemus, “Nicodemus, listen up, now. I already told you you have got to born again. For God so loved the world...”

It is kind of like over in 1 John, because the Jew thinks the only people going to heaven is who? **Jews**. And so he says, “Here is who is going to heaven. World.” Now what does that mean to the Jew? Not just Jew, but who else is included in this scheme of salvation? Gentile as well, people who they hated, detested. Beside that, what really is the love of God? Have you really thought about it? What really is God’s love?

³⁰ Romans 9:13.

³¹ Ibid.

³² Ibid.

³³ Ibid.

³⁴ John 3:16.

³⁵ Ibid.

See, most people think God's love is just some kind of an emotional thing. "*Herein is love,*" John said, in **1 John 4:10**. "... *not that we loved God, but that he loved us, and sent his Son to be the [here it is] the propitiation.*"³⁶ What is that? Satisfaction, folks, "*for our sins.*"³⁷ "*And not for ours only,*"³⁸ not for just Jews only, natural born Jews, "*but for the whole world.*" So he didn't just die for the Jew. He died for the Jew plus whoever is included in that world. They might go on and appeal to verses like **1 Timothy 6:2-6**, "*Who will have all men to be saved, and to come unto the knowledge of the truth.*"³⁹ Or they might appeal to **2 Peter 3:9**. That is one that I got thrown at me this week where he says, "*God is not willing that any should perish.*" Look at that with me. Again, I tell you, if people would just wise up, which they can't, and just look at what is said. Look at **2 Peter 3:9**.

"*The Lord is not slack...*"⁴⁰ **And here is the thing.** They have missed this. "...*concerning his promise.*"⁴¹ Now what is his promise? That he will save... remember, here is the promise. All Israel shall be justified. That's the promise. All Israel shall be saved. So he says here, "*The Lord is not slack concerning his promise, as some men count slackness.*"⁴² They are going to say, "Where is he at? When is he coming? When is it over? When does the end come?" Well, he is longsuffering to who? One little word everybody misses, **usward**. Who is usward? Not willing that any should perish, any of us, any who? **Us**. But that all of **usward**, should come to repentance. Will they? Oh, yes. Now he is not slack concerning His promise. What did he promise? What does he do? Ok, let's put the onus on where it belongs. If he promised it, he will perfect it. So in our context this morning, I know they come up with all these thoughts in their reading and I did, too. It is just foolish human reasoning.

The apostle Paul and the Holy Spirit in answer to their human reasoning that we are all God's children without exception, Paul gives an emphatic **no**. He says, "*As it is written.*" Turn back there to as it is written. Now this is God's Word. This ain't Richard's and this ain't even the apostle Paul wrote it. Who spoke it? Who moved it? "**Jacob have I loved, but Esau have I hated.**"⁴³

Now, the reason they get all bent out of shape on that is they read into this their emotions and their sentiments. God is not emotional. Do you hear me? He is not moved like we are moved. You know, we see a movie that is sad and what do we do? We see something bad go wrong and what do we do? We get angry. You kids do something that you like, you reward them. They do something that is bad and you threaten them. You know, God is not that way. He is not emotional when he deals with right and wrong. God's hatred, do you know what his hatred is? It is pure holiness. He has a holy hatred. Now ours isn't! My hatred is just hatred, Mr. Burle. I get angry with something, somebody and it

³⁶ 1 John 1:10.

³⁷ Ibid.

³⁸ 1 John 2:2.

³⁹ 1 Timothy 2:4.

⁴⁰ 2 Peter 3:9.

⁴¹ Ibid.

⁴² Ibid.

⁴³ Romans 9:13.

ain't got nothing to do with holiness. His is a holy hatred. Why? He is of purer eyes than to look upon evil. His hatred is a truthful hatred. His hate is His faithfulness which will not let one sin go unpunished. God has to punish all sin either in the person of the sinner or he is going to punish it in a sinner's substitute, one of the two.

With Jacob and Esau, this is the thing. Jacob and Esau were both born naturally from sinful parents just like we are. They were shapen in iniquity and conceived in sin and both were born by natural generation in a state of alienation and were enemies of God in their mind. Jacob and Esau. You can't see Esau doing anything, Jacob do anything good. His very name, what does Jacob mean? Schemer. You don't see his goodness. Watch him scheme and watch his schemes get him later on. Huh?

Remember when he wanted Rebekah? His scheme came back to get him, did it not? He got Leah. And he had to work seven more years to get Rebekah. Jacob, listen, Jacob had no inherent qualities above or beyond Esau. That is the question I always ask. It is not why God hated Esau, it is why in the world God would love Jacob, because there was nothing in that boy to love. Now there is just not.

See, this is the thing. God's love is his purpose to save his people. His love... God's love required that he freely provide all that his holiness demanded. Somebody says, "Well, God can't be obligated to save anybody. He is sovereign." Well, that sounds right on the surface. But think about this. What we ought to say this. God wasn't obligated to set his love on anybody, Jacob or any of us. He wasn't. Nothing moved him to love you. If God loved you before time, nothing made him love you. He just chose to love you. I don't know why. I know why he shouldn't love me. I don't know why he would love me or you either. But, see, here is the thing. Once he set his love on me and once he set his love on all of the elect of God chosen in Christ Jesus before the foundation of the world, he obligated himself to those individuals. He did. And he will do everything necessary to bring them to glory. God said, "*All Israel shall be saved and not one of them will perish.*"

Both Jacob and Esau were natural descendants of Isaac. Both were natural born Israelites, but only Jacob was his child of spiritual Israel, just Jacob. All the sons of God, all the true spiritual Israel will be born again and they will come to faith in Christ, truth repentance. And Christ's righteousness alone ensured the salvation and the final glory of Israel.

And, see, concerning Esau, God didn't do anything wrong toward him. He didn't infuse any evil into him. God just let him alone. He let him do what he wanted to do, let him go his natural way. And, see, just like Esau who refused to believe God's promise in Christ and repent, God just let sinners go. He lets them go their way.

So the promise of God isn't rendered ineffectual due to the fact that the majority of natural Israel perished or refused to repent and believe. God is faithful to save every object of his love, those who he chose from before the foundation of the world for the purpose to save through Christ.

Listen to me. All Israel shall be saved. I said that is why we can take comfort if we have friends or family or even foes who have not yet believed this gospel. If they are God's children, number one, I know they have got to hear the gospel. So we have got to get the gospel to them. But, number two, I know if it is God's purpose to bring them to faith in Christ and he gives us opportunity to share the gospel with them, I know this. His sheep hear his voice and they come to him and he gives them eternal life and they will never perish. And nobody can pluck them out of them of the Father's hand.

Ok, let's stand together. I appreciate your presence this morning. The Lord bless you and keep you until we see you Wednesday night.

All right.

Our most...