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Romans 9

SUBJECT: Election

1. Object in its study:

(1) To know and believe, that God will do, care, over all.

1. Appearance against this.

a. Ancient fear - the sky will fall in on us.  
Modern enlightenment - no sky to fall, just nothing.  
But there is - I can see!

b. Ancient belief - the sun goes over.  
(a) Jim Nabors.

c. The common thought - Cyrus / Alexander / Caesar / Paul - free in the course of man.

But the great purpose of God behind it all.

2. But comfort in its reality.

a. In the face of our decaying spirituality

b. In the face of our failing mission careers

c. In the face of our materialism, worldliness.

(a) To Elipha, I have yet 7,000 left...

(2) To know and recognize the truth of it, the fact of it, whether we can understand it or not.

a. Rom. 9: 10-29

b. Rev. 4: 1 and the outline following.

c. Dan. 2: 31-45

2. The base of contention: the sovereignty of God  
the freedom of man.

(1) Can we understand it? reconcile it?

NO! And this should cause us not surprise.

All relations between the infinite and finite run back into mystery:

(a) coming of Christ, creation of world, Adam, Eve.

(b) Incarnation

(c) Prayer

and so Providence, movement of God.

(2) Could Paul understand it?

NO! Romans 11: 33-36

But we can look at it.

I. TO WHAT EXTENT IS MAN REALLY FREE?

American, "that all men are created free and equal."

1. The iron bound laws of Necessity.

(1) Kind after kind: horse, fowl, man.

(2) Kind of man after kind of man.

- negro, red, maltese, white, yellow.

- epileptic

- kleptomaniac

- temperment, etc.

2. The iron bound laws of environment.

(a) The Indian square

African Harlem

American free, voting, educated women.

(b) Hannibal, of Carthage. Second Punic War.

his father, Hamilcar Barca - the boy meaning.

- (c) Case of Julian, successor of Constantine
- the type of Christianity he saw in Constantinian
  - making a monk of him, struck his off in Nicomedia.
  - his inroads against Christianity that were cut short by his death in Persian War.

(d) Talking with the young priest at Nazareth - <sup>my</sup> age.  
 Catholicism - here.  
 Protestantism - no.

(e) Dr. Robinson, to Annie M. Clark one morning, in his hand a letter, "is it true that you <sup>and your</sup> joined the Baptist Church because your parents were Baptists?" Good! His answer, sarcastic, "at the age of 12 I was not a theologian as you were." Of course now he has learned to love the Baptist faith."

3. And likewise, iron bound laws of <sup>science</sup> geography <sup>and</sup> politics.

4. But NO iron bound laws of prediction.

(a) Science of meteorology - advanced.

But who can predict the weather of a certain day, month in advance?

Nothing more sure than the seasons -  
 "variable" "days -

(b) One is a child - laws of genetics  
 " " environment  
 " " development

But what will an individual child be?

- Booker T. Washington
- Jimna the Cyprian, bearing cross for Jesus.
- Ethiopian church, sent to him by God, of his life
- a part along the way, a Moor.

A PROVIDENCE OF GOD ABOVE - LAWS OF WORLD AROUND.  
 "God changes things."



mt. Wood  
1/32

## ELECTION

### I. QUESTIONS AS TO THE AUTHOR OF ELECTION

#### A. Who chooses the elect?

(1) Election is the act of God as directly as creation is.

1. Eph. 1:4 "According as he hath chosen us in him before the foundation of the world, having predestined us unto the adoption of children by Jesus Christ himself, according to the good pleasure of his will."

2. Eph. 3:11 "According to the eternal purpose which he purposed in Christ Jesus Our Lord."

3. Matt. 20:23 "to sit on my right hand, and on my left is not mine to give, but it shall be given to them for whom it is prepared of my father."

#### B. What are the grounds of his choice?

(Like Zophar, Job 11:7 "Canst thou by searching find out God?" The main facts of divine gov. may be known, but the reasons that underlie them are unfathomable.)

(1) They lie in God's love

1. Deut. 9:6 "Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people."

2. Deut. 7:8 "The Lord did not set his love upon you, nor choose you, because ye were more in number than any other people... But because the Lord loved you... hath he redeemed you out of the house of bondage."

(2) That God might be faithful to his word

1. Deut. 9:5 "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land... but that he may perform the word which the Lord swore unto thy fathers, Abraham, Isaac, and Jacob."

2. Isa. 45:4 "For Jacob my servant's sake, and Israel, mine elect, I have even called thee by thy name; I have surnamed thee, though thou hast not known me."

II. QUESTIONS AS TO THE PERSONS OF THE ELECT

A. Who are the elect?

In the Old Testament

(1) The whole tribe of Israel taught that they were

"The chosen people."

1. Psa. 105:6 "O ye seed of Abraham his servant, ye

children of Jacob his chosen, the Lord is our God."

2. Psa. 33:12 "Blessed is the nation whose God is

the Lord; and the people whom he hath chosen for

his own inheritance."

(2) God's choice of the tribe of Levi and the house

of Aaron to perform specific tasks

(3) Certain individuals are regarded as objects of

special election

1. Neh. 9:7 "Thou art the Lord the God, who didst

choose Abram, and broughtest him forth out of

Uz of the Chaldees, and gavest him the name of

Abraham."

2. I Chron. 28:4 "Howbeit the Lord God of Israel

chose me before all the house of my father to

be king over Israel forever; for he hath chosen

Judah to be the ruler; and of all my sons, he

hath chosen Solomon my son to sit upon the throne

in the New Testament

(1) The church is described as "elect" just as it

is designated "called" "holy" "faithful" "beloved"

1. Col. 3:12 "Put on therefore, as the elect of God,

holy, and beloved"

2. I Thess. 1:4 "Knowing, brethren beloved, your

election of God"

3. II Thess. 2:13 "But we are bound to give thanks

to God always 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; whereunto he

called you by our gospel"

4. Jas. 2:2 "Hath not God chosen the poor of this

world rich in faith, and heirs of the kingdom

which he hath promised to them that love him?"

"of God's elect?"

(3) Matt. 24:24 "For there shall arise false Christs,

and false prophets, and they shall show signs

and wonders; inasmuch that, if it were possible,

B. For what end are they chosen?

(1) To Israel: Isa. 43:10 "Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he... therefore ye are my witnesses, saith the Lord, that I am God."

(2) Rom. 10:17 "For, the scripture saith unto Pharaoh, Even for this 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."

(3) Luke 6:13 "And when it was day, he called unto him his disciples; and of them he chose twelve, whom also he named apostles."

1. "And Judas Iscariot, which also was the traitor."

2. Rom. 11:7 "Israel hath not obtained that which he seeketh for; but the election is obtained, and the rest were blinded."

b. Matt. 22:14 (the parable of the wedding feast) "for many are called, but few are chosen."

(4) Col. 3:12 "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another."

(5) 1 Peter 2:9 "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may shew forth the excellencies of him who called you out of darkness unto his marvelous light."

(6) John 15:16 "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

C. Who cares for the elect?

(1) Matt. 24:22 "And except those days should be shortened, there should no flesh be saved: but for the elect's sake, those days shall be shortened."

(2) Rom. 8:33 "Who shall lay anything to the charge of God's elect?"

(3) Matt. 24:24 "For there shall arise false Christs, and false prophets, and they shall shew signs and wonders; insomuch that, if it were possible,



they shall deceive the very elect."

(4) Matt. 24:31 "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

(5) After parable of unjust judge Luke 18:7  
"And shall not God avenge his own elect which cry day and night unto him, though he bear long with them?"

### III. QUESTIONS RELATING TO THE EFFECT OF ELECTION

A. What influence does the fact that they have been chosen by God exert over those who have been so elected?

- (1) The attitude of some who sit down--it's all done of God anyway--what is to be will be
  1. This attitude will starve the body to death--and likewise strangle the soul and the spirit.
- (2) The mere thought that we are elected should make us all the more zealous.
  1. My attitude toward English before and after my election to the S.T.D.
  2. The knowledge that God has laid his hands on our shoulders.!
- (3) The admonition of Holy Scripture unto the elect
  1. II Peter 1:10 "Wherefore the rather, brethren, give diligence to make your calling and election sure."
  2. Phil. 2:12 "Work out your own salvation with fear and trembling, for it is God that worketh in you."
  3. Mark 13:37 "And what I say unto you, I say unto all, WATCH."

Room 9: 10-29



SUBJECT: Electricity

(The Hardest Part is the  
Bills)

GP

Romans 9: 10-29

The Hardest Passage in the Bible  
(Election 9: 15-18)

To look at a work of God. Cannot explain, understand.  
Can only view, survey, wonder.

of the heavens, firmament.

of walking around a place on Oahu Island of Hawaii; the island  
on which Honolulu is located. The old palm tree, or did you  
not: the sea, into, green vegetation

of the disappearance of the ancient races, nations: Hittites, Egyptians,  
Amorites, Canaanites, ... But the Hebrews, yes, like the Shelf Dream ...  
Mt. 24:34

So Paul, after discussing Rom. 11: 33-36. <sup>Beyond our utmost ken,  
beyond our deepest, truest  
mental knowledge!</sup>

The fact of the sovereignty of God:

Isaiah 14: 24, 26, 27

44: 24-28 (Cyprus 500 B.C.)

46: 9-11

Sprague: "The system of truth revealed in Scripture is not simply  
one line but two [divine sovereignty and human freedom]; no man will  
ever get a right view of the gospel until he knows how to look at both  
lines at once. I cannot make them mine but you cannot make them mine."  
of. can see only <sup>(on both)</sup> two sides of a diamond at once - when you succeed to other  
half, lose sight of first elevation. But from one, all from both.

John Watson (Jan M. Loren) said at the turn of this century:  
"The greatest re-impoverishment religion could have in our time would  
be a return to the ancient belief in the sovereignty of God."

The purpose: The execution of a merciful, redemptive plan.

(1) A plan.

The greater the need, the more needful a plan.

- of. The allied armies preparing for "D" day against Hitler's tactics.
- f. The building of a great cathedral
- f. The artist, a picture.

A universe without the sovereignty of God, like an express train driving on in the darkness without track, headlights, or pilot, no certainty that next moment will plunge into abyss.

(2) That plan is always merciful.

The entire race falling in sin. Condition of man lamentable. His present aversion to the will of God is as real, obvious, as his future retribution is fearful, certain. In man alone, nothing to encourage the hope of his future happiness.

But God intervenes. He interposes to restrain evil, to save all who will turn in repentance and faith.

The execution of that plan we call election (the choice, selection, decree of God). As Paul mentions here: The choice of Abraham.

And so thru the ages. of Isaac  
 of Jacob  
 of the remnant of Israel.  
 of Judah  
 of David  
 of Christ  
 of the church  
 of the world  
 of the elect

500. Daniel the youth date  
 300. Christ " " from  
 200. Israel " " chosen  
 100. Israel " " death.

" " to the end of time. The redeemed in heaven.

They are elected who will respond: known to God.

- f. Abraham Gen 18:18
  - f. Jacob & Esau Gen 27:13 (Mal. 1:1, 2) "fate" = "love less" Gen. 29:33
  - f. the remnant. a fine animal. Turn is same family but not the best
- So Peter, Paul...

They are not elected who will not respond: known to God.

- So Pharaoh Gen. 9:17. He hardened his heart Gen. 8:13, 32; 9:34
- Left in sin, generation, hardened in their iniquity. Hearing, does not seem, are not saved spirit. God gives them up.

So Henry Ward Beecher: The elect are the observers wills. The non-elect are the observers wills.



Rev 9:18

Things hard to understand - Paul no reason why not  
make them subjects of study, reflection. [I cannot understand  
can look. follow, manual. Like the numerous - non - count of pass, but  
can observe. 2nd 1/2.] Will - but also strong must. Med. on  
deeper, more difficult parts of the Bible - great theme, beyond  
our utmost hor, new & irreducibly various / spiritual  
knowledge

9th Roman mid exp. 9:18 not sufficient view,

what is meant by "showing mercy"??

not ① the common treaty of Divine Providence, the way that  
spare, protect men from, punish just, but also, may descend on good  
& evil, save, but. more often, more likely to be with - enemies  
than friends of the

not ② the mercy only sent the Savior. In the world, open,  
don't all sinners return to God: does still stands open to sinners  
tail upon his to sinners? or all, made sinners, reason for  
all, father death for my sins, forgive for sin & will save.

not ③ the way that in grace / statement make the  
nature of God's love shall show: by Scripture, our  
living ministry, by drawings of the H.S. hope acceptance of  
the previous sentence

All these ideas unity repeated: as unity, enjoy  
how who do not receive the grace of God  
to those who do not

The way here is the way that actually shows mercy, the  
mercy, proper, just, for, saint for, grace man. The mercy that  
shown to all. All are not renewed, sainted, saved; there  
are two in the same work, are shown, this is same point, on  
down, the same way, same point, are shown, the other left.



Hardening?

Scriptures mean (add), and

9:10:1  
9:19:12  
Deut 2:30  
Isa. 67:19  
Jer. 12:40

many want to be converted with the Scriptures. Detach a passage. It's greatly and for for by, by, many.

- 1) And do it by another group, and, visible
- 2) " take pleasure in it, man. Denial of it do not
- 3) " do it for man's sake, man. Hardness is wrong
- 4) " it was man's will to lead them to the state of joy

It is by seeing the strength of all methods to repentance that man is confirmed in his nature. By being by heart, man is set. Express heart: with spirit of God, to become hardened. They resist that is the last. Strengthen the dependent. Dear enemies. That you are just, with many; give them up (that is this our rebellion way, without influence of fear insulted spirit, abandon them to Satan. Unconsciously hardened at us

what a fearful thing to receive grace of God in man, despite rich of his goodness. Hardened - killed, pitiful in heart against all the influence, methods of grace. Just feel;

Man's will - good, but just by, pulled by his just goodness, wisdom, intelligence. Not with knowledge, experience, arithmetic.

Hardened - of his spiritual life methods of New, goodness an account out, to heart



Rom. 9: 13, 14

3

Editor

The Effectual Calling of the

SUBJECT: The Birth Kind of Salvation

9/6/83

CP

Rom. 9:15-18

The Better World of Salvation  
(The Effectual Calling of God)

I. Begin in God

His mercy, grace

1. We all had, condemned, fallen  
"dead in trespasses and in sins" Eph. 2:1

dead	eyes	cannot	quicken	themselves	→ will to be alive
"	"	"	renew	the will	→ will to change nature
"	"	"	regulate	its	old nature → will to be true again

blind - cannot make itself to see  
 dead - <sup>partially</sup> man  
 corrupted -

Blind men, but got his hearing  
 Hear but  
 speechless  
 changed, redeemed, delivered

Set in a fallen direction - death, spiritually certain  
 of. Willing of sinners, refusal, natural  
 1. John 6:7

2

2. Helpless to save himself  
decision

⊕ Heels him up like Nicodemus to the new birth  
 "Zanussi" "renovation"  
 "Ephraim 37" "Spirit of God"

⊕ God, He alone, able to raise and save dead - to life

3. His mercy for us  
 In heaven, look down, see man damned in hell for good & evil  
 Oh, the mercy of God that delivered us. May find the way down  
 (at) Point "I remember 7 years"  
 From steady cross, rest an opportunity; Eph. 1:4,5; I Peter 1:3

Humble to see. Equals walking, but all glory to God  
 sinners, broken, fallen, helpless, doomed, sitting dead  
 (a) ? held between two tracks - see a train? cars (standing) down in mine.  
 my personal decision, my fallen will  
 1. not stand there, argue with the Lord - forget not to run, so God  
 on these tracks  
 as precisely  
 is stop.  
 Fall, Humble, no matter be to someone  
 DHOP, 4:15-18

II Our Living Response to Gift of God

the name of, the quicken us. <sup>6:1, 37</sup> <sup>6:44, 65</sup> <sup>17:2, 6, 9</sup>  
Repentance a gift of God (a gift → always from the outside)  
John 1:12-13

Acts 5: 31; 11: 18  
II Tim. 2: 25

Faith a gift of God  
~~John 1: 12-13~~  
Acts 15: 8, 9  
Rom. 12: 3

The mag, gave / God refused their own repentance, (bapt)  
Eph. 2: 8, 9

Working back, any man - that year, mag, he did it, to show me, <sup>script</sup> <sup>see</sup>

(1) Our salvation

- (a) before "Two years old taught of God & his  
and gave of bread & milk"
- 1 pray, man toward God; then I learn the moved toward me first
- 2 love back toward God, ... love me first
- 3 call upon his name, ... called me first
- (a) Doer Isaac Watts
- (b) - spiritual conduct

(c) I struggle in water; 3rd time under, down. Anxious. Then I  
awaken, at bank, see me standing over me, next, shouted. I say: "But,  
I have done well. I must have dropped in all last struggle and see  
nowly landed me safely on the shore." I say silly but I am it right?  
The man shrug my; "I saw... saved... " not sound like God.  
He did it. Elected for me, not free, self-competition  
but gratitude, love, "our of life & joy?"

Truly blessed to receive. He did it wisely in the Fall...

(2) Our special calling  
(a) Curious, why me?

III. The Chosen, Elected / And Responded with Gratitude

a general, universal call <sup>Ro 2:17</sup>  
heard by ~~some~~ <sup>some leaders & Paul</sup>  
Some refused, many refused, Most refused.

An effectual call, heard, responded to, by some.  
Some surely will. <sup>Acts 1:8, II Tim. 2:13, 14</sup>  
(a) Spurgeon

Do you wish to be saved? <sup>from you say. If you are called, saved, then</sup>  
Yes for religion? <sup>How do I respond to you</sup>  
If I am called, I shall come?  
I do not. I am rejected?

(a) may judge when I come. If I <sup>qualified</sup> <sup>give me soul?</sup>  
shout me up to prayer, instruction, call







(4) Looking forward to Heaven  
Rev. 1: 5; 5: 26.

III. The Chosen, Elect of God will certainly Respond

1. A general, universal call  
Rev. 22: 17  
Ready to be called to Christ "Come into me"  
Father, Holy Spirit, Christ

must respond

2. But an effective call. Some heard, responded  
some surely will Acts 13: 48; II Pet 2: 13, 14

(a) Specially

Do you wish to be saved? If you are, you are elect  
long for Christ, Jesus  
... that the Holy Spirit  
speaks to you.

"I shall come, I am called"  
... "elect"

(b) my prayers when I came to Dallas. "I"  
faithful ... "I am called"

... "I am called"  
... "I am called"  
... "I am called"



Spurgeon, 20 years old, called at gate of New Park Street Baptist Church, London. Seated 1300 people; 85 in attendance for his first sermon. They did not mind, not half the church. But well he could not, church envelopes; they will not get it.

Outside, in a field the young people below the meeting of fog. Only 17, 500 present. The service ended with the most multitudinous bursting into singing. Spurgeon later wrote of the meeting: "That night, I could understand

better than ever before why the apostle John, in the Revelation, compared the 'new song' in heaven to 'the sound of many waters.' The great glories Alleluia, the mighty waves of praise seemed to roll up towards the sky, in majestic grandeur, even as the billows of the great ocean break upon the beach."

A reading of the words that were preached that night makes it easy to understand why the service ended with hearts being raised heavenwards in words of praise.

He was preaching on the text in Matt. 8:11 "Many shall come from the east and the west and shall sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven," and he gloried in the words: "I see with these words:

"Oh, I love God's 'shall' and 'will'! There is nothing comparable to them. Let a man say 'shall', what is it good for? 'I will' says a man, and he never performs. 'I shall' says a man, and he never is promised. But it is never so with God's 'shall'. If he says 'shall', it shall be. When he says 'will', it will be. Now the devil said here, 'many shall come.' The devil says,

'they shall not come', but God says  
'they shall come!' You yourselves say,  
'we won't come!' God says 'You  
shall come!' Yes! there are some  
here who are laughing at salvation,  
who scoff at Christ, as much at the  
gospel. But I tell you some of you  
shall not come. 'What!' you say.  
'Can God make me become a Christian?'  
I tell you yes, for here in reality the  
power of the gospel. It does not ask  
your consent, but it gets it. It  
does not say, will you have it?  
but it makes you willing in the day  
of God's power. You say, 'I do not  
want to be saved.' I say, you  
shall be. We make you well  
turn around, as then you say,  
'Oh, save me or I perish.' Heaven  
then rejoices <sup>OVER</sup> you because I  
am changed you will.

If you I were to stand on this  
platform tonight, what would  
many people do with him? If he

were to come and say, 'Where I am;  
will you be saved by me?' not  
me? you would want if you were  
left to your own will. I then said,  
said, 'no man can come to me  
except the Father who shall send me  
draw him.' Ah! we want  
that drawing, and here we have it.  
They shall come! They shall come!  
He may laugh, he may despise us; but  
Jesus I shall not die for nothing.  
If some of you reject them, there are  
some that will not. If there are  
some that are not saved, others  
shall be. I shall see his will,  
be well pleased this day, and the  
pleasure of the Lord shall prosper  
in his hands. They shall come!  
They shall come! And no light  
in heaven, nor on earth, nor in  
hell, can stop them from coming."