

# A Declaration of Those Things Which Are Most Surely Believed Among Us

An Expositional Study of **The Gospel According to Luke**  
**Chapter 15- Luke 15:8-10**

265- The Son of Man Has Come to Seek and to Save  
That Which is Lost- Part 3

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November 23, 2014

## **Luke 15:8-10**

**8 "Or what woman, if she has ten silver coins and loses one coin, does not light a lamp and sweep the house and search carefully until she finds it?"**

**9 "When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I had lost!'"**

**10 "In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents."**

To the Glory of God

Now the three verses that Brother Andy just read to you have to do with the Parable of the Lost Coin. And the gist of this Parable is that the gift of God that enables and empowers lost and sinful human beings to repent and be saved is so wonderful and so glorious that Jesus likens it to a women who loses a coin and searches diligently to find it. And when she finally does find the lost coin- she calls her neighbors together to rejoice.

So the gift of repentance that God grants to unworthy human beings is so precious and so wonderful and so rare that it is like a valuable coin that is somewhere very close and yet it is hidden out of sight to most people. It is common and yet mysterious; it is hidden and yet seen all around; it is lost to most people and yet it is found by those who value it.

And this Parable of the lost coin is the second of three Parables which Jesus gave in this Chapter that shows both the mystery and the glory of Salvation in three different ways, or from three different

perspectives. So all three Parables are talking about the same thing- that God overlooks those who arrogantly assume that they can earn their Salvation by what they do for themselves, or those who self-righteously believe that they are *entitled* to Salvation while God seeks after those who, by God's Grace, understand their own unworthiness and lostness, and those to whom God has granted the gift of repentance.

So these three Parables are a reminder of the Old Testament Truth found in **Psalms 138:6** that says:

**For though the Lord is exalted, Yet He regards the lowly, But the haughty He knows from afar.**

... and **Proverbs 3:34** that says:

**Though He scoffs at the scoffers, Yet He gives grace to the afflicted.**

... and that the Apostle Peter interpreted as meaning:

***GOD IS OPPOSED TO THE PROUD,  
BUT GIVES GRACE TO THE HUMBLE.***

... which means that the only people who can be saved are those who have been graced by God to know that they are lost, and that there is no good thing in them, and the only people who understand this are those whom God has set His Love upon from before the foundation of the world. And Jesus tells us here that God does that- regardless of how evil and how sinful and how dirty they may be.

And Jesus describes these people in several different ways. They are:

- ✓ The Poor in Spirit of **Matthew 5:3**
- ✓ Those Who Hunger and Thirst After Righteousness of **Matthew 5:6**
- ✓ My Sheep Who Hear God's Voice of **John 10:27**
- ✓ The People Who Worship the Father in Spirit and in Truth of **John 4:23**
- ✓ The Church Who are underneath the Apostles, Prophets, Evangelists and the Pastor/Teachers of **Ephesians 4:11-16**
- ✓ The Body over which Christ is Head of **Colossians 1:10**
- ✓ The Israel of God of **Galatians 6:16**

- ✓ The Chosen according to the foreknowledge of God the Father of  
**1Peter 1:2**

Now keep in mind that this second Parable that we are looking at today- like the first that we saw last week and the third that we will begin to look at next week - is in direct response to the comment made by the Pharisees back in verse 2 when they said:

**Luke 15:2**

**Both the Pharisees and the scribes *began* to grumble, saying, "This man receives sinners and eats with them."**

So in response to their sinful grumbling- Jesus gave three separate Parables that describe the overriding Purpose of why He came to the earth in the first place that we find in **Luke 19:10:**

**For the Son of Man has come to seek and to save that which was lost.**

Now I want you to notice the similarity between verse 7 which is the end of the first Parable of the 99 and the one, and verse 10 which is the end of the Parable of the Lost Coin, and verse 32 which is at the end of the Parable of the lost son. In verse 7- Jesus said:

**I tell you that in the same way, there will be *more* joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.**

... and in verse 10- Jesus said:

**In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents.**

.. and in verse 32- Jesus said,

**But we had to celebrate and rejoice, for this brother of yours was dead and *has begun* to live, and *was* lost and has been found.**

In all three there is a great rejoicing because that which was lost was found. So the Parable of the lost sheep and the Parable of the Lost Coin and the Parable of the lost son are all talking about the same thing- the Son of Man seeking and saving that which is lost and why *some* repent and others do not, why *some* are broken over their sins and others are not, why *some* understand their lostness and know they need a Savior, and others who think they can solve their sin problem by what they do for themselves, and why *some* see that they need Mercy and Grace while others think they can work to earn Salvation.

So the first Parable in the first seven verses of this Chapter have to do with a lost sheep. And the second Parable in these three verses have to do with a lost coin, and the next twenty-two verses that follow this Parable have to do with a lost son.

And I hope that after we complete these three Parables- we will all realize the three priorities of The Covenant of Peace Church:

1. We exist to *reflect* the Grace of God back to Him in worship for His Glory.
2. We exist to *apply* the Grace of God to each other in the Church for our edification in faith and love to the Glory of God.
3. We exist to *extend* the Grace of God to those outside the Faith in evangelism for the ingathering of God's elect from every people, tribe, tongue, and nation to the Glory of God.

So we become confronted by God's Grace and we *reflect* that Grace back to God and we *apply* that Grace to ourselves to one another and we *extend* that Grace- to every creature using all means at our disposal as often as we can- and we handle the Grace of God in all three of those ways- all to the Glory of God.

So everything is about Grace. And so in all three priorities- we live *from* the Grace of God and for the Glory of God. So our great charter is **1Peter 4:11** which says,

**Whoever speaks, *is to do so* as one who is speaking the utterances of God; whoever serves *is to do so* as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.**

So everything is from God's Grace and by God's Strength and for God's Glory. And that means that God Himself is the Beginning and the Middle and End of the life of this Church. And our all-encompassing aim is to be saturated with God- we should be "*besotted by God*"- as the King James puts it-

**... so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.**

So let it be said very clearly from the understanding of this mini-series on the three Parables of **Luke 15** that the priorities of worship and edification and evangelism are so organically related that they stand or fall together.

You see, dear friends- when worship is ignored- fellowship will become thin and Man-centered and unspiritual. And the result will be that evangelism will tend to call people to become a part of just another social group rather than to the Church of the First Born- where we are called to both live and die before a Sovereign God.

But where nurture is ignored- the deceitfulness of sin will run unchecked in the narrow ruts of individualism. And the collective testimony of a loving people will vanish and the united heart of worship will disintegrate into isolated struggles for a private and personal religious experience.

And where evangelism is ignored- the recipients of Grace become such living contradictions of the reality they profess- that soon their worship feels like a sham, and their relationships are clogged by a nagging, unspoken sense of inauthenticity.

There is not a single church on this earth that can afford to say, "*We are a worshiping church and so we leave evangelism for others to do.*" Or, "*We are a caring and nurturing church and so we leave spiritual growth and doctrinal precision to others to do*". Or, "*We are a band of witnesses and missionaries and so we leave discipleship for others to do.*" All of the many para-church groups have the luxury of choosing among the priorities of worship, nurture, and evangelism- but the Church of Jesus Christ does not.

And so as the creation of God- we need to understand that the local, visible church is a miniature expression of the one, holy, universal, apostolic, invisible Church of the Lord Jesus Christ. And

therefore- what the one, holy, universal, apostolic, invisible Church of Jesus is called by Christ to do- we are called to do. Therefore, we must call ourselves to account again and again and again in all three dimensions of life:

- Are we growing in the Truth and Spirit of our worship?
- Are we growing in the Biblical depth of our teaching and edification?
- Are we growing in the courage and clarity and earnestness of our evangelism?

And that's why I have regarded this mini-series- that really began back in Chapter 14- as worthy of all these Sunday mornings- to see these priorities become a reality in all of our lives.

Now as we have been going through Chapter 15- I have been reminding you that you have to see the familiar verses of chapter 15, about the lost sheep and the lost coin and the lost son, in the wider context of what comes *before* them- back in chapter 14- because they are all connected. And so both of these two Chapters are full of inspiration and guidance for our commitment to love God and one another, and to grow together into what God wants us to be, and to reach out to others with the Gospel of Jesus Christ.

And as we went through Chapter 14- we saw that some of the people in Chapter 14 preferred land to God. While some others preferred cows to God. And still others preferred wives to God. And we saw that Jesus says that none of those kind of people will be at the eternal banquet with God.

And last week- we saw that God means to save every single person that He chose- and He will go out into the world and find His sheep that was lost, and in one of the great mysteries of all time- God will leave those who *should* have been His people, those who had every opportunity to be His people- and God will leave the 99 and go out to find the one who is lost- regardless of what condition that sheep is in at that moment, and God will fulfill His Promise of **Ezekiel 34** and draw that lost sheep to Jesus, and Jesus said in **John 6:37-40**:

**37 "All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out.**

**38 "For I have come down from heaven, not to do My own will, but the will of Him who sent Me.**

**39 "This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day.**

**40 "For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day."**

And so coming right after the open invitation to the banquet of the kingdom of God- the point is this:

The banquet hall is big! The food is delicious! The invitation to come is sent to all!

But in the Providence of God- the entrance requirement to that glorious Banquet is that you have to be gifted by God to be more hungry for what God serves than for what the world serves. You have to be gifted by God to be more hungry for God Himself than for mother or father or spouse or child or siblings or your own earthly life.

And so anybody who comes to the feast of God with so much as a candy bar in his back pocket will be turned away. We must renounce everything and we must hold on to nothing. *"He who does not renounce all that he has cannot be my disciple."* So in order for us to enjoy the rare taste of God's Table- we have to stop stuffing our gut with the local cuisine.

So the startling Truth of God's Sovereign Election is that even the greedy- who live only for money, and the lustful- who live only for sex will accept the radical Demands of God's Invitation- if God will give them ears to hear and eyes to see and a heart to believe. And we see that in Jesus eating with and saving the tax collectors and prostitutes.

And so the very worst people in all the world can be the salt of the earth- the flavor that seasons the entire world- as long as they experience the renewal of the taste buds of their soul that causes them to renounce all that they have now- in order to eat the Feast of God.

And so salty people are sinners- sometimes very wicked sinners- who have experienced such a radical revolution in their desires that they crave the Kingdom Banquet of God's Righteousness more than the

temporary tastes of money or family or praise or power or sex or scholarships or friends or anything in all Creation.

And so when we are blessed to truly meet that rare brand of person- a sinner who is saved by Grace- we will suddenly discover that all other brands are truly bland and tasteless, and this radical brand alone is the salt of the earth.

Now not everybody is willing to renounce all that he has to enter the Banquet of God at the invitation of Jesus. Some will go away to their land, some to their oxen, and some to their wives. But some will be willing- namely, "those who have ears to hear." "He who has ears to hear," Jesus says in verse 35, "let him hear."

So if you have never experienced a new birth that causes you to hunger more for the Righteousness of God than for the rewards of the world- then every time you hear the Word of God, you ought to be praying with all your heart that God would give you ears to hear and not leave you deaf.

So there is such encouraging news for all of us in this passage! So while all the religious elite stood around and grumbled- look who did come! Look at who had ears to hear! Look at who had eyes to see! Literally the worst people in the room, the most sinful people in the room, and the people who had the least amount to offer to God.

The tax collectors—the lovers of money—and sinners—which usually included prostitutes—were coming, and hearing, and (as verse 2 says) eating with Jesus. The banquet of the kingdom has already begun, and even those who had devoted their lives to greed and sex have been given ears to hear and are welcome into the fellowship of Jesus. So there is hope that you can enter this morning no matter what you have done. But take heed how you hear!

### **Luke 15:2**

**Both the Pharisees and the scribes *began* to grumble, saying, "This man receives sinners and eats with them."**

So the Son of Man goes out to seek and to save that which is lost and when sinners respond to Jesus Christ- the Pharisees grumble but God rejoices. The religious outward representatives of God grumbled that Jesus was so indiscriminate about whom He was willing to receive at His table. So Jesus told three Parables to set the record straight. So

the Parables of the lost sheep and the lost coin and the lost son are Jesus' way of giving God's Response as to what is happening when Jesus eats with tax collectors and sinners. So while Pharisees may grumble- God and all heaven rejoices.

Now the Parable of the Lost Coin is one of the very best illustrations of what it looks like for God to go out to find those whom God has chosen for Salvation. Notice that this woman in verses 8-10 paid no attention to the other nine coins that she already had and searched diligently for the one that was lost.

So what made the lost coin so special and the nine so bland that the woman would disregard the other nine to search for the one, and then rejoice that she had found it? Again- this is Jesus' way of illustrating the mysterious connection between the people that God has chosen to save versus all of the religious people who attend church and yet value something else besides Jesus.

The one lost coin represents the unsaved elect of God- who have been chosen by God for Salvation, and yet at this time they are lost. And the nine coins that are in the woman's possession at that moment represent people who are *physically* in the Church and who are outwardly religious- and yet who are not saved and will never be saved.

And as we have discovered- the difference between the two groups is not that the one is less sinful than the other nine. The Truth as we have already seen it is that the one may actually be *more* sinful- as illustrated by the tax collectors and the prostitutes. So both the one and the nine are sinful, both are lost- neither one is righteous in his own power, and both are in need of Forgiveness and Salvation.

And yet we see that the woman forsakes the nine coins in order to find the lost one. In the previous Parable- we saw that the Shepherd forsook the ninety-nine to seek after and save the one lost sheep. So what's the difference? One is blessed to be able to hear and the others are not. One has been granted the ability to see and the others are not. One has been gifted to be able to believe and the others are not. One has been graced to be able to value Jesus and to treasure Jesus more than anything else- even though right now they are very wicked, and the others put their treasure and value in things that are passing away. And over one group- all heaven rejoices while the others grumble.

Now as Jesus told the *first* Parable of the lost sheep in verses 3-7- the Pharisees and scribes became annoyed. And as Jesus tells this

second Parable of the lost coin here in **Luke 15:8-10**- which is simply another way of saying the exact same thing that He said in the first parable- these self-righteous hypocrites are becoming insulted. And we will see next week that as Jesus gives them the third Parable of the lost son- the scribes and Pharisees will get angry.

So why is it a requirement to treasure Jesus above all things? Why does God set the bar so high? Why do we have to forsake all? Why can't we divide our love between God and other things? Doesn't God want everybody to be saved? And if so- then why does He make it so hard? This is simply not the way to build a new religion- by isolating and insulting the most likely candidates around and those who were the most religious, and build your church with the worst people in the community. But that is the way it is with Sovereign Election.

Now some of you are familiar with the theological term "Sovereign Election", and some may not be. Sovereign Election is simply what the Holy Bible declares is the way in which God saves lost sinners. And that is what Jesus is talking about here in these three Parables in **Luke 15**- three things:

1. *Who* God saves
2. *How* God saves them
3. *Why* God saves them

Now some might say, *"Wait just a minute, Brother Blair- we already know who God saves- He saves 'Whosoever will.'"* And I agree with that. The Bible absolutely says that. But that brings up the question of why do some "will" to be saved and others do not? And some would respond, *"Because some choose to and others choose not to."* And again, I agree. The Bible teaches that also. But then I would ask the question of why do some choose to while others don't?

And at this point- some would then point to something called "Human Free Will" or "Human Self-determination". And that is where I part ways because the Holy Bible does not teach that at all. People just made that up to try to answer the question of

Why do some people repent and others do not?

So *why* did *you* repent? What happened to you that you suddenly went from sinning with all your might to loving Jesus with all your might? What transpired inside you that you went from running away from God to following after Him? What happened that you wanted to repent and trust in Jesus in the first place? Why did Jesus reject the Pharisees but embrace the tax collectors and immoral sinners?

And after all is said and done- there are really only two choices:

- A. You have an internal morality about yourself that is better or superior to the one who rejected Jesus that you could capitalize on and utilize to empower yourself to desire to repent and trust in Jesus- or in other words- you are just a better person than the other one.
- B. God did something for you- *sovereignly*- all by Himself- that granted you repentance, that gave you the gift of faith, and that empowered you to hear and see and understand that you were lost and needed Savior. And that something that God did for you- He did before you asked Him, before you even wanted it, and he gave that something to you without you even co-operating with Him in it.

And Option "A" means that you are entitled to receive credit and glory for what you did because you did the right thing (believe and repent), and, therefore, you *deserve* the praise for it. But in Option "B"- since God is the only One Who actually did anything- only God is the only One Who is entitled to receive all Glory, Praise, and Honor.

It is abundantly clear that everybody does not repent and trust in Jesus Christ. Some do and others do not. So from that standpoint- *everybody* believes that Salvation is limited- it is limited to only those who repent and believe.

So why do some lost people repent and believe? Is it a mental thing? Is it emotional? Some would ask, "*Why doesn't God save everybody?*" But I would ask, "*Why does God save anybody?*" Since we are all wicked sinners and nobody deserves God's Mercy- why does God give *anybody* Mercy and Grace? Why doesn't He send all of us to hell?

And the Biblical answer is that out of His great Kindness- God chose to save *some* of the people of the world who are lost and give them

Mercy while allowing the rest to remain rebellious and give them Justice.

And God based the distinction between the people He chose to save and the rest on His Own Good Pleasure, and not on anything that the individual did or did not do. And that way- Salvation is by Grace and it is through faith.

And by setting it up this way- everybody goes to hell for the very same reason- they didn't want to repent and trust in Jesus. So by rights- they bear the full brunt of their wickedness and God will damn them. And by setting it up this way- everybody goes to Heaven the same way- because God mercifully granted them the gift of repentance and the gift of faith. So by rights- God receives all Glory because they didn't want to repent and believe any more than the others. So God chose to save His elect before they were ever born, and actually before He ever made the Universe. And God empowers these elected sinners to repent and believe so he may save them.

Now this is very controversial and what I am saying here is only scratching the surface- and I will be happy to discuss this with anyone at great length- but suffice it to say that is the way that the Bible teaches that God saves lost people- through Sovereign Election- and *not* through Human Free Will or Human Self-determination. So the answer to the three points are:

1. Who does God save? Those whom he chose to save from before the foundation of the world.
2. How does God save them? Through Sovereign Election which empowers them to repent and trust in the finished Work of Jesus Christ.
3. Why does God save them? For His Glory!

And so all of those whom God chose- will come to Jesus- regardless of how sinful they may be- and they will repent and they will believe, and Jesus will save them to the uttermost and keep them all the way to Glory. Now as difficult as Sovereign Election might be for us to understand- we are called- as sons and daughters of the Lord Christ- to not only strive to understand it- but to actually *embrace* Sovereign Election.

And I use the word *embrace* because Sovereign Election is not just true- but precious. Of course, it can't be precious if it's not true. So, that's the biggest reason we embrace it. But let's start with a definition:

Sovereign Election is God's free Choice before Creation, not based on foreseen faith, whereby He grants faith and repentance to traitors and rebels- pardoning them, and adopting them into His everlasting Family of joy through Jesus Christ.

And that is what Jesus is talking about here in **Luke 15**. Who He saves and how He saves them and why. And I would suggest that there are at last five reasons why we should fully embrace the Truth about Sovereign Election- even though we may have very important and serious questions about it:

### **1. We Embrace Sovereign Election because it is True.**

All my own objections to Sovereign Election collapsed when I could no longer explain away **Romans 9**. So let's go there and see how **Romans 9** ties in with **Luke 15**.

**1 I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit,**

**2 that I have great sorrow and unceasing grief in my heart.**

**3 For I could wish that I myself were accursed, *separated* from Christ for the sake of my brethren, my kinsmen according to the flesh,**

**4 who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the *temple* service and the promises,**

**5 whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.**

**6 But *it is* not as though the word of God has failed. For they are not all Israel who are *descended* from Israel;**

**7 nor are they all children because they are Abraham's descendants, but: "*THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED.*"**

**8 That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.**

**9** For this is the word of promise: "***AT THIS TIME I WILL COME, AND SARAH SHALL HAVE A SON.***"

**10** And not only this, but there was Rebekah also, when she had conceived *twins* by one man, our father Isaac;

**11** for though *the twins* were not yet born and had not done anything good or bad, so that God's purpose according to *His* choice would stand, not because of works but because of Him who calls,

**12** it was said to her, "***THE OLDER WILL SERVE THE YOUNGER.***"

**13** Just as it is written, "***JACOB I LOVED, BUT ESAU I HATED.***"

**14** What shall we say then? There is no injustice with God, is there? May it never be!

**15** For He says to Moses, "***I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION.***"

**16** So then it *does not depend* on the man who wills or the man who runs, but on God who has mercy.

**17** For the Scripture says to Pharaoh, "***FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH.***"

**18** So then He has mercy on whom He desires, and He hardens whom He desires.

**19** You will say to me then, "Why does He still find fault? For who resists His will?"

**20** On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it?

**21** Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use?

**22** What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction?

**23** And *He did so* to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory,

**24** *even* us, whom He also called, not from among Jews only, but also from among Gentiles.

**25** As He says also in Hosea, *"I WILL CALL THOSE WHO WERE NOT MY PEOPLE, 'MY PEOPLE,' AND HER WHO WAS NOT BELOVED, 'BELOVED.'"*

**26** *"AND IT SHALL BE THAT IN THE PLACE WHERE IT WAS SAID TO THEM, 'YOU ARE NOT MY PEOPLE,' THERE THEY SHALL BE CALLED SONS OF THE LIVING GOD."*

**27** Isaiah cries out concerning Israel, *"THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED;*

*28* **FOR THE LORD WILL EXECUTE HIS WORD ON THE EARTH, THOROUGHLY AND QUICKLY."**

**29** And just as Isaiah foretold, *"UNLESS THE LORD OF SABAOth HAD LEFT TO US A POSTERITY, WE WOULD HAVE BECOME LIKE SODOM, AND WOULD HAVE RESEMBLED GOMORRAH."*

**30** What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith;

**31** but Israel, pursuing a law of righteousness, did not arrive at *that* law.

**32** Why? Because *they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone,*

**33** just as it is written, *"BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED."*

Now let's get the obvious out of the way first. This is the deepest water in all the Bible. So it is normal and natural to have questions about this. And all of your questions are important and deserve answers- but I only have so much time this morning, and so get with me after Service and let's talk.

But first of all let us agree that the **Epistle to the Romans** is part of the inspired and inerrant and infallible Canon of Scripture, and that Romans has a ninth Chapter. So I didn't sneak into your house last night and put this in your Bible. So **Romans 9** is as much a part of the Bible as **John 3:16**. So what I just read to you is in the Holy Bible, it is Biblical, and that makes it to be true.

And this ninth Chapter begins with Paul's readiness to be cursed and cut off from Christ for his unbelieving Jewish kinsmen (verse 3). And this implies that *some* Jews are perishing. And that raises the

question of God's Promise to the Jews that they would be His people. The Jews had for the most part rejected Jesus as being the Messiah and God in human flesh, and so the Apostle Paul is exploring whether or not God's Promise had failed. And Paul answers that question in verse 6:

**... *it is* not as though the word of God has failed...**

... well how so? Because it sure *looks* like God's Promise has failed. So Paul answers the question by saying,

**6 ...For they are not all Israel who are *descended* from Israel;**

**7 nor are they all children because they are Abraham's descendants, but:  
"THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED."**

**8 That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.**

In other words, God's original Purpose was never to acquit every single Jew in Israel. It was instead a Purpose of Election. So to illustrate the point of God's Sovereign Election, Paul uses the analogy of Jacob and Esau from the OT:

**11 for though *the twins* were not yet born and had not done anything good or bad, so that God's purpose according to *His* choice would stand, not because of works but because of Him who calls,**

**12 it was said to her, "*THE OLDER WILL SERVE THE YOUNGER.*"**

**13 Just as it is written, "*JACOB I LOVED, BUT ESAU I HATED.*"**

In other words, God's original Purpose in freely choosing individuals for Himself out of Israel- and eventually all the nations- was not based on any moral or spiritual condition that they would have to meet. It was an *unconditional* election. And so he goes on to say:

**15 For He says to Moses, "*I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION.*"**

**16 So then it *does not depend* on the man who wills or the man who runs, but on God who has mercy.**

**17** For the Scripture says to Pharaoh, "***FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH.***"

**18** So then He has mercy on whom He desires, and He hardens whom He desires.

And the rest of the Chapter consists of Paul answering common objections to Sovereign Election and proving that this was *always* God's Plan by utilizing several Old Testament Passages.

Now Jesus Himself *confirms* the Truth of Election when He said:

**John 6:37, 44, 64&65**

**37** "All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out.

**44** "No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day.

**64** "But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him.

**65** And He was saying, "For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father."

And so this explains why Jesus could reject the scribes and the Pharisees and embrace the tax collectors and prostitutes. So people "Coming to Jesus" is not a condition that we have to meet first in order to qualify for election. It is simply our response to already being chosen by God. The Father has chosen his sheep. They are His. And God gives them to the Son so that Jesus will wash them and forgive them and make them righteous. And that is why they come. And God did *not* choose the others and that is why they do not come.

Now in **The Book of the Acts**, why did some believe and not others? Dr. Luke's answer is not "Human Free Will" or "Human Self-determination"- it is Sovereign Election:

**The Acts 13:48**

When the Gentiles heard this, they *began* rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed.

The phrase “**appointed to eternal life**” is simply another way of understanding Sovereign Election. And this “appointment” — this election—was not *based on* foreseen faith, it was the *cause* of faith. In **Ephesians 1:4-11**, Paul says,

**4 just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love**

**5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,**

**6 to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.**

**7 In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace**

**8 which He lavished on us. In all wisdom and insight**

**9 He made known to us the mystery of His will, according to His kind intention which He purposed in Him**

**10 with a view to an administration suitable to the fullness of the times, *that is*, the summing up of all things in Christ, things in the heavens and things on the earth. In Him**

**11 also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,**

So we see that Predestination is a biblical term. So if we are to be honest at all about being biblical- we must include Predestination in our discussion. So it is the “counsel of God’s will” that is eternally decisive in this affair- not human choice or human free will. So what will *you* say to God at the Judgment if he asks, “*Why did you believe on My Son while others didn’t?*” You will not say, “*Because I was smarter or a better person.*” No. You will say, “*Because of Your Grace. Had You not chosen me, I would have been left spiritually dead, unresponsive, and guilty. You appointed me to eternal life and I’ll praise You forever!*”

So we embrace Sovereign Election because it is true.

**2. We Embrace Sovereign Election because God Designed it to Make us Fearless in our Proclamation of His Grace in a Hostile World.**

### **Romans 8:31-39**

**31** What then shall we say to these things? If God *is* for us, who *is* against us?

**32** He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?

**33** Who will bring a charge against God's elect? God is the one who justifies;

**34** who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

**35** Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

**36** Just as it is written, "*FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED.*"

**37** But in all these things we overwhelmingly conquer through Him who loved us.

**38** For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,

**39** nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

**3. We Embrace Sovereign Election because God Designed it to Make us Humble.**

### **1Corinthians 1:27-31**

**27** but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong,

**28** and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are,

**29** so that no man may boast before God.

**30** But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption,

**31** so that, just as it is written, "*LET HIM WHO BOASTS, BOAST IN THE LORD.*"

**4. We Embrace Sovereign Election because God Made it a Powerful Moral Impetus for Compassion, Kindness, and Forgiveness.**

### **Colossians 3:12&13**

**12** So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience;

**13** bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.

No one has truly seen or savored God's Election who is not moved by it to become kind and patient and forgiving.

### **5. We Embrace Sovereign Election because it is a Powerful Incentive in our Evangelism to Help Unbelievers, Who are Great Sinners, not Despair**

When you offer Christ freely to all unbelievers, suppose one says, *"I have sinned too terribly. God would never choose to save me."* The most ultimate despair-destroying thing you can say is this: *"Do you realize that God chose whom He will save from before the foundation of the world, before you were ever born, and before you committed any of your wicked sins? Therefore, you dare not get in God's Face and tell Him what qualifications you lack in order to be chosen. There were no qualifications for being chosen."*

And when he asks, "What then should I do?" You say, "Believe on the Lord Jesus Christ, and you will be saved" (**The Acts 16:31**). That's how you begin to "confirm your calling and election" (**2Peter 1:10**). If you will embrace the Savior- you will confirm that you are elect, and you will be saved.

And that is what those wicked sinners did that day with Jesus. And that is what we have done- all to God's Glory!

Amen. Let's pray.