

The Sovereignty of God In Salvation

Sovereign Election – What does the Bible say?

The Bible plainly declares that God chooses who will be saved. This is called “*election*” and refers to God’s electing certain individuals to salvation and that this happened before He ever created the world. This is taught in many places in the Bible.

John 15:16 - 16 "You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain, that whatever you ask of the Father in My name, He may give to you. NASB

Ephesians 1:3-6 - 4 just as He chose us in Him before the foundation of the world, that we should 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. NASB

Titus 1:1-2 - 1:1 Paul, a bond-servant of God, and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness, 2 in the hope of eternal life, which God, who cannot lie, promised long ages ago. NASB

2 Timothy 2:10 - 10 For this reason I endure all things for the sake of those who are chosen, that they also may obtain the salvation which is in Christ Jesus and with it eternal glory. NASB

2 Thessalonians 2:13 - 13 But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth. NASB

1 Peter 1:1-2 - 1:1 Peter, an apostle of Jesus Christ, to those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, that you may obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in fullest measure. NASB

Matthew 11:27 - 27 "All things have been handed over to Me by My Father; and no one knows the Son, except the Father; nor does anyone know the Father, except the Son, and anyone to whom the Son wills to reveal Him.

This teaching in the Bible is closely related to the idea of “*predestination*”, another concept clearly presented in the Bible. In fact, “*predestination*” is a Biblical word which refers to the fact that God has set the destiny of His chosen people from before the beginning of time. This is presented in many places in Scripture.

Acts 13:48 - 48 And 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. NASB

Romans 8:28-30 - 28 And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. 29 For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; 30 and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified. NASB

Romans 9:22-25 - 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 in order that He might 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. NASB

Therefore when we speak about the doctrine of “*election*” or “*predestination*,” we must realize that this is a Biblical doctrine which occurs many places in the Bible. Rarely does anyone deny this teaching, but there is much controversy over the *nature* and *basis* of it.

- Who does God choose and why?
- On what basis does God choose? Is it because of some foreseen act or faith of people, or is it because of His own free and sovereign purpose?

These questions and more will be addressed below.

Election is unconditional

When we speak about election being “unconditional” we mean that our election by God is “not conditioned” upon anything that God sees in people which makes them *worthy* of His choosing them, or somehow *merits* His choice of them. Scripture never speaks of election in this way. Rather it speaks of God’s “**free and sovereign grace**” when discussing what *motivated* His choice. Salvation is by “**grace alone**”, not on the basis of any human works or merit. The word grace means “**unmerited favor**” and speaks about God’s freely bestowed gift of salvation.

Titus 3:5 - 5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, NASB

2 Timothy 1:9 - 9 who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, NASB

If grace could be merited, it would “**no longer be grace**” but God would owe us salvation.

Romans 11:5-6 - 5 In the same way then, there has also come to be at the present time a remnant according to God's gracious choice. 6 But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace. NASB

Even the faith by which we believed is seen to be “**the gift of God**” and we are specifically told is it “**not of ourselves.**”

Ephesians 2:8-9 - 8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, that no one should boast. NASB

Scripture speaks in this way as to exalt God’s free and sovereign choice in the matter so that we glorify Him for His “**freely bestowed**” grace and so that we do not “**boast**” or somehow take credit for the fact that we have been saved. Notice in the passage in Ephesians below the Scripture plainly says that “**He predestines us...according to**”....

- to the kind intention of **His will**
- to the praise of the glory of **His grace**
- it is **freely** bestowed

Ephesians 1:4-6 - 4 just as He chose us in Him before the foundation of the world, that we should 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. NASB

The Bible plainly declares that we are in Christ by God’s choice and His doing so that we will not boast or take credit for our salvation because of our wisdom, strength or heritage in any way.

1 Corinthians 1:26-31 - 26 For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; 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, that He might nullify the things that are, 29 that no man should 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 that, just as it is written, "Let him who boasts, boast in the Lord." NASB

The Bible plainly declares that we are chosen by God **not on the basis of our own will**, but on the free mercy of God.

Romans 9:10-16 - 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, in order that God's purpose according to His choice might 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. NASB

John 1:12-13 - 12 But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, 13 who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. NASB

In fact, the Gentile nations of the world were kept in darkness until God desired to reveal Himself to them, even though they were not seeking for Him (Rom 3:11).

Isaiah 65:1 - "I permitted Myself to be sought by those who did not ask for Me; I permitted Myself to be found by those who did not seek Me. I said, 'Here am I, here am I,' To a nation which did not call on My name. NASB

Election and Foreknowledge

The biblical word **“foreknowledge”** is often used in connection with election. Both Peter and Paul say that foreknowledge is connected to our election.

1 Peter 1:1-2 - 1:1 Peter, an apostle of Jesus Christ, to those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, **who are chosen 2 according to the foreknowledge of God the Father**, by the sanctifying work of the Spirit, that you may obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in fullest measure. NASB

Romans 8:28-30 - 28 And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. **29 For whom He foreknew, He also predestined** to become conformed to the image of His Son, that He might be the first-born among many brethren; 30 and **whom He predestined, these He also called**; and whom He called, these He also justified; and whom He justified, these He also glorified. NASB

Occasionally someone will suggest that God's election is based on His **“foreknowledge”** of who will believe. This view suggests that God simply looks into the future to see who will believe, and He chooses those whom He sees choosing Him. If divine foreknowledge simply means God's knowledge of what will happen in advance, then this view may seem correct. But that is not the biblical meaning of **“foreknowledge.”** [*Gk. – prognosis*] John MacArthur speaks of this..... *“When the Bible speaks of God's foreknowledge, it refers to God's establishment of a love relationship with that person. The word “know,” in both the Old and New Testament, refers to much more than mere cognitive knowledge of a person. Such passages as Hosea 13:4-5; Amos 3:2 (KJV); and Romans 11:2 clearly indicate this. For example, 1 Peter 1:20 says Christ was “foreknown before the foundation of the world.” Surely this means more than that God the Father looked into the future to behold Christ! It means He had an eternal, loving relationship with Him. The same is true of the elect, whom we are told God “foreknew” (Romans 8:29). That means He knew them--he loved them--before the foundation of the world.”*

Hosea 13:4-5 - 4 Yet I have been the LORD your God Since the land of Egypt; And **you were not to know any god except Me**. For there is no savior besides Me. 5 I **cared for you[knew you-NKJV]** in the wilderness, In the land of drought. NASB

Amos 3:2 - 2 "You only have I **chosen[known-NKJV]** among all the families of the earth; Therefore, I will punish you for all your iniquities." NASB

Romans 11:2 - 2 God has not rejected His people **whom He foreknew**. Or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel?" NASB

As a matter of fact, consider that in the same context of 1 Peter chapter 1, Peter speaks of our election being **“according to the foreknowledge of God the Father”** (v-2) and also speaks of Christ being **“foreknown before the foundation of the world”** (v-20). But consider that elsewhere in the New Testament where Christ's election as Savior and foreknowledge of His cross are mentioned, that is said to be **“by the predetermined plan and foreknowledge of God.”** Here foreknowledge has a much fuller meaning than just “a prior knowledge”, but rather a predetermined plan in which Christ is “foreknown,” that is, “chosen, elect, planned to be the one” by God. Further, Acts 4:27 says that His cross was predestined by God to occur. In these contexts consider that foreknowledge is the very **DECREE AND FOREORDINATION** of God.

Acts 2:23 - 23 this Man, **delivered up by the predetermined plan and foreknowledge of God**, you nailed to a cross by the hands of godless men and put Him to death. NASB

Acts 4:27-28 - 27 "For truly in this city there were gathered together against Thy holy servant Jesus, whom Thou didst anoint, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, 28 **to do whatever Thy hand and Thy purpose predestined to occur.**" NASB

Therefore when we speak of the biblical word **“foreknowledge”** we see that it has a much fuller sense than just prior knowledge. Consider these words from Zodiates NT Word Study.....

4267. prognôskœ; fut. prognôsomai, 2 d aor. proégnoen, from pró (4253), before, and ginôskœ (1097), to know. To perceive or recognize beforehand, know previously, take into account or specially consider beforehand, to grant prior acknowledgement or recognition to someone, to foreknow.

(I) Used of mere prescience, to know before (Acts 26:5; 2 Peter 3:17).

(II) **Used of God's eternal counsel it includes all that He has considered and purposed to do prior to human history.** In the language of Scripture, something foreknown is not simply that which God was aware of prior to a certain point. Rather, it is presented as that which God gave prior consent to, that which received His favorable or special recognition. Hence, **this term is reserved for those matters which God favorably, deliberately and freely chose and ordained.**

(A) **Used of persons, to foreknow with approbation, to foreapprove or make a previous choice of, as special people (Rom 8:29; 11:2).**

(B) Used of events, to previously decide or plan, to foreknow for God is to foreordain 1 Peter 1:19,20 presents Christ as the "Lamb of God foreknown from the foundation of the world" (a.t.). He is said to be foreknown because God had planned and determined in His eternal counsel to provide His Son as a sacrifice for His people. Certainly more is meant than that God knew ahead of time that Christ would so come and die. God's foreknowledge is given here as the cause for His Son's sacrifice — because He planned and decreed it.

(C) **In Rom 8:29**, in relation to believers, *proginōskō* occurs with the verb *proōrizō* (4309), **to predestinate. Foreknowledge and foreordination are logically coordinate.** The former emphasizes the exercise of God's wisdom and intelligence in regard to His eternal purpose and the latter emphasizes the exercise of God's will in regard to it. **What He has decreed is what He has decided.** This foreknowledge and foreordination in the Scripture are always unto salvation and not unto perdition. Therefore, it should be said that the Lord never foreordains someone to be lost. **Rather, He foreordains unto salvation those whom He specially considered and chose in eternity past (see Matt 7:23; John 10:14; Rom 11:2; 1 Cor 8:3; Gal 4:9; 2 Tim 2:19; Sept.: Hos 13:5; Amos 3:2).** **Any thought of the lost being appointed or ordained unto condemnation should be understood as an act of passing over in which the lost are permitted to suffer the consequences of their choice of sin (1 Peter 2:8).** **The salvation of every believer is known and determined in the mind of God before its realization in time. Thus, *proginōskō* corresponds with the idea of having been chosen (*eklēgomai* [1586], to choose) before the foundation of the world mentioned in Eph 1:4 and logically precedes the action indicated by *proōrizō*.** ***Proginōskō* essentially entails a gracious self-determining on God's part from eternity to extend fellowship with Himself to undeserving sinners (Rom 8:29).**

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Election is a theme in God's plan and appears throughout the Bible

The doctrine of election is not just a New Testament reality, but does in fact appear throughout the Scripture as it characterizes the way God deals with man. Consider this brief definition of election from the Nelson's Bible Dictionary..... **ELECTION** - *The gracious and free act of God by which He calls those who become part of His kingdom and special beneficiaries of His love and blessings. The Bible describes the concept of election in three distinct ways. Election sometimes refers to the election of Israel and the church as a people for special service and privileges. Election may also refer to the election of a specific individual to some office or to perform some special service. Still other passages of the Bible refer to the election of individuals to be children of God and heirs of eternal life.* (from Nelson's Illustrated Bible Dictionary, Copyright © 1986)

Election therefore, is a method of God for selecting specific individuals for His own purposes, and usually provides *special services* that they will perform and bestows upon them *special privileges* of which they alone are the beneficiaries.

God chose **Noah** to build an ark out of gopher wood so that he and his family could be saved from the flood, when the entire population of the whole earth was to be destroyed by God, and also possessed a faith that became for him and his family eternal salvation.

Hebrews 11:7 - 7 By faith **Noah, being warned by God about things not yet seen**, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith. NASB

God chose **Abraham** from among the Gentiles in Chaldea to bring Him into the Land of Canaan, and to be the ancestor of Christ, and a "*father of many nations*," through whom "*all the families of the earth would be blessed.*"

Genesis 12:1-3 - Now the LORD said to Abram, "Go forth from your country, And from your relatives And from your father's house, **To the land which I will show you; 2 And I will make you a great nation,** And I will bless you, And make your name great; And so you shall be a blessing; 3 And I will bless those who bless you, And the one who curses you I will curse. And **in you all the families of the earth shall be blessed.**" NASB

Nehemiah 9:7 - "Thou art the LORD God, **Who chose Abram And brought him out from Ur of the Chaldees, And gave him the name Abraham.** NASB

Joshua 24:2 - 2 And Joshua said to all the people, "Thus says the LORD, the God of Israel, 'From ancient times your fathers lived beyond the River, namely, **Terah, the father of Abraham** and the father of Nahor, and **they served other gods.** NASB

God chose **Moses** to be the deliverer of Israel from the cruel labor of Pharaoh.

Exodus 3:10 - 10 Therefore, **come now, and I will send you to Pharaoh,** so that you may bring My people, the sons of Israel, out of Egypt." NASB

God chose **Israel** to be delivered from the cruel labor of Pharaoh, in order show them His mighty deeds in delivering them, and to bestow upon them the special privileges of His covenant relationship with them, and to even make them recipients of eternal life through Christ and heirs of the Gospel. Consider that in the calling of Israel out of Egypt, they were given the specific privilege of bringing forth the Word of God and also the Messiah Himself.

Deuteronomy 7:6-8 - 6 "For you are a holy people to the LORD your God; **the LORD your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth. 7 The LORD did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples, 8 but because the LORD loved you** and kept the oath which He swore to your forefathers, the LORD brought you out by a mighty hand, and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. NASB

Isaiah 41:8-9 - "But you, Israel, My servant, **Jacob whom I have chosen,** Descendant of Abraham My friend, 9 **You whom I have taken from the ends of the earth, And called from its remotest parts, And said to you, 'You are My servant, I have chosen you and not rejected you.** NASB

Isaiah 44:1-3 - "But now listen, O Jacob, My servant; And **Israel, whom I have chosen:** 2 Thus says the LORD who made you And formed you from the womb, who will help you,' Do not fear, O Jacob My servant; And **you Jeshurun whom I have chosen.** 3'For I will pour out water on the thirsty land And streams on the dry ground; **I will pour out My Spirit on your offspring, And My blessing on your descendants;** NASB

Consider in the election of Israel by God, just a few of the following special privileges and services to which they were appointed by God. (Rom 9:3-5)

- To be the nation through whom the **Messiah** would come
- To be the people through who God would give the **Word - Law and the Prophets**
- A **personal relationship** with God as He led them by prophet and fire and cloud
- To be heirs of **Salvation by grace through faith**, through God's promise to them
- The **Levitical Priesthood** and the service of worship to God, even the "Shekinah" glory
- To be the nation who would inherit **the promised land and the Kingdom** on earth

Romans 9:3-5 - 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. NASB

And this is just a few of those chosen by God in the Old Testament. Now consider, Gideon, Samson, David, Solomon, and many, many more who by no doing of their own, became the recipients of God's special favor(grace), having been specifically picked out by God for His service and the privileges that come along with it. But this is not just an Old Testament concept, appearing clearly in many places in the New Testament in the conversion of some, and also being clearly taught in NT doctrinal passages as the very ground of Salvation. People get saved and come to Christ because they have been elected by God beforehand for this privilege.

Romans 11:5-6 - 5 In the same way then, there has also come to be at the present time a remnant **according to God's gracious choice.** 6 But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace. NASB

God chose to save **Cornelius** and his family. Consider the account of Cornelius in Acts chapter 10. In this account, God Sovereignly saves Cornelius and his family and friends in a very

specific and unusual way. Notice several things in this account which are initiated by God to save this Gentile Roman centurion.

- God gives an Angelic vision – **v-1-8**
 - specifically sending him to Peter, even telling him where he is staying
 - verse 22 says **“he was divinely directed by a holy angel to send for you”**
 - he needs the Gospel to be saved
- God prepares Peter by heavenly vision – **v-9-16**
- God sends Peter specifically to Cornelius – **v-17-23**
- Peter preaches the Gospel – **v-34-43**
- God Sovereignly imparts the Holy Spirit to the whole crowd (Cornelius’ relatives and friends) – **v-44**

God chose **Saul of Tarsus**, not only for salvation, but also to be His Gospel messenger to the Gentile world. Even in the midst of Saul’s vicious hatred of the Church, God chooses him out to be saved.

Acts 9:13-17 - 13 But Ananias answered, "Lord, I have heard from many about this man, **how much harm he did to Thy saints at Jerusalem**; 14 and here he has authority from the chief priests to bind all who call upon Thy name. " 15 But the Lord said to him, **"Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel**; 16 for I will show him how much he must suffer for My name's sake." NASB

God chose **Lydia** to be saved. Lydia’s regeneration is clearly described in Acts chapter 16.

Acts 16:14-15 - 14 And a certain woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and **the Lord opened her heart to respond to the things spoken by Paul**. 15 And when she and her household had been baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come into my house and stay." And she prevailed upon us. NASB

God chose the **disciples** to be saved. He specifically tells them that they did not choose Him, but that He chose them. Consider how the Bible describes their election to Salvation.

John 15:16,19 - 16 **"You did not choose Me, but I chose you**, and appointed you, that you should go and bear fruit, and that your fruit should remain, that whatever you ask of the Father in My name, He may give to you.... 19 "If you were of the world, the world would love its own; but because you are not of the world, **but I chose you out of the world**, therefore the world hates you. NASB

John 6:70 - 70 Jesus answered them, **"Did I Myself not choose you, the twelve**, and yet one of you is a devil?" NASB

The New Testament speaks again and again about the election of the church to salvation. The very word **“church”** is a word which means to “call out of.” [Gk. **ekklesia**]

1 Peter 2:9 - 9 But **you are a chosen race**, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies **of Him who has called you out** of darkness into His marvelous light; NASB

Mark 13:20 - 20 "And unless the Lord had shortened those days, no life would have been saved; but for the **sake of the elect whom He chose**, He shortened the days. NASB

Colossians 3:12 - 12 And so, as those who **have been chosen of God**, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; NASB

God reserves the right to choose whomever He will for His own purposes. This is seen in many places in Scripture. Here are a few examples.

Luke 1:30-31 - 30 And the angel said to her, **"Do not be afraid, Mary ; for you have found favor with God**. 31 "And behold, you will conceive in your womb, and bear a son, and you shall name Him **JESUS**. NASB

John 5:5-9 - 5 And **a certain man was there, who had been thirty-eight years in his sickness**. 6 When Jesus saw him lying there, and knew that he had already been a long time in that condition, He said to him, **"Do you wish to get well?"** 7 The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me." 8 Jesus said to him, "Arise, take up your pallet, and walk." 9 And immediately the man became well, and took up his pallet and began to walk. NASB

Acts 10:40-41 - 40 "God raised Him up on the third day, and granted that He should become visible, 41 **not to all the people, but to witnesses who were chosen beforehand by God**, that is, to us, who ate and drank with Him after He arose from the dead. NASB

Romans 9

An Exposition – God’s Free and Sovereign Grace

Romans 9 - Outline

A. Paul's Sorrow over Israel's present rejection of Christ	9:1-3
B. Paul enumerates Israel’s privileges and blessing	9:4-5
C. God's Sovereignty in salvation and in judgment explained in the cases of Abraham, Isaac, Jacob, Esau, and Pharaoh	9:6-17
D. God shows mercy and judgment according to His own sovereign purpose, and none have a right or power to find fault with His decisions	9:18-21
E. God’s grand design in the dispensing of judgment and mercy	9:22-24
F. The prophets predicted the calling of the Gentiles and their salvation, and the rejection of the Jews	9:25-29
G. The faith of the Gentiles and the stumbling of the Jews	9:30-33

Romans 9:1-5 - 1 I am telling the truth in Christ, I am not lying, my conscience bearing me witness 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. NASB

A. 1 I am telling the truth in Christ, I am not lying, my conscience bearing me witness in the Holy Spirit, 2 that I have great sorrow and unceasing grief in my heart. -

Paul’s sorrow over Israel’s rejection of Christ, as a corporate body. Note the context of the passage carried over from Chapter 8, the salvation of the called and elect, 8:28-32. From this it is clearly seen that the context of Chapter 9 is the salvation of individuals, not corporate callings or privileges, and also in verses 9:30-32.

Albert Barnes - The chapter, therefore, has not reference to national election, or to choice to external privileges, but has direct reference to the doctrine of the election to salvation which had been stated in chap. 8. To suppose that it refers merely to external privileges, and national distinctions, makes the whole discussion unconnected, unmeaning, and unnecessary.

B. 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, -

Paul’s sorrow is so severe that he is willing to trade his faith for Israel’s acceptance of Christ. Here is the deep and godly compassion of a man who believes in God’s Sovereignty through and through.

C. 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. -

Paul here enumerates the great privileges which belong to Israel and yet means to show that in spite of all of these, they are lost in regard to salvation. This is the reason for his sorrow. He will show in this chapter that salvation is rooted in a divine privilege which is given to individuals based on nothing more than God's free and sovereign grace. It is not according to works(v-11,16,31-32) or according to man's will(v-16), but according to God's free and sovereign design(v-8,11,15-18,21-24,28-29)

Romans 9:6-9 - 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 neither 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 a word of promise: "At this time I will come, and Sarah shall have a son." NASB
A. 6 But it is not as though the word of God has failed. -

God's promises to Israel in His Word have not failed but are being realized even now by those whom God has called.

B. For they are not all Israel who are descended from Israel; 7 neither 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 a word of promise: "At this time I will come, and Sarah shall have a son." -

Salvation is not based on Abraham's heritage – Isaac was the promised one and came by supernatural appointment, Ishmael was a product of fleshly efforts, not God's supernatural design

Romans 9:10-13 - 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, in order that God's purpose according to His choice might 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." NASB
A. 10 And not only this, but there was Rebekah also, when she had conceived twins by one man, our father Isaac; -

Salvation is not based on Isaac's heritage – Both Jacob and Esau had one father, but only one was chosen by God for His redeeming privileges

B. 11 for though the twins were not yet born, and had not done anything good or bad, in order that God's purpose according to His choice might 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." -

Salvation is not based on good or bad works, but is according to God's purpose in election, and because of Him who calls. – Rom 11:5, Eph 1:4-6, 1 Thess 1:4, 2 Tim 1:9

Romans 9:14-15 - 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." NASB

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

God is not unjust. Consider why Paul raises this question.

1. **If Paul had designed to show that salvation was based on man's will, he would have never brought this up, for no one would try to charge God with injustice, and would not feel like their rights were being violated.**
2. **Paul brings up this matter anticipating the readers accusation of God being unjust because the matter of salvation is by God's choice, not by human effort(v-11,16,31-32) or human will(v-16).**

B. 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." -

The dispensing of God's mercy and compassion is according to His own free will.

1. **Those who receive the mercy of salvation, receive it by "God's purpose according to His choice"(v-11) and by His own free grace(otherwise it is no longer grace).**
Romans 11:6-8 - 6 But if it is by grace, it is no longer on the basis of works, **otherwise grace is no longer grace.** 7 What then? That which Israel is seeking for, it has not obtained, but **those who were chosen obtained it, and the rest were hardened;** 8 just as it is written, "**God gave** them a spirit of stupor, Eyes to see not and ears to hear not, Down to this very day." NASB
2. **The choice of His will to dispense mercy to one and not the other is the reason for Isaac's blessing(not Ishmael's), and Jacob's blessing(not Esau's). It is not based on their heritage, or works, or their human willing(v-16).**

Romans 9:16-18 - 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. NASB

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

Consider the "it" in verse 16.....what is "it" referring to? "It" refers to the dispensing of God's mercy and compassion.

1. **"It" refers to the dispensing of God's mercy and compassion to the children of promise, (not the children of the flesh), v-8.**
2. **"It" refers to the dispensing of God's mercy and compassion to those God has chosen v-11, not because they have one father Isaac, or because they do good or bad.**

Here "it" does not depend on man's will BUT on God who has mercy. This verse plainly states that salvation does NOT depend on man's will but on God's FREE mercy.

B. 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." -

Paul reasons that God did as He willed with Pharaoh,(and this was not unjust, for it was God's privilege and right), and His purpose was to show His power in judgment over

Pharoah and His ability to harden Pharoah's heart in order to accomplish His purpose. This purpose was the fame of God's name which He clearly accomplished both in that day(Num 14:15, Eze 20:9, 14, 22, Psalm 46:10) and to this day.

Proverbs 21:1 - The **king's heart is like channels of water in the hand of the LORD;**
He turns it wherever He wishes. NASB

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

It is re-asserted(verse 15) that God dispenses His mercy to whomever He "desires" or wills. But what of this statement, "*He hardens whom He desires.*" Who shall charge God with injustice? And by what power shall His Sovereign authority be overruled? By what court shall you arraign or try God?

Romans 9:19-21 - 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? NASB

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

Paul again anticipates an argument from those who would charge God with injustice. Here the argument is, if God is free in the dispensation of His mercy and in the execution of His judgment, then why does He blame men for their wrongdoing? Consider....this argument would never be raised if Paul were reasoning that salvation(the dispensing of God's mercy) was according to the will of man, or that its rejection was because of the stubborn will of man.

B. 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? -

Here Paul shuts the mouth of anyone who would dare challenge the design and purposes of God. He reasons that God is the Creator, and has the Sovereign Prerogative to do as He pleases with what he has made.

C. 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? -

Here it is affirmed that God has a "*right over the clay.*" Clay here is analogous to "people." Here "*honorable use*" speaks of the privileges of eternal salvation(v-22-24) and "*common use*" speaks of those "*vessels of wrath, prepared for destruction.*" This is a very humbling and fearful concept indeed. Dear reader, NOW is the day of salvation, the free offer of the Gospel is extended to you! Why will you be destroyed? Repent and trust Christ by faith and you SHALL be saved!

Romans 9:22-24 - 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 in order that He might 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. NASB

A. 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? -

Here is the second point Paul uses to answer the objection of verse 19. The first point was, *“the potter has a right over the clay.”* And here then God is *“willing to demonstrate His wrath and to make His power known.”* Further He is *“enduring with much patience vessels of wrath prepared for destruction.”* God is willing to permit sin in His creation for at least four purposes here;

- *To demonstrate His wrath*
- *To make His power known*
- *To display much patience with the vessels of wrath*
- *To make known the riches of His glory upon vessels of mercy*

Here the Sovereignty of God over evil in His world is clearly seen. God will do as He pleases with the wicked, and He will do it for the purposes of revealing His Goodness to His chosen vessels of mercy. This as an answer to the objection in verse 19, *“why does He still find fault,”* is a crystal clear statement of God’s own Sovereign and Free right(or prerogative) to do as He pleases with His creation.

B. 23 And He did so in order that He might make known the riches of His glory upon vessels of mercy -

Here is given the reason why God *“demonstrates His wrath, power and patience”* with the wicked. It is to *“make known”* or to DISPLAY *“the riches of His glory”* to His own *“vessels of mercy.”* Note then, that the vessels of mercy should look at the destruction of the wicked and stand in awe at the wrath, power and patience of God in dealing with them. The Bible plainly declares that God’s purpose in the destruction of the wicked is to display His glory.

C. which He prepared beforehand for glory, 24 even us, whom He also called, not from among Jews only, but also from among Gentiles. -

Here it is stated that God *“prepared beforehand for glory”* the vessels of mercy, that is, His church, the saved, the elect, the called, the foreknown remnant of Jews and the foreknown people who have received mercy from among the Gentiles. Consider that the Bible plainly declares that God PREDESTINES the vessels of mercy by *“preparing them beforehand for glory”* and that this is God’s work, He prepares, and this according *“to His own purpose and grace”* (2 Tim 1:9). Also, consider what they vessels of mercy have been prepared for, GLORY! Prepared for GLORY! We become partakers of the nature of God! (2 Pet 1:4)

Romans 9:25-29 - 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 And Isaiah cries out concerning Israel, "Though the number of the sons of Israel be as the sand of the sea, it is the remnant that will be saved; 28 for the Lord will execute His word upon the earth, thoroughly and quickly. " 29 And just as Isaiah foretold, "Except the Lord of Sabaoth had left to us a posterity, We would have become as Sodom, and would have resembled Gomorrah." NASB

A. 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." -

Here the prophecy of Hosea is fulfilled in God's choosing of certain Gentiles to be saved and to receive the designation, "my people" and also "the sons of the living God." Paul uses this to show that Israel(the sons of Abraham) did not corporately receive the promised blessing of salvation, but only a believing remnant of Jews did along with a believing remnant of Gentiles. Here the point of verse 6-7 is re-affirmed,

Romans 9:6-7 - it is not as though the word of God has failed. For they are not all Israel who are descended from Israel; 7 neither are they all children because they are Abraham's descendants
NASB

It is rather the ones who are "according to the purpose of God's choice" (verse 11), and the ones "on whom I will have mercy" (verse 15,18), and the people He has "prepared beforehand for glory" (verse 23) who are the recipients of His promise of salvation.

B. 27 And Isaiah cries out concerning Israel, "Though the number of the sons of Israel be as the sand of the sea, it is the remnant that will be saved; 28 for the Lord will execute His word upon the earth, thoroughly and quickly. " 29 And just as Isaiah foretold, "Except the Lord of Sabaoth had left to us a posterity, We would have become as Sodom, and would have resembled Gomorrah." -

Here Paul re-affirms the fact that only a remnant of Jews will be saved, and that at the mercy of God, for if God would not have graciously "left a posterity," the Jews would have been destroyed like Sodom and Gomorrah.

Romans 9:30-33 - 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." NASB

A. 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. -

Because Israel sought to BOAST in their own HERITAGE(being Abraham's seed), and in their own ability to be righteous before God by WORKS(keeping the Law), they have been corporately cut off from the blessing of salvation. They should have rather glorified God for His mercy by humbly acknowledging their dependence on God by FAITH, and trusted in His righteousness, provided by CHRIST ALONE, to be considered JUSTIFIED in God's sight.

B. 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." -

They stumbled by rejecting Christ the Messiah, instead of believing in Him, who alone merited the righteousness of God for sinners. Here is the reason Paul weeps in verse 2.

God is Sovereign in the Dispensing of His Grace

This is to say that God is the authority when it comes to who receives grace and who does not. If it was not this way, man would be “sovereign” in this matter and could therefore boast. But then grace would no longer be grace, it would no longer be “*freely*” bestowed to whomever He wills to have mercy upon, “*I will have mercy on whom I have mercy.*” (Rom 9:15)

Luke 4:25-28 - 25 "But I say to you in truth, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a great famine came over all the land; 26 **and yet Elijah was sent to none of them, but only to Zarephath, in the land of Sidon, to a woman who was a widow.** 27 "And there were many lepers in Israel in the time of Elisha the prophet; and **none of them was cleansed, but only Naaman the Syrian.**" 28 And all in the synagogue were filled with rage as they heard these things; NASB

This idea is seen in many places in the Bible and concerns matters much broader than just salvation.

1 Chronicles 29:11-13 - 11 Thine, O LORD, is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth; Thine is the dominion, O LORD, and Thou dost exalt Thyself as head over all. 12 **Both riches and honor come from Thee, and Thou dost rule over all, and in Thy hand is power and might; and it lies in Thy hand to make great, and to strengthen everyone.** 13 Now therefore, our God, we thank Thee, and praise Thy glorious name. NASB
Exodus 4:11 - 11 And the LORD said to him, "**Who has made man's mouth? Or who makes him dumb or deaf, or seeing or blind? Is it not I, the LORD?**" NASB
Isaiah 45:7 - 7 The One forming light and creating darkness, **Causing well-being and creating calamity; I am the LORD who does all these.** NASB

God Sovereignly bestows the revelation of Salvation on whomever He wishes

Salvation is a revelatory process and comes by the regenerating work of the Holy Spirit. The way God saves is by regeneration (being born again). See the above lesson on Regeneration. Now consider how Jesus rejoices in the fact that some have this revelation from God and some do not.

Matthew 11:25-28 - 25 At that time Jesus answered and said, "I praise Thee, O Father, Lord of heaven and earth, that **Thou didst hide these things from the wise and intelligent and didst reveal them to babes.** 26 **"Yes, Father, for thus it was well-pleasing in Thy sight.** 27 "All things have been handed over to Me by My Father; and no one knows the Son, except the Father; **nor does anyone know the Father, except the Son, and anyone to whom the Son wills to reveal Him.** NASB

Or even more than this, consider that the Scripture plainly declares that God is responsible for the blindness of some.

Romans 11:7-10 - 7 What then? That which Israel is seeking for, it has not obtained, **but those who were chosen obtained it, and the rest were hardened;** 8 just as it is written, "**God gave them a spirit of stupor, Eyes to see not and ears to hear not, Down to this very day.**" 9 And David says, "Let their table become a snare and a trap, And a stumbling block and a retribution to them. 10 **"Let their eyes be darkened to see not,** And bend their backs forever." NASB

Isaiah 6:8-10 - 8 Then I heard the voice of the Lord, saying, "Whom shall I send, and who will go for Us?" Then I said, "Here am I. Send me!" 9 And He said, "Go, and tell this people: 'Keep on listening, but do not perceive; Keep on looking, but do not understand.' 10 **"Render the hearts of this people insensitive,, Their ears dull, And their eyes dim, Lest they see with their eyes, Hear with their ears,, Understand with their hearts, And return and be healed."** NASB

Now, specifically in regard to salvation, since man is dead in trespasses, and has a Natural Inability to even know or understand the Gospel, it is clearly seen that God fulfills the electing process through the work of Regeneration. This is accomplished by His own free and sovereign dispensation of the revelation of sin, righteousness and judgment, which He gives to His elect and by which they are brought to the point of repentance, faith and conversion. Consider the following quote from Hodge.....Theology pg 441 #(4)

"God is no less sovereign in the distribution of his favours. He does what He wills with his own. He gives to some riches, to others, honour; to others, health; while others are poor, unknown, or the victims of disease. To some, the light of the gospel is sent; others are left in darkness. Some are brought through faith unto salvation; others perish

in unbelief. To the question, Why is this? the only answer is that given by our Lord. "Even so, Father, for so it seemeth good in thy sight."

In summary, we can say that God has had a special love relationship with the elect from all eternity, (foreknowledge), and this love relationship is His choosing them for salvation. The ultimate question of why God chose some for salvation and left others in their sinful state is one that we, with our finite knowledge, cannot answer. We do know that God's attributes always are in perfect harmony with each other, so that God's sovereignty will always operate in perfect harmony with His goodness, love, wisdom, and justice.

Reprobation

If God does elect people to be saved from out of the whole of humanity, then He obviously passes over those He does not choose. This is called Reprobation. Consider this definition from Grudem. . . . "When we understand election as God's sovereign choice of some persons to be saved, then there is necessarily another aspect of that choice, namely, God's sovereign decision to pass over others and not to save them. This decision of God in eternity past is called reprobation. Reprobation is the sovereign decision of God before creation to pass over some persons, in sorrow deciding not to save them, and to punish them for their sins, and thereby to manifest his justice."

The Scripture speaks of this reality in many places. Here are a few. . . . (Rom 9:17-21, Ps 92:5-7)

Romans 11:6-8 - 6 But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace. 7 What then? That which Israel is seeking for, it has not obtained, but **those who were chosen obtained it, and the rest were hardened**; 8 just as it is written, "**God gave** them a spirit of stupor, Eyes to see not and ears to hear not, Down to this very day." NASB

1 Peter 2:8 - 8 and, "A stone of stumbling and a rock of offense"; for they stumble because they are disobedient to the word, **and to this doom they were also appointed**. NASB

The fact is this is a very terrible thing to consider but is nonetheless true. The reality of Hell and Damnation is in fact a horribly difficult matter to consider, but it is nonetheless still a part of God's eternal plan by which He is glorifying His own nature as God. Reprobation and Damnation are purposes of God which serve His higher purpose of the manifestation of His Glory (see page 23 above). The Scripture is clear about this matter.

Exodus 9:16-17 - 16 But, indeed, for this cause I have allowed you to remain, **in order to show you My power, and in order to proclaim My name through all the earth**. 17 Still you exalt yourself against My people by not letting them go. NASB

Proverbs 16:4 - 4 The LORD has made everything for its own purpose, **Even the wicked for the day of evil**. NASB

Nevertheless, there is a very real sorrow on the part of God when people perish.

Ezek 18:32 - 32 "For **I have no pleasure in the death of anyone who dies**," declares the Lord GOD. "Therefore, repent and live." NASB

Grudem comments. . . "But it might be objected at this point, if God genuinely feels sorrow at the punishment of the wicked, then why does he allow it or even decree that it will come about? The answer must be that God knows that this will ultimately result in greater glory for himself. It will show his power and wrath and justice and mercy in a way that could not otherwise be demonstrated. Certainly in our own human experience it is possible to do something that causes us great sorrow but which we know will result in long-term greater good. And so, after this faint human analogy, we may somewhat understand that God can decree something that causes him sorrow yet ultimately will further his glory."

Election comforts, produces thanksgiving and glorifies God and His people

For those whom God has chosen, election is a very comforting thing because it speaks to us about the certainty of our salvation. If God has chosen to save us, then who will thwart His intended purpose? The fact is, no one will because our salvation is rooted in the eternal counsel of God's decree from before the world began.

2 Timothy 1:9 - 9 who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose **and grace which was granted us in Christ Jesus from all eternity**, NASB

Ephesians 1:4-6 - 4 just as He chose us in Him before the foundation of the world, that we should 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. NASB

Romans 8:30-35 - 30 and **whom He predestined**, these **He** also called; and whom **He** called, these **He** also justified; and whom **He** justified, these **He** also glorified. 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 up 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 shall separate us from the love of Christ?** NASB

When we consider that our salvation is rooted in the free and sovereign purpose of God, we should rejoice with much thanksgiving, for we were not worthy to be saved but, on the contrary should have rightfully perished because of our sin and rebellion against God. So then, we exult and rejoice in this amazing grace, which has come to us and set us free from sin and death. We should glorify God for our salvation and proclaim His goodness by thanking Him because of it.

2 Thessalonians 2:13 - 13 But **we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation** through sanctification by the Spirit and faith in the truth. NASB

Psalms 65:4 - 4 **How blessed is the one whom Thou dost choose, and bring near to Thee**, To dwell in Thy courts. We will be satisfied with the goodness of Thy house, Thy holy temple. NASB

Psalms 106:4-5 - 4 Remember me, O LORD, in Thy favor toward Thy people; Visit me with Thy salvation, 5 **That I may see the prosperity of Thy chosen ones, That I may rejoice in the gladness of Thy nation, That I may glory with Thine inheritance.** NASB

Election should encourage Evangelism

We should be zealous to preach the Gospel and evangelize people because God has promised to save people from every tribe and nation, indeed from every language and ethnic group in the world.

Revelation 5:9-10 - And they sang a new song, saying, "Worthy art Thou to take the book, and to break its seals; **for Thou wast slain, and didst purchase for God with Thy blood men from every tribe and tongue and people and nation.** 10 "And Thou hast made them to be a kingdom and priests to our God; and they will reign upon the earth." NASB

When we see Paul in his missionary journeys in the book of Acts, we see him being encouraged by God to evangelize in certain areas because of God's election of people there.

Acts 18:8-11 - 8 And Crispus, the leader of the synagogue, believed in the Lord with all his household, and many of the Corinthians when they heard were believing and being baptized. 9 And **the Lord said to Paul in the night by a vision, "Do not be afraid any longer, but go on speaking and do not be silent; 10 for I am with you, and no man will attack you in order to harm you, for I have many people in this city."**

11 And **he settled there a year and six months**, teaching the word of God among them. NASB

Paul later reminds us that he does everything he does for sake of God's elect, the church whom he so zealously sought to save by his relentless preaching of the Gospel.

2 Timothy 2:10-11 - 10 For this reason I **endure all things for the sake of those who are chosen, that they also may obtain the salvation** which is in Christ Jesus and with it eternal glory. NASB

Further, Paul, after reasoning in Romans chapter 9 that God elects according to His own free and sovereign purpose, explains that people get saved when they call upon the name of the Lord. He explains that we must preach the Gospel in order for God's purpose in election to be accomplished saying, **"How shall they hear without a preacher?"**

Romans 10:12-15 - 13 for "Whoever will call upon the name of the Lord will be saved." 14 How then shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And **how shall they hear without a preacher? 15 And how shall they preach unless they are sent?** Just as it is written, "How beautiful are the feet of those who bring glad tidings of good things!" NASB

From the Canons of the Synod of Dort

Consider a few statements from the Synod of Dort.....

ARTICLE 7. - Election is the unchangeable purpose of God, whereby, before the foundation of the world, He has out of mere grace, according to the sovereign good pleasure of His own will, chosen from the whole human race, which had fallen through their own fault from the primitive state of rectitude into sin and destruction, a certain number of persons to redemption in Christ, whom He from eternity appointed the Mediator and Head of the elect and the foundation of salvation. This elect number, though by nature neither better nor more deserving than others, but with them involved in one common misery, God has decreed to give to Christ to be saved by Him, and effectually to call and draw them to His communion by His Word and Spirit; to bestow upon them true faith, justification, and sanctification; and having powerfully preserved them in the fellowship of His son, finally to glorify them for the demonstration of His mercy, and for the praise of the riches of His glorious grace; as it is written "For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will — to the praise of his glorious grace, which he has freely given us in the One he loves." (Eph 1:4-6). And elsewhere: "And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified." (Rom 8:30).

ARTICLE 8. - There are not various decrees of election, but one and the same decree respecting all those who shall be saved, both under the Old and New Testament; since the Scripture declares the good pleasure, purpose, and counsel of the divine will to be one, according to which He has chosen us from eternity, both to grace and to glory, to salvation and to the way of salvation, which He has ordained that we should walk therein (Eph 1:4,5; 2:10).

ARTICLE 9. - This election was not founded upon foreseen faith and the obedience of faith, holiness, or any other good quality or disposition in man, as the prerequisite, cause, or condition of which it depended; but men are chosen to faith and to the obedience of faith, holiness, etc. Therefore election is the fountain of every saving good, from which proceed faith, holiness, and the other gifts of salvation, and finally eternal life itself, as its fruits and effects, according to the testimony of the apostle: "For he chose us (not because we were, but) in him before the creation of the world to be holy and blameless in his sight." (Eph 1:4).

ARTICLE 10. - The good pleasure of God is the sole cause of this gracious election; which does not consist herein that out of all possible qualities and actions of men God has chosen some as a condition of salvation, but that He was pleased out of the common mass of sinners to adopt some certain persons as a peculiar people to Himself, as it is written: "Yet, before the twins were born or had done anything good or bad — in order that God's purpose in election might stand: not by works but by him who calls — she (Rebekah) was told, 'The older will serve the younger.' Just as it is written: 'Jacob I loved, but Esau I hated.'" (Rom 9:11-13). "When the Gentiles heard this, they were glad and honored the word of the Lord; and all who were appointed for eternal life believed." (Acts 13:48).

ARTICLE 11. - And as God Himself is most wise, unchangeable, omniscient, and omnipotent, so the election made by Him can neither be interrupted nor changed, recalled, or annulled; neither can the elect be cast away, nor their number diminished.