

## WARNING TO THE ELECT

**Sunday Morning: April 25, 1999**

**Text: Romans 9:23-26** "And that he might make known the **riches of his glory** on the **vessels of mercy**, which he had before **prepared unto glory**, 24. Even us, whom he hath **called**, not of the **Jews** only, but also of the **Gentiles**? 25. As he saith also in Osee [Hosea], I will call them **my people**, which were not my people; and her **beloved**, which was not beloved. 26. And it shall come to pass, *that* in the place where it was said unto them, *Ye are not my people*; there shall they be called the **children** [sons] of the living God."

Romans 9, 10, 11 deal with saved Jews with a reference to saved Gentiles as well. We see a reference to both in the above passage of scripture. Vessels of mercy prepared unto glory are called out of both saved Jew and saved Gentiles. Verse 24 presents this when Paul refers to himself as a one who had been called out of the Jews. There was a time that God was calling out only those who had ears to hear and eyes to see that were of the nation of Israel, but that changed in Acts 10. The Lord began to call out of saved Gentiles his chosen vessel prepared unto glory.

There is a definite preposition before the words **Jews** and **Gentiles**. That preposition is the word **εκ** which can be translated **out from**. The elect are those who are called out from the saved and not those who are called out from the lost.

### **SAVED JEW AND GENTILE**

**1 Corinthians 12:13** "For by one Spirit are we all baptized into **one body**, whether we *be* (saved) **Jews** or (saved) **Gentiles**, whether we *be* bond or free; and have been all made to drink into one Spirit."

This portion of scripture affirms that both saved Jews and Saved Gentiles are in the body of Christ.

### **JEWS, GENTILES, AND CHURCH**

**1 Corinthians 10:32** "Give none offence, neither to the (saved) **Jews**, nor to the (saved) **Gentiles**, nor to the (the elect) **church** of God:"

This portion of scripture presents the body of Christ as saved Jew, saved Gentile, and saved elect. The Church will one day be called out of the body of Christ as vessels of mercy prepared unto glory.

### **JEW AND GENTILE IN ROME**

**Romans 1:7** "To **all** that be **in Rome**, beloved of God, **called to be saints** [holy ones]: Grace to you and peace from God our Father, and the Lord Jesus Christ."

The vessels prepared unto glory, the elect, in Rome are described by the adjective in verse 7. Paul is writing to all of the **beloved**, **called**, **saints** or holy ones that are in Rome. Paul is writing to the elect that are in Rome.

### **BELIEVING JEW AND GENTILE**

**Romans 1:16** "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that **believeth** [present active participle]; **to the Jew first**, and also **to the Greek** (Gentile)."

These that Paul is addressing are those who are believing in the present tense. They are the ones who have heard the **gospel of Christ** with ears to hear and have received it with faithfulness by believing. Paul reminds them that the **gospel of Christ** was at one time only to the nation of Israel (Matthew 10:5 "Go not into the way of the Gentiles..."), but is now open to

saved Gentiles also.

### LIVING BY FAITH

**Romans 1:17** "For therein (the gospel of Christ) is the **righteousness of God revealed** (it had been hidden) from **faith to faith**: as it is written, **The just shall live by faith.**"

The elect Jews and elect Gentiles who are believing the **gospel of Christ** are those who are living by faith and thus pleasing God. The righteousness of God is attained by being just and living by faith.

### RIGHTEOUSNESS BY LAW, JUST

**Matthew 5:20** "For I say unto you, That except your **righteousness** shall exceed *the righteousness of the (saved) scribes and (saved) Pharisees*, ye shall in no case **enter** (different than see) into the kingdom of heaven."

One of the keys to understanding this verse is the word **enter**. This is in contract to the word **see**. If you are saved you will be able to see the kingdom of heaven, but if you are just and live by faith you will enter the kingdom of heaven. The saved scribes and Pharisees were only willing to be just and not willing to live by faith. Matthew 10:41 "He that receiveth a prophet in the name of a prophet shall receive a prophet's **reward**; and he that receiveth a righteous [just] man in the name of a righteous [just] man shall receive a righteous [just] man's **reward**." which I believe will be an earthly reward. Those who are just and live by faith will have an heavenly reward.

### RIGHTEOUSNESS BY FAITH

**Romans 9:30-32** "... the **Gentiles**, which followed not after righteousness, **have attained** to righteousness, even **the righteousness which is of faith**. 31. But **Israel**, which **followed after** the law of righteousness, **hath not attained** to the law of righteousness. 32. Wherefore? Because *they sought it not by faith*, but as it were by the works of the law. ..."

The last part of Romans 9 deals with the righteousness of faith. Israel was seeking that righteousness only on the basis of the law and that was just the beginning of obtaining that righteousness. The Bible study errs when they try to apply the righteousness of faith to the common salvation one receives when he believes on Jesus Christ. Faith does not play a part in the common salvation but comes after one is saved and begins to grow in the word. It is the Word of Christ that produces faith. Faith is a noun and not a verb. The common use of the noun faith is that of a verb which causes confusion.

### ATTAINED RIGHTEOUSNESS BY BELIEVING

**Romans 10:9-12** "That if thou shalt confess with thy mouth the Lord Jesus, and shalt **believe** in thine heart that **God hath raised him from the dead** [Romans 1:4 And declared to be the Son of God with power, ... by the resurrection from the dead], thou shalt be **saved**. 10. For with the heart man **believeth** [present passive] unto **righteousness**; and with the mouth confession is made unto salvation. 11. For the scripture saith, Whosoever **believeth** [present active participle] on him shall not be ashamed. 12. For there is **no difference** between the (called) **Jew** and the (called) **Greek**: ..."

The Lordship salvation that is taught from this passage of scripture really obscures the real truth of this portion of Romans. When we believe and accept the fact that Jesus Christ died for our sins brings us into the family God. The word **Lord** is part of his title and not the object of our belief. We see in verse 10 it is **believe** in the present tense that will produce the righteousness of faith. This is the same **believe** as in Romans 1:16 and John 3:16. The word **confession** is in

the present tense and it is a confession that produces a lifestyle of faithfulness in pleasing the Lord. It is the same confession as those in Hebrews 11 had in Hebrews 11:13 "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth." Their lifestyle of faith was consistent with their testimony. Those in Hebrews 11:16 "But now they desire a better *country*, that is, an heavenly: wherefore **God is not ashamed to be called their God**: for he hath prepared for them a city." These will one day be called the Sons of God as found in Revelation 21:7 "He that **overcometh** shall inherit all things; and I will be his God, and he shall be my son."

### THE PEOPLE HE FOREKNEW

**Romans 11:1-2** "I say then, Hath God cast away his [the] people? God forbid. ... 2. God hath not cast away his [the] **people** which he **foreknew**. ..."

Israel is a people that God foreknew and therefore chose to be the people of God. Israel is a type of the elect. God will not cast away the people that He foreknew, but gave them ears to hear and eyes to see. These are the ones who responded to the Lord during His ministry and these were the ones who responded to Peter when he preached at Pentecost at Jerusalem. Paul was fearful of becoming a cast away and it was reflected in his lifestyle of always abounding in the work of the Lord. He was not going to waste the grace of God, but labored more abundantly.

### WHOM HE FOREKNEW

**Romans 8:29** "For whom he did **foreknow**, he also did **predestinate** to be conformed to the image of his Son, that he might be the firstborn among many brethren."

The elect are those who He foreknew. The elect are the ones He predestined to be conformed to the image of His Son. This is not a guaranteed appointment because you find over and over again the warning to be prepared and to be watching and to make our calling and election sure. Though we are not yet sons, He wants us to live like sons. Jesus Christ is the example that the Father gave us to help us to be conformed to His image. Hebrews 12:2 "Looking unto Jesus the author and finisher of *our* faith..." We can fail the grace of God as in Hebrews 12:15 "Looking diligently lest any man **fail** of the **grace** of God; ..." as Esau in Hebrews 12:16 "... who for one morsel of meat sold his birthright."

### HE DID PREDESTINATE

**Romans 8:30** "Moreover whom he did **predestinate**, them he also **called**: and whom he called, them he also **justified**: and whom he justified, them he also **glorified**."

The elect out of saved Jews and the elect out of saved Gentiles, that He did predestinate will be called, justified, and glorified. The calling is sure but I am not persuaded that justification and glorification is sure. The judgment seat of Christ will determine our justification and glory. 2 Peter 1:10 "... brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:" 2 Corinthians 13:5 "Examine yourselves, whether ye be in the faith; prove your own selves. ... except ye be reprobates [cast away]?" 1 Corinthians 9:27 "But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway [reprobate]."

### THE ELECT ARE PREDESTINATED

**Ephesians 1:5** "Having **predestinated us** (chosen in Christ) unto the adoption of children [to place as a son] by Jesus Christ to himself, according to the **good pleasure of his will**,"

We have been predestinated to become sons. The word adoption is not a good translation

because of what adoption means. The word should be translated ***place as a son***. We will be called sons of God if we are overcomers as found in Revelation 21:7 "He that **overcometh** shall **inherit** all things; and I will be his God, and he shall be **my son**." Jesus Christ is our high priest that Hebrews 9:15 "... they which are called **mighty** receive the promise of eternal [agelasting] **inheritance**." In verse 15 we see that those that have been called may or may not receive their inheritance.

### THE ELECT INHERIT

**Ephesians 1:11** "In whom also we have obtained an **inheritance**, being **predestinated** according to the **purpose** of him who worketh all things **after the counsel of his own will:**"

The purpose of predestinating the elect is that they might receive an inheritance in the coming kingdom of our Lord.

### A CHOSEN REMNANT

**Romans 11:5-8** "Even so then **at this present time** also there is a **remnant according to the election of grace**. 6. And if by **grace** (**through faith**), then *is it* no more of **works** (**of the law**): otherwise **grace** (**through faith**) is no more grace. But if *it be* of **works** (**of the law**), then is it no more grace: otherwise **work** (**of the law**) is no more work. 7. What then? Israel hath not obtained that which he seeketh for (**the righteousness which by faith**); but the **election** (**elect, chosen**) hath **obtained** it (**by grace through faith**), and **the rest** (**saved, but not chosen or elect**) **were blinded** 8. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day."

Paul states the fact at the time of his ministry that there was remnant of the nation of Israel who were elect that had not responded to the Gospel of Christ. Paul could tell who the elect were by their response to his gospel. **1 Thessalonians 1:4-5** "Knowing, brethren beloved, your **election** of God. 5. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance..." Paul also knew that there were those of the nation of Israel that were not chosen and they were blinded. Based on this knowledge Paul could say in **Colossians 4:5** "Walk in wisdom toward them that are without, redeeming the time." The nation of Israel as a whole was seeking the righteousness of God but apart from faith. The elect will obtain the righteousness of God but on the bases of faith. It is important for us not to make shipwreck of the faith.

### THE BRANCHES

**Romans 11:16-21** "For if the firstfruit **be holy**, the **lump** (**of clay**) *is also holy*: and if the root **be holy, so are the branches.**"

The branches of the olive tree are holy branches. The elect are the beloved holy ones chosen by God to be in the olive tree which is a type of the kingdom of heaven. This is affirmed in Daniel with Nebuchadnezzar's vision of a tree which was his kingdom. These elect branches in this tree were to be part of the kingdom of our Lord Jesus Christ. These branches were holy, as the elect, because of the root.

**John 15:5-6** "I am the vine, **ye are the** (**holy**) **branches**: He that **abideth in me**, and I in him, the same bringeth forth **much fruit**: for without me ye can do nothing.

6. If a man **abide not in me** (**unfruitful**), he is cast forth as a branch, and is withered; and men gather them, and cast **them** into the fire, and they are burned."

The same principal applies in John 15 as it does in Romans 11. The branches of the vine are holy because of the root, the Lord Jesus Christ. The branches that did not produce fruit were

cast forth and burned. This is the same thing as being a castaway.

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

This verse affirms the fact that the elect may or may not bear fruit. Fruit bearing is to be a continual process. The verb **bring forth** is a present active subjunctive. The present tense indicates that the fruit bearing should be continuous. The subjunctive indicates that there is a possibility of failure. There is even a possibility that the fruit that is born may not continue because the verb remain is also present subjunctive.

**Matthew 21:43** "...The kingdom of God shall be taken from **you** (Israel as a nation), and given to a nation (Gentiles) bringing forth **the fruits thereof**."

17. And if **some** (not all) of the (holy) **branches** be **broken off**, and **thou** (elect Gentiles), being a wild olive tree, wert grafted in **among** them (elect Jews), and with them partakest of the (holy) **root** and fatness of the olive tree;

This verse brings out that some of the holy branches, who were chosen, were broken off. Verse 20 tells us why. There were not pleasing the Lord. John 15:8 "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." They had stopped being his disciples. The breaking off of some of the branches made it possible for wild Gentile olive branches to be grafted in and become holy branches as well. Notice that the Gentile branches were part of the family before they were grafted in. They were branches from an olive tree, but not the holy olive tree.

18. **Boast not** against the **branches** (that did not produce fruit). But if thou boast, thou **bearest not** the (holy) **root**, but the (holy) **root** thee (to make you holy).

The opportunity for the unholy branch of the olive tree family to be grafted in to the holy olive tree family might make the wild olive branches be high minded and boast about this new position in the family. Elect Gentiles are being warned, that if the natural holy branch was not spared, how much quicker will the wild olive branch be cut off because fruitlessness.

19. **Thou** (elect Gentiles) wilt say then, The (holy) **branches** (that produced no fruit) were broken off, that I might be grafted in.

20. Well; because of **unbelief** (no faith, and lack of fruit) they were broken off, and thou standest by **faith**. **Be not highminded, but fear:**

The word **Well** really goes with verse 19. Paul is saying that you Gentiles have said **well** that the holy branches were broken off because of lack of faith. You know very well that the natural branches were without faith. Without faith there is no grace to provide the power of Christ to bear fruit.

21. For **if God spared not the natural branches, take heed lest he also spare not thee.**"

Were is the warning to the elect Jew and Gentile alike. If God did not spare the natural branches you be sure that he will not spare the wild branches. Both branches are holy and in place to produce fruit. Some will produce fruit and glorify the Father some will not. Those who don't will not enter into the kingdom of heaven as sovereigns but as subjects. These holy branches will experience a greater judgment than those who were not part of the olive tree because the holy branches did not use the resources of the holy root the Lord Jesus Christ.

### GIVE DILIGENCE BRETHREN

**2 Peter 1:10** "Wherefore the rather, (holy) **brethren** (partakers of the heavenly calling), give diligence to **make your** (heavenly) **calling** and **election sure**: for if ye do these things, ye shall never **fall**:"

If the holy brethren who have been partakers of the heavenly calling make their calling and election sure, they will have an abundant entrance into the coming kingdom of the heavens. 2 Peter 1:11 "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Those who do not make their calling and election sure will suffer a great loss with weeping and gnashing of teeth.