

# Is God's Will Fatalistic?

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Preacher: Don Coleman

[0:00] Amen. We'll take your Bibles tonight and open them to Romans chapter 9.

So Romans chapter 9, verse 19. You will say to me then, and he's saying that because of what he said just before, but we'll get back to that in a minute.

You will say to me then, why does he still find fault for who has resisted his will? But indeed, O man, who are you to reply against God?

Will the thing formed say to him who formed it, why have you made me like this? Does not the potter have power over the clay from the same lump to make one vessel for honor and another for dishonor?

What if God, wanting to show his wrath and to make his power known, endured with much longsuffering the vessels of wrath prepared for destruction?

[1:27] And that he might make known as the riches of his glory on the vessels of mercy, which he had prepared beforehand for glory? Even us. My favorite verse there in the chapter.

Even us whom he called. Not the Jews only, of the Jews only, but also of the Gentiles. As he says also in Hosea, I will call them my people who were not my people and her beloved who was not beloved.

And it shall come to pass in the place where it was said to them, you are not my people. There they shall be called sons of the living God. Isaiah also cries out concerning Israel, though the number of the children of Israel be as the sand of the sea, the remnant will be saved.

For he will finish the work and cut it short in righteousness because the Lord will make a short work upon the earth. And as Isaiah said before, unless the Lord of Sabaoth or the Lord of hosts had left us a seed, we would have become like Sodom and we would have been made like Gomorrah.

What shall we say then? That Gentiles who did not pursue righteousness have attained to righteousness, even the righteousness of or by faith. But Israel, pursuing the law of righteousness, has attained or not attained to the law of righteousness.

[2:54] Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone. As it is written, behold, I lay in Zion a stumbling stone and rock of offense.

And whoever believes on him, that is on Jesus, will not be put to shame. All right? All right, that's a big chunk. And even so, I am going to do just a brief review, bring us up to date.

Romans chapter 9. And in this chapter, Paul is answering some, I would say, usual questions or typical questions, appropriate questions that people have concerning God primarily and his sovereignty.

And the first question, and we dealt with this a number of weeks ago, here's the first question. Has God's word failed? That's the first question.

We see that question implied, really answered. But the question is implied there in verse 6. But it is not that the word of God has taken no effect or that it has failed or fallen to the ground.

[4:20] And that is, to remind you, Paul is saying, considering what has happened to Israel, which is what he discusses in the first six verses, five verses. Considering what has happened to Israel.

Considering what has happened to Israel. That is, since God's chosen, quote, chosen people have not only rejected Christ, but have become anathema. Since that's the case with them.

Why should we, the church, hope in the promises of chapter 8? Why should we hope in the promises that God has given to us concerning our salvation?

Just how secure are these promises? These blessings. These blessings. Since they don't seem to have worked for Israel. All right. So that's the question.

And Paul's answer, again, is there in verse 6. They are not all Israel who are of Israel. That's his answer. That is, they are not all Israel who are of or the seed of or offspring of Israel or Jacob. [5:28] Nor, he goes on in verse 7, nor are they all children just because they're the seed of Abraham. The offspring of Abraham. That is, his answer is, God never promised that all the descendants of Abraham, Isaac and Jacob would be saved.

God never promised that. And so since it seems that all Israel or much of Israel is anathema and rejected, accursed from God, that does not mean God's word has failed because not all Israel is Israel.

All right. He never promised that they would all be saved. If he had, then we could say his word has failed. But God is sovereign in his choosing.

He chose Abraham. Abraham chose Abraham over all the descendants, all of the other residents or other people who lived in Ur.

He chose Abraham out of them. He chose Isaac over his brother Ishmael. He chose Jacob over his brother Esau. And verse 11 says he did so before they were even born.

[6:38] Before they had done any good or evil, he said there in verse 11. And why? So that the purpose of God according to election might stand.

Not of works, but of him who calls. All right. So God's word, his promises, his word has not failed. It's not fallen to the ground. Second question.

Are God's ways fair? Based upon the answer to the first question. Then here comes the second question. Are God's ways fair?

Is he fair? Verse 14. What shall we say then? Is there unrighteousness with God? That is, is he unfair?

Is God unjust? And what's Paul's answer? Certainly not. Or God forbid in the King James.

[7:43] Or in an expanded English answer. No, no, no, no, no. Never, never, never. Moses said in Genesis 18.25.

Shall not the judge of all the earth do right? The answer is yes, always. He's never unjust, never unfair, never unrighteousness.

And so that's the simple answer to the question. And then Paul offers, though, because we want it, a fuller answer to the question.

And he answers it with Scripture. And he points to two Scriptures. The first one is a quote from Exodus chapter 33 and verse 19. And he quotes it in verse 15 here in Romans 9.

For he says to Moses, I will have mercy on whomever I will have mercy. And I will have compassion on whomever I will have compassion. And so God's choosing of Abraham, his choosing of Isaac, his choosing of Jacob, God's choosing of, verse 8, the children of God, the children of promise, is not based on anything, anything outside of himself.

[9:01] And that's what verse 16 says. It is not of him who wills, nor of him who runs, but of God who shows mercy.

And he said, I will have mercy on whom I will have mercy. And then he quotes Exodus 9, 16.

There's another part of the answer. Verse 17. For the Scripture says to Pharaoh, For this very purpose I have raised you up.

God raised up Pharaoh. That is, He elevated him to a place of authority. He brought Pharaoh to the throne of Egypt, but He did so for a purpose. For a purpose.

And He tells us what that purpose was. Verse 19. That I may show my power to you. That is, to Pharaoh. To you, Pharaoh. And that my name may be declared in all the earth.

That was His purpose for raising up Pharaoh. Hardening Pharaoh's heart. So that He would send the plagues. And so that He would deliver Israel with a mighty hand. And so that He would drown all the armies of Pharaoh.

[10:10] So that we would be talking about it still today. See? To declare His power. Therefore, verse 18.

Therefore, He has mercy on whom He wills. And whom He wills, He hardens. Speaking of His quote to Moses.

Whenever I have mercy, I will have mercy. And His quote about Pharaoh. And I will harden those I will harden. That's the sovereignty of God. And so the answer is yes, God's ways are fair.

Now, whether you and I understand that. Or whether you or I still have problems in our heart and in our reasoning and think that God is not fair.

He is fair. And this is Paul's answer to that. All right. Now, that leads us to the third question. And to set up the third question.

[11:11] If, because all the questions kind of spin off the previous questions or answers to the previous questions. So we're kind of rolling along logically.

Has God's word failed? No. Then is God fair? Yes. And so then, here's the third question. If God, or rather, if it is just or fair for God to show mercy on whomever He wills.

If it's fair. And that's what Paul just said. If it is just. If it is fair. For God to harden whomever He wills. And that's whether we understand all the ins and outs of that.

That's what Paul said. Then, if those things are true. Then, what is the use of the gospel?

What good is it for man to believe it? What good is any religious activity or worship or anything like that?

[12:18] Or on the other side, for those of us who are believers. What good is evangelism then? And this is getting us to this third question.

See? And so basically, the third question is, and I've framed it this way. Is God's will a fatalistic thing? Is it fatalistic? I mean, if whatever is going to be, is going to be.

God's already made all of His choices. If that's the case, and He has every right to do so, then, well. It's just a fatalistic thing.

It just is what it is. Do you understand the question? And this is basically what Paul is saying in verse 19, or how he is presenting this question here.

You will say to me then, he said. He writes, and this is a real question. Why does he still find fault? For who has resisted His will?

[13:22] Now, even before I get to Paul's very quick answer. We all, I mean, that question resonates with us, doesn't it?

I mean, it really does. We should be honest. It's a question we want answered. Because here, you know, really, though this kind of taints it a little bit, so that maybe we don't want to entertain this question, it basically is this standard argument.

If all we are to God are puppets on a string, just doing His will, doing His bidding, then how can God blame us for anything?

That's the standard argument. How can God blame those who are, quote, and this is putting in a real, even blasphemous way, really.

How can God blame those who are just simply victims of His sovereignty? What will be, will be.

[14:43] Now, what's Paul's answer? Well, really the rest of the chapter is his answer. Because his immediate answer is not good enough for us, though it ought to be.

But really his answer kind of unfolds over the next several verses, all the way to the end of the chapter, until he gets to something very important for us to understand, and something that, in a sense, will satisfy us more than probably anything else he has said.

You're saying, Pastor, you're speaking mysteries here. Here it is, and it's kind of a four-part answer. The first answer is this.

This is the answer to the question. Is God's will just a fatalistic thing? First answer is, you need to consider God's supreme power. His absolute power.

Or, that is, I say, power in the sense of authority. His supreme power.

[15:55] His supreme authority. Look at verse 20. But indeed, O man, who are you to reply against God?

That's Paul's first response to the question. Who are you to reply against God? Now, is that really an answer to the question?

Come on, be honest. We want more, don't we? And yet, really, that is the answer.

The one that ought to satisfy us. He says, who are you to reply in such a way to God? Paul's really saying, how utterly audacious of you.

No, really, he's saying, how blasphemous. I'm sorry, that's what he's saying. How blasphemous to ask such a question. Because that question impugns the character of God.

[17:10] It casts aspersions upon God. And his character. It is almost as if Paul is saying, shut up!

I'm sorry, Mom. My mom taught me, or my mom and dad. It was a bad word in our house to say shut up. At least I remember that when I was a kid. Maybe that's not true.

Or let me put it this way. It's as if... Now, Paul's not saying this. Alright? But it is as if he's saying, shut your mouth. How disrespectful.

And why? I mean, why would he say it this way? Because it does seem like a valid question. And I'm going to say that it really is a valid question.

But we need to first come face to face. And I think this is Paul's idea is to shock us. To jerk us into consciousness.

[18:16] How could you even think a thing like that about God? Who are you to reply in such a way? To God.

And yet it does seem to us to be a valid question. And it certainly is a question for which we need an answer. We think. Now, what does Paul say then?

Verse 20. Will the thing formed say to him who formed it, Why have you made me like this? And then Paul uses a familiar image from the Old Testament.

For example, Isaiah 64.8. But now, O Lord, you are our God. Our Father, rather. We are the clay. And you, our potter. And all of us are the work of your hand.

Or he might be thinking about, Paul might have been thinking about Jeremiah 18.6. O house of Israel, Can I not do with you as this potter?

[19:23] He had given the illustration of the potter. In fact, God had Jeremiah come and see the potter actually working on the clay and the wheel and all of that. And so this is his prophecy through Jeremiah.

O house of Israel, Can I not do with you as this potter? The answer being yes. Says the Lord, Look, he says to Jeremiah and to Israel, Look, as the clay is in the potter's hand, So are you in my hand.

O house of Israel. Alright, so Paul's analogy is pretty clear. And basically, He is saying, You have about as much right to ask such a question of God As a lump of clay Has the right to ask that question of the potter.

And really, To take it a step further, I think he's saying, Even if you had the right to ask the question, Your chances of understanding the answer Are about the same as a lump of clay.

And so I would say to you in that regard, Paul is not going to ever satisfy All of our questions about the sovereignty of God.

[20:40] The Bible does not. There is mystery. Mystery in godliness.

Paul even said, Great, without doubt, Without debate, Great is the mystery of godliness. They're not going to answer the question, We're like a lump of clay.

You know, We're dumb. We don't have the capacity To understand it all. And so if God's will is To do with the clay What He desires To make some to this And make some to that Then that's the potter's prerogative.

And so Paul says, Shut your mouth. This is beyond you. This is one of those Irreconcilable, Seemingly contradictions to us.

Actually, the technical term is An antinomy. Antinomy. Anti-law. That is, Two truths That seem to butt heads.

[21:58] That don't seem to come together. That seem to be Against one another. And I'm talking about, And we'll talk more about this at the end Because Paul's going to deal with this. I'm talking about the sovereign, Absolute sovereignty of God And the responsibility of man.

Now the answer to the question, A further answer to the question Comes to us in verse 21. In this analogy, Does not the potter have power?

And the word there is the Greek word exousia. It's the word for authority. Regal power. Kingly power. Authority. Exousia. Does not the potter have power over the clay?

From the same lump, Now, Pay close attention to this analogy And don't make more of it Than Paul intended. And I'll speak about that in a minute. Over the same lump, To make one vessel for honor And another for dishonor.

Does not the potter have the authority to do that? Well, In the analogy, The answer is an emphatic yes. It's implied.

[23:16] He doesn't have to say yes. We know the answer is yes. Yes. The potter does have that kind of authority Over the clay. Over the whole lump of the clay.

He has that authority. And so the analogy is clear. The potter has absolute power To make choices concerning the clay. I'm talking about the analogy, okay?

I can understand that part. Can you understand that? Of course. Simple. Just the analogy. You picture the potter And here's the clay And there's the wheel And it's there And he's got the foot treadle And he's pumping that thing And he's putting his hand in water And he's shaping that lump

of clay And he can make it into anything he wants.

He has the authority to do it. The clay has no authority in that. The clay has no choice whatsoever. The potter can make a beautiful vase That would hold beautiful roses and flowers Or he can make a slop jar.

Potter has that power. I don't know where a slop jar came from. Actually, I think it came from my grandmother. Maybe it's because my mother's here. She reminded me of it.

[24 : 35] My grandma used to have this I thought they called it a slop jar. And she just put the garbage in there After the meal and such And I guess buried it. I don't know what she did with it.

That was before garbage disposals. And some of that makes perfect sense To some of you. But I need to get back to this.

We're talking about The authority of the potter. And he has this authority. To make out of the same lump And I keep emphasizing Same lump.

Now why do I emphasize that? Because We need to deal with an issue Here at this point It's a theological issue. The analogy I mean certainly Finds application in the father And his created people Humanity The father is the potter You already know that Don't you?

And humanity is the Is the clay His clay The analogy is pretty clear there The application of it The father is the potter And the clay Are his created people And the father has authority Over the clay To do with it as he wishes As he wills All right That part of the analogy Is pretty clear But that is as far As the analogy Was meant To take us Paul does not mean That God The potter Creates people To be damned Right?

[26 : 24] There are those Who believe that The potter The father Does not Create people To populate hell There is nothing In this analogy Nothing in any place In scripture Though If a person Were to try To argue For this This is where They usually go Romans chapter 9 And this analogy Of the potter And the clay There is nothing Though in scripture That teaches That That God Sends people To hell That God Damns Them Created them To be damned To hell There isn't Anything in scripture That teaches Double Predestination I don't know What some of you Might believe About that The technical term Is Equal Ultimacy

That God Decrees Some to be Saved And equally Decrees Others to be Lost To be damned And that is That is not What this Analogy is Teaching And scripture Does not Teach that That is The In essence What we Would call Hyper Calvinism A double Predestination God has Absolute power And authority To show His mercy And to make Out of that Same lump Of sinful Humanity Vessels of honor He has The authority The power To choose Not to do that With the whole lump But the fact Is that we Are all Part of the Same lump A sinful Lump Sinful Humanity

And if it Were not For The grace Of God We would All be Doomed Now Is God's Will Fatalistic No Because First of all And this ought To be enough For us Because of The supreme Power of God Authority Of God Second Because of God's Sovereign Purpose His Sovereign Purpose Not only His supreme Power But His Sovereign Purpose In this Verse 22 What if God Wanting to Show His Wrath And to make His power Known Endured With much Long Suffering The vessels Of wrath Prepared For destruction And that He might Make known The riches Of His Glory And the Vessels Of mercy Which He had Prepared Beforehand For glory You talk About your Run on Sentences Paul was Pretty good At that In fact It's not Even Grammatically A Proper Sentence What if God Just kind Of Hangs You Out There What if God Wanting And so For This is a Tremendous Point To make About the Purpose The supreme And sovereign Purpose Of God So we Shift our Focus Or Paul Shifts our Focus From the Power of God The authority Of God Over the Same Lump Of clay To the Purpose Of God Over that Same Lump His Purpose Humanity He Leaves The Analogy Of the Potter Because He's Already Made The Connection He's The Potter And Humanity Is The Clay We're The Clay So now What about His Purpose In This And the Question Points Us I think To the Rights Of The Potter The Rights Of The Potter And so If God Is The Potter And

If Like The Potter God Chooses From The Same Lump Of Sinful Humanity To Make Some Vessels Of Honor And Some Vessels Of Dishonor Or To Use The Words That He Uses Here In Verses 22 And 23 Vessels Of Mercy And Vessels Of Wrath If Like The Potter God Chooses From The Same Lump To Make Vessels Of Mercy And Vessels Of Wrath What If God Did That What If He Does God Have The Right To Do That That's What He's Saying Doesn't Mean That We Like That But That Is What He's Saying Does God Have The Right Then On The One Hand To Show His Wrath And Make His Power Known On The Vessels Of Wrath That Is The Unsaved Does

[31:26] He Have The Right To Do That And The Answer Of Course Is Yes How Could We Say No He Has That Right Does That Bring Him Glory And The Answer Is Yes Do I Understand How No Not Totally But It Brings Him Glory Does God Have The Right Then On The Other Hand To Make Known The Riches Of His Glory On The Vessels Of Mercy That Is Upon The Saved Does He Have The Right To Do That And The Answer Is Of Course Yes He Does Does This Bring Him Glory Yes It Does And So Is God's Will Just A Fatalistic Thing And Therefore If It Is Why Why Does He Find Fault

Is That True No Because Of God's Supreme Power His Authority To Do As He Will And Because Of His Sovereign Purpose For His Glory!

For His Glory! And Then Second Because Really We're Not Quite Satisfied Because Of God's Select People God's Select People Verse 24 And Really Let Me Pick up The Last Phrase Of Verse 23 And Then Move Into Verse 24 Vessels Of Mercy Which He Had Prepared Before Hand For Glory Even Us Whom He Called Not Of Or From Out Of The Jews Only Because Not All The Jews Are Saved Not From Out Of The Jews Only But Also Out Of The Gentiles From Out Of The Gentiles Certainly Not All Gentiles Are Saved God Has Saved A Remnant Really

In Relation To The Whole A Very Few A Very Few Then He Quotes Some Old Testament Some Of The Old Testament That Predicts This And He Does That Starting With Verse 25 And We're Not Going To Take The Time Tonight And Just Really Delve Into These Quotes From The Old Testament This Is What He Says As He Says Also In Hosea!

I Will Call Them My People Who Talking About Israel And It's A Reference Back To Hosea And His Children And His Children Were Given To Hosea And Their Names Meant Certain Things Not My People And So For And So He's He's Talking About A Remnant That Are Going To Be Saved People Who Were Not My People I Call Them My People And Her Beloved Who Was Not Beloved And It Shall Come To Pass In The Place Where It Was Said To Them You Are Not My People There They Shall Be Called Sons Of The!

[34:47] And So God Has A Plan Really We Could Say That This Takes Us Right Back To The First Few Verses Of The Chapter When He's Dealing With Israel Accursed And Separated From God From Christ And Being Given All Of These Privileges And Then He Says You Know But Not All Of Them Were Were Israel True Israel And So It's A Remnant And Here It's Remnant They Shall Be Called The Sons Of The Living God And Then He Goes To Isaiah Isaiah Also Cries Out Concerning Israel So Again Israel Is The Focus Here Though The Number Of The Children Of Israel Be As The Sand Of The Sea The Remnant Will Be Saved Just Few Select Few Will Be Saved For He Will Finish The Work And Cut It Short In Righteousness Because The Lord And

As Isaiah Said Before And He Quotes Isaiah In Another Place Unless The Lord Of Sabaoth Had Left Us A Seed That Is A Number A Smaller Number A Remnant Seed And Remnant Are Synonymous Terms In These Verses Unless The Lord Of Sabaoth The Lord Of Hosts Had Left Us A Seed We Would Have Become Like Sodom And We Would Have Been!

Like Gomorrah That Is Unless God In His Grace And Mercy If God Had Not Saved Some They Would Have Been Utterly Destroyed Like Sodom And Like Gomorrah And The Same Could Be Said Of Us As Well Who Are Of The Gentiles So What We Have Here Is God's Will Is Not A Fatalistic Thing Like Just Whatever Will Be Will Be God's Revealing Here His Select People And Doing A Wondrous Gracious Thing All right So It's Not Fatalistic God's Supreme Power His Sovereign Purpose His Select People And Then One More God's Saving Prerequisite Prerequisite That is Something That He Requires First What Is God's Prerequisite For A Saving Relationship With Him Faith Now I Promise You This Is The Part That Will Help You With All The Rest Of It Faith This Is That Tension And We Don't Like Tension Normally But Here We Like It Because It's A Tension That Exists Between The Sovereignty Of God He's The Potter He Can Do What He Wants With The Clay No One Is His Counselor All Of His Choices Come From Within Himself And Are Not Not Caused Or Influenced By Anything

Outside Of Himself And So We Just Stay Over There And And We Become We Become Disillusioned And Riddled With Questions And Concern And It's That Side Where All These Questions Come From Is God Fair And Is His Will Can It Be Trusted And Is His Will Just A Fatalistic Thing And You Know It Doesn't Matter What I Do Then It Is That Tension We Need Between The Sovereignty Of God And The Responsibility Of Man They Peer To Be A Contradiction In fact Paul Has Not Mentioned Anything About Faith Until Now And Though You May Not Have Been Conscious Of It Subconsciously You Have Been Wanting That All Along What About Faith What

About What

[39 : 16] I Need To Do What About What I Would Plead Others! To Do What About Faith And Here It Is And It's Part Of The Tension It's That Part Of The Antinomy And We Need That And So Look At What He Says In Verse 30 What Shall We Say Then What's The Final Word Then On All This That Gentiles Who Did Not Pursue Righteousness Have Attained Righteousness Or Salvation That's What He Talking About Salvation That Gentiles Have Attained Salvation Even The Salvation Of Really It's Better Be Better By By Faith I've Kind Of Chopped That Up What Shall We Say Then That Gentiles Who Did Not Pursue Righteousness That It Was Not Their Concern Gentiles Weren't Looking For God Looking For Righteousness Looking For All Of These Things And They Didn't Care Anything About The Law And

Living Out The Law And Yet The Gentiles Are Saved How Not By Keeping The Law In Fact Paul Did Not Even Include Here What You Might Have Expected Based On What He's Been Saying Before He Didn't Include Even The Righteousness Of God Which Is By Election You Might Have Been Expecting That Well You Weren't But I Didn't Say That Now By Works By Faith Faith That's The Human Responsibility Side Of Salvation How Do They Come Together Work Together I Have No Idea I Can't Figure That Out They Seem To Contradict One Another But They Don't And It Makes Perfect Sense In The Mind And Heart Of God They Are Perfectly Reconciled Together In His Heart And Mind And There Isn't Anybody Who's Saved Apart From Faith Not Anybody We're Saved By Grace Through Faith Not Of Works Lest Anyone Should Boast I Really Agree With A Pastor Who Would Have Never Called Himself A Calvinist But Adrian Rogers Once Said And I Think He's Got It Right Even Though Well I Think He's Got It Right Says The Door To Heaven On This Side Reads Whosoever Will May Come

And When You Get Through The Door And You Look To The Other Side It Says God's Elect Only Gentiles You See Never Pursued Righteousness And Yet They Were Saved By Faith What About The Jews Did They Pursue Righteousness You Bet They Did In Every Conceivable Way They Were The Masters Of Righteousness Quote Righteousness The Keepers And And And The Arbitrators Of The Law In Fact They Even Added Laws So That They Could Keep The Laws And They Added More Laws To Keep The Laws They Had Added So That They Could Keep The Laws And They Had Myriads And Myriads Of Laws So That They Could Seek After Righteousness They Were The Most Righteous

People You Would Ever Want To Meet Probably Possibly Have Ever Lived On This Earth Now I'm Using Righteousness In A Certain Way! Of Course Yeah They Sought After!

[43 : 27] Righteousness! But What Does He Say In Verse 31 But Israel Pursuing The Law Of Righteousness Has Not Attained To The Law Of Righteousness That Means They Weren't Saved They Weren't Saved And Why?

Verse 32 Why? That's Exactly What Paul Asks Why? It's Rhetorical Because He's Going To Give Us The Answer Because They Did Not Seek It By Faith But As It Were By The Works Of It's More Than Just The Stumbling Stone Is Faith The Stumbling Stone Is Jesus Himself They Stumbled At Jesus And The Requirement Prerequisite Of Faith In Him Alone So You See Faith Is The Perfect Balance To The Sovereignty Of God And Salvation And It Answers The Question Is God's Will Fatalistic No Because Faith Is Required Faith Is Required And It Works Perfectly With God's Sovereignty And We'll Just Have To Wait Till We Get To Heaven To Ask Him How

That Works Someone Has Said The Only Thing That You Can Do To Be Saved Is To Believe That You Cannot Do Anything To Be Saved And Then Cast Yourself At The Mercy Of God That's Faith And Then To Fortify What Paul Is Saying Here He Caps It Off With Old Testament Quote Verse 33 As It Is Written Behold I Lay In Zion A Stumbling Stone And Rock Of Offense That Of Course Is Jesus And The Cross And Whoever Believes On Him Do You Hear That Whoever Believes On Him Shall Not Will Not Be Put To Shame You'll Not Be Disappointed So You See We Don't Have To Go Out To Our Neighbors And To Our Friends And Family Try To Somehow Figure Out If God Has Chosen Them Or Not That That's Not Our Business Our Business Is To Say To Them Whoever Believes In Jesus Will Not Be Disappointed Will Be Saved It's The Whosoever Will May Come Yeah Jesus Said No One Comes To The Father Except That He Be Drawn To Him But He Also Said Whoever Comes To Me I Will No Way No Wise Cast Out Whoever Believes On Him Will Not Be Disappointed That's Good And That's The Perfect Balance For The Sovereignty Of God Amen.