

Unveiling of God no 67
The Sovereignty of God in Salvation
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1 Chronicles 29:11 *"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all"*

This morning I want to continue in our study of "**The Unveiling of God**". This will be **number 67** in our series and number 2 in our kind of mini-series concerning the sovereignty of God. Now, in this message "**Unveiling of God**" brother Branham is bringing said in paragraphs number **100 through 104** that **God is sovereign in His Revealing of Himself. He reveals to whom He will reveal** and to all others He hides his wisdom and the revelation of Himself from them.

As Paul said in **Romans 9:15** *For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. 19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? 22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore 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, 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 of the living God.*

From his sermon **Who is This Melchisedec pp. 50** brother Branham said, "**God's sovereign in His choosing, did you know that? God's sovereign. Who was back yonder to tell Him a better way to make the world? Who would dare to tell Him He was running His business wrong? Even the very--the very Word Itself, very sovereign... Even the revelation is sovereign. He reveals to whom He will reveal. The very revelation itself is sovereign in God. That's how people pound at things, and jump at things, and hit at things, and not knowing what they're doing. God is sovereign in His works.**

The Apostle Paul also said in **Romans 11:33** *"O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out"*

Now, we are told in **Jonah 2:9** "*Salvation is of the Lord*"; and if as we proved last week that God is sovereign with whom He reveals himself to, therefore sovereign in His Revelation then He is also sovereign in Salvation or in whom He chooses to save. For as Job said, "*Salvation is of the Lord*"; and if salvation is of the Lord then it is the Lords sovereign choosing, and no one else's.

And since *Salvation is of the Lord*, yet we find that the Lord does not save all. And so we should ask the question, "*Why not*"?

If He does save some but not all; then if does he save some, then why not others?

Is it because they are too sinful and depraved? No; For the Apostle Paul wrote in **1 Timothy 1:15** "*This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief*".

Therefore, if God saved the "*chief*" of sinners, none can be excluded because of their depravity. So if none can be saved because of their own depravity, then Why does God not save everyone?

Now, listen, if you are reading your Bibles and do not have these questions, then you are not reading to know the mind of God but you are reading it as a church manual of what to do and what not to do. But The Bible is the very mind of God in written form, and to know God you must not only know what He does and does not, but you must know why He does and why He does not do certain things.

Now, I have been teaching for more than 30 years that the Doxa of God is the very opinions, of God, and the values of God and the judgments of God. But if you know them by aw, then you still do not know the why's and wherefore's. In other words unless you have the mind of God you will not fully comprehend his motives and objectives. So what good does it do you to know the doctrine if the very life of that doctrine does not live itself out in your life.

I think we are going to turn another corner here this morning. I just feel it coming.

Ok, so we are talking about knowing God. And you can know about him but that does not mean you know him. But to know Him is life, that is what he says in his word. Therefore, to know him means much more than to know about him. It means you think like he thinks, and your motives and objectives are the same as His.

So in understanding the sovereignty of God in revelation, we must take that one step forth and not only know that God is sovereign in His Revelation and not only knowing that He chooses to Reveal himself to only those He chooses to do, but we must also understand why He does or we really do not understand fully why God is sovereign in His Revelation.

And the same can be said for what we read in **Jonah 2:9** "*Salvation is of the Lord*" and to understand the sovereignty of God in salvation means to understand the why's and wherefores of God's choice in salvation.

You cannot say that God is sovereign in who he saves because some are too stony hearted to be won? No; that would be a wrong conclusion, because that would make the persons condition of His heart a condition that God must follow in order to save and thus God would not be sovereign any longer but the condition of their heart would be the sovereign condition for salvation.

In other words, the condition of the heart would be the meritorious condition whereon he might be saved, yet if God is sovereign in salvation it has nothing to do with the condition of the persons heart preceding his being saved.

Therefore, to see that ***God is sovereign in Salvation*** you must remove every single thing from the condition except for the will and purpose of God.

Because no matter how stony the heart, God promised in **Ezekiel 11:19** to "*take the stony heart out of their flesh, and will give them a heart of flesh*".

And we see that He is the one who must do that for the person of His choosing because the Bible tells us in **Proverbs 16:25** *There is a way that seemeth right unto a man, but the end thereof are the ways of death*. And even though a man may choose to do what he seems to think is right, yet it will lead to death unless it is God is in Him that is working to will and to do as we read in **Philippians C2:13** *For it is God which worketh in you both to will and to do of his good pleasure*.

Psalms 37:23 *The steps of a good man are ordered by the LORD: and he delighteth in his way*.

In **PROVERBS 16:9** we read, *A man's heart deviseth his way: but the LORD directeth his steps*.

Here we find that although a man may contemplate and even plan his way, yet God has the ultimate say so and will direct the very footsteps of that man. Jonah was a classic example of this. The Lord told Him to do such and such and when Jonah had what he thought was a better plan, God just took over the situation and produced exactly what He intended to produce. Jonah had no choice, or at least his choice meant nothing to what God had wanted done. And throughout history many men of God found themselves in trouble with God because when God told them to do a certain thing, they did something else instead, Like when God told Moses to speak to the rock and Moses struck the rock with his rod of judgment. That kept Moses from entering into the promised land with the people of his age.

So when we look at any reason for a person to be saved or not saved outside of God's own purpose and plan we have to realize that if God is sovereign in salvation then there is nothing that holds more sway than the very purpose and plan of God for that person.

Therefore, stubbornness on the part of the person has nothing to do with God's sovereign selection in salvation, nor does a person's own willingness or desire to be saved.

Therefore, there is no condition in a person who God wants to save that can keep God from saving that person.

Just look at your own life, was there not a time when *you walked in the counsel of the ungodly, stood in the way of sinners, sat in the seat of the scorers*, and with them said, *"We will not have this man to reign over us"* **Luke 19:14**?

Was there never a time when you *"would not come to Christ that you might have life"* **John 5:40**?

The Apostle Paul tells us in **Romans 3:23** *"For all have sinned, and come short of the glory of God;"*

And I am sorry for you self righteous people that think I have always desired to follow Christ, because your own sins showed that you didn't. Your own self centeredness showed that you didn't and now on top of that you are proven to be liars as well.

Was there never a time when you mingled your voice with those who said unto God, *"Depart from us; for we desire not the knowledge of thy ways."*

You might say, "Oh no not me, but that just means you are a liar on top of it all, because God's Word has said, *"For all have sinned, (all have disbelieved) and all have come short of the glory (the doxa of God) of God;"*

And all have said in their heart at one time, *What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him"* **Job 21:14,15**? And I know you have because I have heard some of you say, "I have prayed and prayed for this certain thing and what profit has it been to pray when I don't get what I prayed for. So you are guilty just like the sinner is guilty. And with a shamed face you have to acknowledge you did have these feelings.

But we are not to live in the past, nor dwell in the past, as Paul said in **Philippians 3:13** *Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,14 I press toward the mark for the prize of the high calling of God in Christ Jesus.*f

So what happened that all has now changed?

What was it that brought you from haughty self-sufficiency to a humble and suppliant mind?

What happened that you were changed from one that that was at enmity with God to one that is at peace with him?

What happened that you were changed from one who was lawlessness to one who is in subjection to God?

What changed you from hating the brethren to loving the brethren?

And, as one who has been born of the Spirit, you readily reply, *"By the grace of God I am what I am"* as the Apostle Paul said in **1 Corinthians 15:10**.

Then do you not see that it is due to no lack of power in God, nor to his refusal to coerce man, that other rebels are not saved as well?

If God was able to subdue your will and win your heart, and that without interfering with your moral responsibility, then is He not able to do the same for all others?

Most assuredly He is. Then how inconsistent, how illogical, how foolish of you, in seeking to account for the present course of the wicked and their ultimate fate, to argue that God is unable to save them, because they will not let him do it.

Do you say, "***But the time came when I was willing, willing to receive Christ as my Saviour?***" Now, that may be true, but you also have to admit that it was the Lord who made you willing as we see in **Psalm 110:3** *Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.*

And as we also see in **Philippians 2:13** *"For it is God which worketh in you both to will and to do of his good pleasure".*

So then why does He not make all sinners willing? Why? But for the fact that He is sovereign and does as He pleases!

Therefore to return to our opening question.

Why is it that all are not saved, particularly all who hear the Gospel? Do you still answer, ***Because the majority refuse to believe?*** Well, that may be true, but that is only a partial truth.

It is the truth from the human side. But there is a divine side as well. And the Divine side of the truth needs to be stressed or we rob God of his glory.

The unsaved are lost because they refuse to believe; the others are saved because they believe. ***But why, do these others believe? What is it that causes them to put their trust in Christ?*** Is it because they are more intelligent than other people? And quicker to discern their need of salvation than others?

Not so according to God said in **1 Corinthians 4:7** *"Who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"*.

It is God himself who maketh the difference between the elect and the non-elect, for he told us in **1 John 5:20** *"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true"*.

Faith is God's gift, and yet the Bible tells us in **2 Thessalonians 3:2** *"all men have not faith"*; therefore, we see that God does not bestow this gift upon all. Upon whom then does he bestow this **saving favor**? And we answer, ***upon his own elect***. For we read in **Acts 13:48** *"As many as were ordained to eternal life believed"*

Therefore when we read in **Titus 1:1** of "*the faith of God's elect*". We must understand that God's Election is sovereign. He chooses whom he chooses as we read in **Romans 9** this morning.

Romans 9:15 *For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*

But does God show partiality in the distribution of his favor? Is God a respecter of Persons? We know He is not for he cannot be a respecter of persons because He said so.

Deuteronomy 16:19 *Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.*

Leviticus 19:15 *Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.*

James 2:9 *But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.*

Ephesians 6:9 *And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.*

Romans 2:11 *For there is no respect of persons with God.*

Acts 10:34 *Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:*

Then how do we reconcile His not being a respecter of persons with the fact that He elects some and does not elect others?

Has He not the right to be? Are there still some who "murmur against the good man of the house?" Then his own words are sufficient reply — "*Is it not lawful for me to do what I will with mine own?*" **Matt. 20:15**. God is sovereign in the bestowment of his gifts, both in the natural and in the spiritual realms. So much then for a general statement, and now to particularize.

The Apostle Paul answers that question for us in the later part of **Romans 9** beginning at verse **17** *For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. 19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? 22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 And what if he did that so that he might make known the riches*

of his glory on the vessels of mercy, which he had afore prepared unto glory, (In other words, what if God made some to be vessels of wrath in order to show forth the vessels He ordained to His glory? What if he made the darkness of night to bring forth the praise of the light of day. What if he made the storm in order to clear out the air and recharge the land. What if God made some to be vessels of dishonor so that His vessels of Honor would shine forth his righteousness and His Doxa?)

Therefore in viewing the sovereignty of God in salvation we must we see Romans 9 which most emphatically of all other Scriptures asserts the absolute sovereignty of God in connection with his determining the destiny of his creatures.

Paul says of God in **Romans 9:21-23** — "*hath not the potter power over the clay of the same lump, to make one vessel unto honor, and another unto dishonor? What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?*"

These verses of Scripture represent fallen mankind as an inert and as impotent as a lump of lifeless clay. This scripture evidences that there is "**no difference**", **in themselves, between the elect and the non-elect: they are clay** Notice Paul said, "**of the same lump**", which agrees with **Ephesians 2:3**, where we are told, *that all are by nature children of wrath.*"

It teaches us that the ultimate destiny of every individual is decided by the will of God, and blessed is it that such is the case; because if it were left to our wills, the ultimate destination of us all would be the Lake of Fire.

Romans 9 declares that God himself makes the difference in the respective destinations to which he assigns his creatures, for one vessel is made "*unto honor and another unto dishonor*"; some are "*vessels of wrath fitted to destruction*", others are "*vessels of mercy, which he had afore prepared unto glory.*"

If we are honest with ourselves, we will readily acknowledge that it is very humbling to the proud heart of anyone to behold all mankind in the hand of God as the clay is in the potter's hand, yet this is precisely how the Scriptures represents the case of all mankind.

In this Laodicean age of human boasting, intellectual pride, and the deification of man, we must acknowledge that the potter forms His vessels for himself. Period.

Let men strive with their Maker as they might, yet the fact remains that he is nothing more than clay in the heavenly Potter's hands, and while we know that God will deal justly with his creatures, that ***the Judge of all the earth will do right***, nevertheless, God shapes His vessels for His own purpose and according to His own pleasure. Therefore, God claims the indisputable right to do as He wills with His own creation.

Not only then has God the right to do as He wills with the creatures of His own hands, but He exercises this right, and nowhere is that seen more plainly than in His predestinating grace.

Before the foundation of the world God made a choice, a selection, an election. Before His omniscient eye stood the whole of Adam's race, and from it He singled out a people and predestinated them "*unto the adoption of children*", He predestinated them "*to be conformed to the image of his Son*", He "*ordained*" them unto eternal life.

Many scriptures set forth this blessed truth, seven of which will now give our attention.

Acts 13:48 "*As many as were ordained to eternal life, believed*".

Every human intellectual tool at his disposal has been employed to dull the sharpness of this scripture and to explain away the obvious meaning of these words, but those intellectual watering down has been done in vain, although nothing will ever be able to reconcile this and other similar passages to the mind of the natural man. Because let's face it, the natural man understandeth not the thing of God for it is impossible for them to do so because they are not born of the spirit, and it takes the Spirit of God to know and understand the things of God.

So when the scripture says, "*As many as were ordained to eternal life, believed.*" We learn four things from it:

First, that **believing is the consequence** and not the cause of God's decree.

Second, that a limited number only are "*ordained to eternal life*", for if all men without exception were thus ordained by God, then the words "*as many as*" are a meaningless qualification.

Third, that this "*ordination*" of God is not to mere external privileges but to "*eternal life*", **not to service** but **to salvation** itself.

Fourth, that every one of the "*as many as*", and not one less, and not one more are thus ordained by God to eternal life and all of those ordained to eternal Life will most certainly believe.

Spurgeon commented on this when he said "*Attempts have been made to prove that these words do not teach predestination, but these attempts so clearly do violence to language that I shall not waste time in answering them. When I read: "As many as were ordained to eternal life believed", and I shall not twist the text but shall glorify the grace of God by ascribing to that grace the faith of every man. Is it not God who gives the disposition to believe? If men are disposed to have eternal life, does not He, (God)— in every case — dispose them? Is it wrong for God to give grace? If it be right for him to give it, is it wrong for him to purpose to give it? Would you have him give it by accident? If it is right for him to purpose to give grace today, it was right for him to purpose it before today — and, since he changes not — from eternity.*"

Notice that in **Romans 11:5-6** The Apostle Paul said, "*Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work*".

The words "*Even so*" at the beginning of this quotation refer us to the previous verse where we are told, "*I have reserved to myself seven thousand men who have not bowed the knee to Baal.*" Note particularly the word "*reserved.*"

In the days of Elijah there were seven thousand, a small minority, who were divinely preserved from idolatry and brought to the knowledge of the true God. This preservation and illumination was not from anything in themselves, but solely by God's special influence and agency. His Grace. How highly favored these individuals were to be thus "*reserved*" by God! So the apostle Paul says, Just as there was a "*remnant*" in Elijah's days "*reserved by God*", even so there is in this present dispensation.

"*A remnant according to the election of grace.*" Here the cause of election is traced back to its source. The basis upon which God elected this "*remnant*" was **not faith foreseen in them**, because a choice founded upon the foresight of good works is just as truly made on the ground of works as any choice can be, and in such a case, it would not be "*of grace*"; for, says the apostle, "*if by grace, then it is no more of works: otherwise grace is no more grace*"; which means that grace and works are opposites, they have nothing in common, and will no more mingle than will oil and water. Thus the idea of inherent good foreseen in those chosen, or of anything meritorious performed by them, is rigidly excluded. "*A remnant according to the election of grace*"; signifies an unconditional choice resulting from the sovereign favor of God; in other words, it is absolutely a an election of Grace.

In **1 Corinthians 1:26-29** Paul Further expounds this Election by Grace when he says, "*For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty: and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence*".

Three times in this passage He makes reference to ***God's choice***, and **choice necessarily supposes a selection**, and that supposes a two-fold selection, **the taking of some and the leaving of others.**

The chooser is God himself, as the Lord Jesus said to the apostles in **John 15:16**, "*Ye have not chosen me, but I have chosen you*".

The number chosen was strictly defined — "*not many wise men after the flesh, not many noble*", etc., which agrees with **Matthew 20:16**, "*So the last shall be first, and the first last; for many be called, but few chosen.*"

So not only does God choose but notice the objects of his choice. The ones spoken of above as chosen of God are "*the weak things of the world, base things of the world, and things which are despised.*"

So just as we said in the beginning of this sermon, But why? Why does God choose the weak things, the base things, the despised things, and the answer is **To demonstrate and magnify his grace.**

God's ways as well as his thoughts are utterly at variance with man's. The carnal mind might suppose that this selection should have been made from the ranks of the opulent and influential, the amiable and cultured, so that Christianity might have won the approval and applause of the world by its pageantry and fleshly glory. Ah! but that is not how God thinks. remember we said, you don't know Him unless you know why he does what He does? You can't say you have His doxa unless you think like he thinks, because it is not just his opinions, but it is also his values, the things he values, and then also his judgments, the things which he says, and why he says them.

And He said in **Luke 16:15** "*that which is highly esteemed among men is abomination in the sight of God*".

So God chooses the base things. He did so in Old Testament. The nation which He singled out to be the depository of His Holy Oracles and the channel through which the promised seed should come, was not the ancient Egyptians, the imposing Babylonians, nor the highly civilized and cultured Greeks. No; that people upon whom Jehovah set his love and regarded as "*the apple of his eye*", were the despised, nomadic Hebrews. Those are the people He sent His Prophets with His Word to.

And it was the same when our Lord dwelled in His Son among men. The ones whom he took into favored intimacy with himself and commissioned to go forth as his ambassadors, were, for the most part, **unlettered fishermen.** And so it has been ever since.

And so it is today: at the present rates of increase, it will not be long before it is manifested that the Lord has more in the despised blacks of Africa, than he has in cultured USA England and Germany!

And the very purpose of God's choice, the very reason for the selection He has made is, "*that no flesh should glory in his presence*"

There being nothing whatever in the objects of His choice which should entitle them to His special favors, therefore, then all the praise will be freely ascribed to the exceeding riches of his manifold grace.

Paul tells the whole motive and purpose and plan of God for us in **Ephesians 1:3-5,11** "*Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavnlies in Christ:* (so outside of Christ there are no blessings). *According as He (God) hath chosen us in Himself before the foundation of the world, that we should be Holy and without blame before Him;* (before Him means in His presence) *In love having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His own will ... In whom also we have obtained an inheritance, being predestinated according to the purpose of Himself who works all things after the counsel of His own will*".

Here again we are told at what point in time — if time it could be called — when God made choice of those who were to be His children by Jesus Christ. It was not after Adam had fallen and plunged his race into sin and wretchedness, but long before Adam saw the light, even before the world itself was founded, that God chose us in Christ.

Here also we learn the purpose which God had before him in connection with his own elect: it was that they "*should be holy and without blame before him*"; it was "*unto the adoption of children*"; it was that they should "*obtain an inheritance*".

Here also we discover the motive which prompted him. It was "**in love** that he *predestinated us unto the adoption of children by Jesus Christ to himself*"

This statement refutes the erroneous charge that for God to decide our destiny before we are born, as being tyrannical and unjust. But we see it was done **in Love** that He chose us.

Finally, we are informed here, that He took counsel with none, Which shows His sovereignty in doing so and that we are "*predestinated according to the good pleasure of his will.*" Showing his own sovereign choice.

The Apostle Paul also said in **2 Thessalonians 2:13** "*But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification the Spirit and belief of the truth*".

There are three things here which deserve special attention.

First, the fact that we are expressly told that God's elect are "*chosen to salvation.*" Language could not be more explicit. How summarily do these words dispose of the intellectual mind who would make election refer to nothing more than external privileges or rank in service! It is to "*salvation*" itself that God hath chosen us.

Second, we are warned here that *election unto salvation* does not disregard the use of appropriate means: salvation is reached through "*sanctification of the Spirit and belief of the truth.*" It is not true that because God has chosen a certain one to salvation that he will be saved willy nilly, whether he believes or not: nowhere do the scriptures represent that wrong thinking. The same God who predestined us to the end, also appointed the means by where He would do it; the same God who "*chose unto salvation*", decreed that his purpose should be realized through *the work of the Spirit and belief of the truth.*

Third, that *God has chosen us unto salvation* is a profound cause for fervent praise. Note how strongly the apostle expresses this "*we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation*", etc. Instead of shrinking in horror from the doctrine of predestination, the believer, when he sees this blessed truth as it is unfolded in the Word, discovers a ground for gratitude and thanksgiving such as nothing else affords, save the unspeakable gift of the Redeemer himself.

In closing we see the apostle Paul tell us in **2 Timothy 1:9** "*Who hath saved us, and called us with an holy calling, not according to our works, but according, to his own purpose and grace, which was given us in Christ Jesus before the world began*".

How plain and pointed is the language if Holy Spirit! It is only man who, by his own words *darkeneth counsel*.

Therefore, It is impossible to state the case more clearly, or strongly, than Paul stated here. Our salvation is "not according to our works"; that is to say, *it is not due to anything in us, nor the rewarding of anything from us*; instead, **it is the result of God's own "purpose and grace"**; and **this grace was given us in Christ Jesus before the world began**.

It is by grace we are saved, and in the purpose of God this grace was bestowed upon us not only before we saw the light, not only before Adam's fall, but even before that far distant "*beginning*" of **Genesis 1:1**.

And herein lies the unassailable comfort of we as God's people. If His choice has been **from eternity it will last to eternity!** "*Nothing can survive to eternity but what came from eternity, and what has so come, will*"

Let us pray...