

# A Walk Down The Romans Road

Sunday, May 31, 2026

10:30 AM

## Encountering The Truths of The Book of Romans

### *Romans 9: Jesus, ALONE, is THE WAY, THE TRUTH and THE LIFE*

Paul's words in Romans Chapter 9 dig even deeper into the theology of our salvation building a strong foundation of doctrinal truth that we can not ignore. For me, a key text in helping us interpret and understand these truths comes from Jesus' words in John 14.

#### **John 14:5-6**

**5** Thomas said to him, "Lord, we don't know where you are going, so how can we know the way?" **6** Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me.

**9** I speak the truth in Christ—I am not lying, my conscience confirms it through the Holy Spirit— **2** I have great sorrow and unceasing anguish in my heart. **3** For I could wish that I myself were cursed and cut off from Christ for the sake of my people, those of my own race,

In The first few verses Paul declares his love for his own people. But his great sorrow in these verses shows us the Jews are not saved because of their culture or heritage or namesake but only through faith in Jesus Christ.

#### **Individual Salvation is not UNIVERSAL**

If it were true that Salvation is UNIVERSAL, then why was Paul in such anguish for his people?

We are not saved because of who are mother and father or grandparents are. We are not saved because we attend church, or go to Sunday School, or Royal Rangers, or M'pact Girls. We are not saved because we read the Bible or memorize scripture or attend prayer meetings. We are not saved because we give our tithes or support Missions. We are not saved because we go to Camp. We are not saved because we are Pentecostal, or because we are members of an Assemblies of God Church or even because we speak in tongues. We are not saved because we have ministerial credentials, or are in the full time ministry and preach the Word or evangelize the Lost.

There is only one way we are saved and that is through having a personal relationship with Jesus Christ. By believing that He is the Son of God and that He died for our sins and, by faith, repenting, asking Him to forgive us of our sins and inviting Him to live inside our hearts as our Lord and Savior.

4 the people of Israel. Theirs is the adoption to sonship; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. 5 Theirs are the patriarchs, and from them is traced the human ancestry of the Messiah, who is God over all, forever praised! Amen.

6 It is not as though God's word had failed. For not all who are descended from Israel are Israel. 7 Nor because they are his descendants are they all Abraham's children.

## TWO different ISRAEL's

He speaks of two different Israel's

### National Israel

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**Spiritual Israel** (Those who are Abrahams children through faith in the promise)

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*a "physical" Israel, based on descent, and a "spiritual" Israel. In [Gal 6:16](#), Paul refers to the entire church as **"the Israel of God."***

- \* I am not suggesting a replacement theology - as some have propagated - That the Church replaces Israel. But what Paul shows us here is that God's blessing on Israel "Adoption to sonship" (a term which he has already applied to those who are IN CHRIST or SAVED) is a NATIONAL one that still remains; but **it does not confer salvation on individual Jews.**
- \* It is through Israel that all humanity will have the opportunity to be blessed by the salvation of God, because that salvation comes through the promised SON - "*The Messiah, who is God over all*" (a clear statement in the New Testament that Jesus IS God)
- \* These verses and the rest of this chapter also teach us that there are not multiple ways to God but all must come through the Son.

7 Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned." 8 In other words, it is not the children by physical descent who are God's children, but it is the children of the promise who are regarded as Abraham's offspring. 9 For this was how the promise was stated: "At the appointed time I will return, and Sarah will have a son."

## The SON of PROMISE

- \* Ishmael was also Abraham's child, but he represented man's attempts to fulfill God's promises (works). Isaac's birth and existence only came about because of the power of God. So it is with our salvation.
- \* At the appointed time...a son

### **Galatians 4:4-5**

4 But when the set time (appointed time) had fully come, God sent his Son, born of a woman, born under the law, 5 to redeem those under the law, that we might receive adoption to sonship.

10 Not only that, but Rebekah's children were conceived at the same time by our father Isaac. 11 Yet, before the twins were born or had done anything good or bad—in order that God's purpose in election might stand: 12 not by works but by him who calls—she was told, "The older will serve the younger." 13 Just as it is written: "Jacob I loved, but Esau I hated."

14 What then shall we say? Is God unjust? Not at all! 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 It does not, therefore, depend on human desire or effort, but on God's mercy. 17 For Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth." 18 Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden.

## ELECTION and PREDESTINATION

- \* It is important for us to understand how Paul uses these verses to continue to emphasize God's plan of salvation through faith in Jesus.

- Two terms we need to discuss - **Election** and **Predestination**
  - Election means chosen
  - Predestination means to determine beforehand
- There are two basic ways to view these terms
  - One view (Calvinism) suggests that our election refers to God's Sovereign CHOICE to save some individuals and not others and thus has nothing to do with an individual's choice or faith.
  - This same view uses the term Predestination, in like manner, to suggest that God sovereignly determined beforehand who will be saved and who will not be saved.
  - While there are bits of truth to these ideas they fail to take into consideration a larger view of God's sovereignty, His Omnipotence, His Omnipresence and especially His Omniscience.
    - In an Armenian view of election and predestination we believe that...
      - ✓ In regards to ELECTION God has ELECTED or CHOSEN before the beginning of time that He wants all mankind to be saved. **2 Peter 3:9 "He is patient with you not wanting anyone to perish, but everyone to come to repentance."** We have been CHOSEN to be saved, but God has given us freewill to CHOOSE to respond to His grace and plan of salvation. He has also made known to us the greatness of His love and His plan of salvation along with the blessings of choosing to receive and walk in that Love as well as the curse of refusing it.
      - ✓ And this is where PREDESTINATION comes in. Remember that predestination means to determine beforehand. Because God is eternal, because He knows everything before it happens in the context of TIME, Because he knows the beginning from the end - He has already determined that there is only one way of salvation and, in his **FOREKNOWLEDGE** he already knows who will choose that path and who will not choose that path. Thus from God's perspective it has already been determined who will be saved and who will not be saved.

- ✓ In the case of Jacob and Esau... God knew before they were born, that Jacob would desire a relationship with Him and that he would surrender to God. Esau on the other hand would not. And it wasn't based on works, but on their response to the call and mercy of God.

### **Ephesians 1:3-13**

**3** Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. **4** For he chose us in him before the creation of the world to be holy and blameless in his sight. In love **5** he **predestined** us for adoption to sonship through Jesus Christ, in accordance with his pleasure and will— **6** to the praise of his glorious grace, which he has freely given us in the One he loves. **7** In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace **8** that he lavished on us. With all wisdom and understanding, **9** he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, **10** to be put into effect when the times reach their fulfillment—to bring unity to all things in heaven and on earth under Christ.

**11** In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will, **12** in order that we, who were the first to put our hope in Christ, might be for the praise of his glory. **13** And you also were included in Christ when you heard the message of truth, the gospel of your salvation. When you believed, you were marked in him with a seal, the promised Holy Spirit,

**19** One of you will say to me: "Then why does God still blame us? For who is able to resist his will?" **20** But who are you, a human being, to talk back to God? "Shall what is formed say to the one who formed it, 'Why did you make me like this?'" (Or why is your plan of salvation the only way) **21** Does not the potter have the right to make out of the same lump of clay some pottery for special purposes and some for common use?

**22** What if God, although choosing to show his wrath and make his power known, bore with great patience the objects of his wrath—prepared for destruction? (He created all of us and fashioned us for His purposes - And He will use us for His purposes one way or another. How it must break his heart to create a child he loves knowing that this child will rebel and refuse His love and grace) **23** What if he did this to make the riches of his glory known to

the objects of his mercy, whom he prepared in advance for glory— **24** even us, whom he also called, not only from the Jews but also from the Gentiles? **25** As he says in Hosea:

“I will call them ‘my people’ who are not my people; and I will call her ‘my loved one’ who is not my loved one,”

**26** and,

“In the very place where it was said to them, ‘You are not my people,’ there they will be called ‘children of the living God.’”

**27** Isaiah cries out concerning Israel:

“Though the number of the Israelites be like the sand by the sea, only the remnant will be saved. **28** For the Lord will carry out his sentence on earth with speed and finality.”

**29** It is just as Isaiah said previously:

“Unless the Lord Almighty had left us descendants, we would have become like Sodom, we would have been like Gomorrah.” (Sodom and Gomorrah had an opportunity to repent but would not listen and were completely wiped out by the judgement of God on their sin)

God is Just and His WAY is right

Paul continues to make his case through the rest of the chapter...

**30** What then shall we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith; **31** but the people of Israel, who pursued the law as the way of righteousness, have not attained their goal. **32** Why not? Because they pursued it not by faith but as if it were by works. They stumbled over the stumbling stone. **33** As it is written:

“See, I lay in Zion a stone that causes people to stumble  
and a rock that makes them fall,  
and the one who believes **(THE KEY)** in him will never be put to shame.”

Salvation is by FAITH in JESUS

Paul ends with an undeniable reminder that it is through faith, through believing in Jesus Christ.

Christ alone is THE ROCK and we will either fall into His grace as we surrender in faith and belief or we will stumble and fall away from His presence as we refuse to believe that He is *"THE WAY, THE TRUTH and THE LIFE and that NO MAN COMES TO THE FATHER EXCEPT THROUGH HIM"*