

# Progress of Redemption #08

by David Shirley

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*The Abrahamic covenant is a promise made by God to Abraham, in which God promises to make Abraham the father of a great nation and to give him a land of his own, and it is the basis upon which we receive the promise of the spirit and are able to live the life of God in Christ.*

**Duration:** 1:07:07

**Scripture:** Jeremiah 29:11, Amos 3:7, Romans 3:20, Romans 10:17, Galatians 3:13, Galatians 3:16, Colossians 1:27

**Topics:** "Redemption"

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## Description

In this sermon, the speaker emphasizes the importance of the Abrahamic covenant in understanding God's plan for humanity. The covenant is necessary because it addresses the alienation between man and God caused by man's sinful nature and choices. The speaker references biblical verses such as Amos 3:7 and Jeremiah's declaration of God's plans for welfare and hope. The sermon also highlights the concept of faith and the need to trust in God's promises rather than relying on our own works. Additionally, the speaker connects the Abrahamic covenant to the doctrine of salvation, explaining how believers receive the blessings promised to Abraham through Christ's redemption and the indwelling of the Holy Spirit.

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## Transcript

The Abrahamic covenant is so important because of the need for why God was speaking at the time he revealed himself to Abraham. Man is alienated from God. The Bible is clear in the first 11 chapters about man's nature and man's choice which has alienated him from God and so the need at this time is to know that God has a plan for man.

Amos said in chapter 3 verse 7, surely the Lord does nothing without revealing his secret to his servants the prophets. Jeremiah said I know the plans that I have for you declares the Lord. Plans for welfare and not for calamity to give you a future and the hope and expected end.

And so we see that faith comes by hearing and hearing by the word of God. God came and spoke to Abraham as a friend and clearly revealed to him promises. Things that God intends to do for his friend.

Now the wrong response which Abraham involved himself in was trying to do for himself what God said that he would do as his friend. In the New Testament we call this works but when God says he'll do something he does it and God doing it is what we call grace. And the right response that God expects is

for us to wait for God to do what he said he would do and to expect God to do it.

Walking by faith is trusting God to do what he said he would do. We may say I can't do it but God never said you could do it. He said he would do it.

I can't live the Christian life. No one can but Christ within can. Christ in us the hope of glory.

Well back to the importance of the Abrahamic covenant. The covenant is important because of its bearing on the doctrine of salvation. We as believers enter into the blessing that was promised to Abraham in Galatians chapter 3 beginning in verse 13 it says Christ redeemed us from the curse of the law having become a curse for us for it is written cursed is everyone who hangs on a tree in order that in Christ Jesus the blessing of Abraham might come to the Gentiles so that we might receive the promise of the spirit through faith.

Brethren I speak in terms of human relations even though it's only a man's covenant yet when it has been ratified no one sets it aside or adds conditions to it. Now the promises were spoken to Abraham and to his seed. He does not say into seeds as referring to many but rather to one and to your seed that is Christ.

What I'm saying is this the law which came 430 years later does not invalidate a covenant previously ratified by God. Now we know from what Jesus said in John 8 58 it was ratified in eternity for Jesus said before Abraham was I am and so it was previously ratified by God in eternity so as to nullify the promise for if the inheritance is based on law it's no longer based on a promise but God has granted it to Abraham by means of a promise. You see God spoke to Abraham as his friend this is what God's going to do for Abraham as his friend.

Why the law then? It was added because of transgressions having been ordained through angels by the agency of the mediator until the seed that is Christ should come to whom the promise had been made for the promise was made to Christ. Now a mediator is not for one part only whereas God is only one. Is the law then contrary to the promises of God? May it never be for if the law had not been given which was able to impart life then righteousness would indeed have been based on law.

But the scripture has shut up all men under sin that the promise by faith in Jesus Christ might be given to those who believe but before faith came we were kept in custody under the law being shut up to the faith which was later to be revealed therefore the law has become our tutor to lead us to Christ that we may be justified by faith but now that faith has come we are no longer under a tutor. We've graduated the pedagogue that taught the children the moral code watched over them until they were mature.

Well Christ has come with a mature and most wonderful moral code grace and truth and that love of Christ constrains us to love God and to love man for you are all sons of God through faith in Christ Jesus for all of you who are baptized into Christ have clothed yourselves with Christ there's neither june or greek there's neither slave nor free man there's neither male nor female for you are all one in Christ Jesus and if you belong to Christ then you are Abraham's offspring heirs according to the promise and so we see here how important the Abrahamic covenant is to south asian and Paul continues his argument based on the same covenant promise that's made with Abraham in chapter 4 in verse 22 he says for it is written that Abraham had two sons one by the bond woman one by the free woman

but the son by the bond woman was born according to the flesh and the son by the free woman through the promise in other words God did it it was a supernatural birth the birth of Isaac it was the promise that

God said he would do and God did do this is allegorically speaking for these women are two covenants one proceeding from Mount Sinai that is the law bearing children who are to be she's Hagar she pictures the covenant Mount Sinai where the mountain was quaking and it was so obvious that God's holiness had been offended that our sin had alienated and separated us from God now this Hagar is Mount Sinai in Arabia corresponds to the present Jerusalem for she is in slavery with her children but the Jerusalem above is free she is our mother in other words the one according to the promise

that is Sarah for it is written rejoice therein woman because Sarah was who does not bear break forth and shout you who are not in labor for more are the children of the desolate than of the one who has a husband and you brethren like Isaac are children of promise that as at that time he who was born according to the flesh persecuted him who was born according to the spirit so it is now also but what does the scripture say cast out the bond effort the works of man that hate grace and hate receiving by faith what God has done those attempts to help God they caused more problems than they did for Sarah caused more problems for her and her son than anything else and that's the whole reason for Israel's trouble today is that they're seeking the blessing after the flesh and still not seeking

it after the spirit and so it is now also cast out the bond woman and her son for the son of the bond woman shall not be an heir with the son of the free woman so then brethren we're not children of a bond woman but of the free woman Christ is the end of the law for us and for everyone that believes he makes us righteous Paul stated that so clearly in Romans 10 4 and so we can exercise our freedom it's governed by our relationship to God through Christ and our relationship to men through Christ and the world desperately needs to see the life that we have in Christ and so the Abrahamic covenant is extremely important because it is the basis upon which we receive the promise of the spirit and are able to live that promised life the life of God in Christ but it's also important in reference

to the doctrine of the resurrection when God revealed himself in Exodus chapter 3 verse 14 and 15 notice how he reveals himself and God said to Moses I am who I am he said thus shall you say to the sons of Israel I am has sent me to you and God furthermore said to Moses thus you shall say to the sons of Israel the Lord the God that is the Yahweh the Elohim of your fathers the God of Abraham Isaac and Jacob has sent me to you this is my name forever and this is my memorial name to all generations God had entered into a relationship and was going to fulfill these promises no doubt to the seed of Abraham through Christ but also God was in relationship with all of Abraham's seed and Isaac's seed and Jacob's seed and you know from Abel to Enoch to Abraham to Sarah to all of them and so many

others that died in faith and so we read that all these died in faith without receiving the promises but having seen them and having welcomed them from a distance and having confessed that they were strangers and exiles on the earth and so many people throughout the old testament who desired a better country a heavenly one and God's not ashamed to be called their God for he's prepared a city for them and he's talking about old testament saints as he marches through history these who have desired the city and God has prepared it for them but they didn't receive the promise during their time so isn't it necessary for God to raise these people from the dead in order to fulfill the promise that he made to Abraham and to Isaac and to Jacob and to all these old testament saints well of course

it is Jesus the day that the Sadducees came to him in Matthew 22 it says on that day some Sadducees who say there is no resurrection came to him and questioned him they only accepted the Pentateuch the first five books and they said you couldn't prove the resurrection from the law they were wealthy aristocrats the governing class and they said to Jesus teacher Moses said if a man dies having no children

his brother is next to raise up an offering or an offspring to his brothers now there were seven brothers with us and the first married and died and having no offspring left his wife to his brother so also the second and the third and the seventh and last of all the woman died in the resurrection therefore whose wife of the seven shall she be for they all had her but Jesus answered and

said to them you're mistaken you're you're misinformed not understanding the scriptures or the power of God for in the resurrection they need to marry nor given in marriage but are like angels in heaven but regarding the resurrection of the dead have you not read that which was spoken to you by God saying I am the God of Abraham and the God of Isaac and the God of Jacob God is not the God of the dead referring to Abraham Isaac Jacob and all those who've been from their loins God is not the God of the dead but of the living and when the multitudes heard this they're astonished at his teaching and that's why Jesus could say in John 8 58 before Abraham was I am and Abraham was still alive and the promises will still be fulfilled to him and to his seed Christ and no doubt we see why later in

the New Testament in Acts chapter 26 Paul ties together the promise of the fathers with the resurrection of the dead and he says in Acts 26 beginning verse 6 he says and now and he's standing before a grip of given his defense and he says I am standing trial for the hope of the promise made by God to our fathers now which promise is he talking about he's standing on trial Paul says for the hope of the promise made by God to the fathers the promise to which our 12 tribes hope to attain as they earnestly serve God night and day and for this hope oh king I am being accused by Jews but why is it considered incredible among you if God does raise the dead and so Paul is tying together the promise that was made to Abraham and to the fathers and he says it's a hope that all the tribes the 12

tribes are hoping to attain to and uh God will fulfill his covenant promise concerning this so the Abrahamic covenant is extremely important in terms of salvation and that's receiving the promise of the spirit it's also important in terms of the resurrection because the resurrection is based on the promise made to Abraham and we saw that clearly when Abraham because of his relationship to God it says he had received the promises and he offered up Isaac and that was indicative of his total trust and the relationship that he had with God believing that if God needed to God would raise Isaac from the dead and the Abrahamic covenant has a lot to do with eschatology and the future in terms of God's program and God's plan um because in Genesis 12 1 and in chapter 13 14 and 15 and verse 17 God

promises a national homeland to Abraham this and to his seed that is to Christ so the the Palestinian covenant that we looked at which has to do with the restoration to the land found in Deuteronomy 30 and Ezekiel 20 is a promise really made to Christ the seed of Abraham that belongs to Christ and it will be fulfilled the promise to Abraham will be fulfilled in the Palestinian covenant it will be fulfilled and made to Christ the seed of Abraham and also the blessing that was promised to Abraham in Genesis 12 and verse 3 is fulfilled there and the new covenant will bring about a spiritual blessing and a redemption we read in Jeremiah 31 and Hebrews chapter 8 how that in the new covenant particularly with reference to Israel there will be a complete new heart and a redemption because of the

promise that was made to Abraham that promise will be through Jesus Christ Abraham had many descendants numerous descendants were promised to him like the stars of heaven but specifically the seed would be his and the Davidic covenant that we looked at has to do with promises of the theocracy the throne this dynasty that develops from the Davidic covenant goes all the way back to the promise made to Abraham in chapter 12 verse 2 and chapter 13 verse 16 chapter 17 2 through 6 and so the Davidic covenant will help fulfill those promises made to Abraham you can read it in 2nd Samuel 7 and

Jeremiah 33 and 31 and so the Abrahamic covenant is extremely important think of the provisions that God has promised to Abraham the word provision means to see beforehand things that the alpha and the omega the one who knows the beginning and the end looked forward and with provision saw what was needed and he's provided it and so the provision to Abraham that his name would be great in all the earth that a tremendous and great nation would come from him that he would be the father of it that the blessing would be so great that all the families of the earth would be blessed and he says this is to thee to you Abraham and to his seed he would give this promised land that he might inherit it forever and that the number and the count of his seed would be as the dust of the earth would be a multitude of people and whoever blesses him would be blessed and whoever curses him would be cursed and as the father of many nations kings would come from him and he'd have a great line of kings from

his loins and the covenant that God is making with him God says is an everlasting covenant and this land of Canaan will be an everlasting possession and God will be a God to him and to his seed after him and his seed shall possess the gate of his enemies and in his seed all the nations of the earth will be blessed tremendous promises made to Abraham now many of the debates about Abraham have to do with whether this covenant is a conditional covenant or whether it's an unconditional covenant there is a conditional element in the covenant when Abraham was living in the home of Terah who was an idolater according to Joshua 24 2 God spoke to him and commanded him to leave that land the land of Ur even though it was he didn't know where he was going he was going to go to a strange land Hebrews

11 8 says that Abraham accepted that challenge and he stepped out and in obedience he followed the voice of God Genesis 11 and verse 31 says that he journeyed to Haran of course he did take some of his family with him and when we read we don't see anything about him receiving or realizing any of the promises there while he was in Haran it wasn't until later in Genesis 11 32 it tells us that after his father died after Terah died Abraham begins to realize the promise of God and so after Terah dies God takes Abraham into the land and that's where we see it in Genesis 12 and verse 4 and God reaffirms the promise that he made to Abraham in verse 7 and so it's important to recognize the relationship here between Abraham and God and what's going on in terms of the covenant God would institute

God would put into effect this covenant but it depended on Abraham doing this one act of obedience and leaving the land and following him and so Abraham did that and God made this covenant that's irrevocable and unconditional with Abraham and so this obedience of leaving and following the voice of the Lord and it's what's really referred back to when we get to Genesis 22 18 and we see Abraham offering Isaac that is evidence that Abraham's attitude and relationship toward God is that God will fulfill this covenant even if he has to raise Isaac from the dead and so the whole covenant made to Abraham hinges on this one condition Abraham must leave his homeland because he's going to another land the land of promise and he's not going to get any revelation until he's obedient to that command

that happens after the death of his father and when he enters into the land of Canaan then the Lord immediately gives Abraham the promise of possessing the land in Genesis 12 7 so now that Abraham has met that condition then we don't find God asking Abraham for any further conditions God is going to do the rest in Genesis 15 and verses 7 through 21 we read about how God ordered Abraham to do this ritual of the shedding of blood and killing these heifers and passing between the parts of the sacrifice and God did this in order to give Abraham an assurance so that Abraham would know for certain that his seed would inherit the land and specifically the boundaries that God had given there in verses 18 through 21 when it says that on that day when Abraham walked through these pieces and this

was Solomonized God made a covenant with Abraham saying to your descendants I've given this land that is from the river of Egypt as far as the great river the river Euphrates the Kenite, the Kenizite, the Kadmonite, the Hittite, the Petrizite and the Rethium and the Amorite and the Canaanite and the Gergesite and the Jebusite and so if you go back and study a little bit of the history and geography you can find out that this is the land that is promised to Abraham and to his seed then we see that God gives the visible sign of circumcision in Genesis 17 now this is given after the promises are made and circumcision is not what gives him to the land it's just a sign a distinguishing mark that you're one of the ones that's looking for the promise of God to be fulfilled and of course God is

faithful even when we remain faithless but the covenant promises made to Abraham were then in chapter 17 verse 19 reiterated to Isaac and then again later to Jacob in chapter 28 verses 12 through 13 he confirmed these promises again and so it's important to note that God keeps reiterating the covenant promise and that's in spite of several acts of disobedience along the way even Abraham himself had strayed away from the perfect will of God so now that Abraham has obeyed and left the land and he has that unconditional promise God is going to do it and even if Abraham himself is not quite totally faithful in every way God is still going to do it I mean we get in Jeremiah 31 and verse 36 there are confirmations of the covenant given in the midst of terrible apostasy and again if we go to the

New Testament and we read Hebrews chapter 6 verses 13 through 18 we'll see that it concurs with Genesis 15 8 through 21 that this covenant given to Abraham is an immutable covenant it has been confirmed by the oath of God in Hebrews 6 13 it says for when God made the promise to Abraham since he could swear by no one greater he swore by himself saying I will surely bless you and I will surely multiply you and thus having patiently waited he obtained the promise and that's how you obtain it waiting patiently until the fruit appears for men swear by one greater than themselves and with them an oath given as confirmation is an end of every dispute in the same way God desiring even more to show to the heirs of the promise the unchangeableness of his purpose interposed with an oath in order

that by two unchangeable things in which it's impossible for God to lie we may have strong encouragement we who have fled for refuge and laying hold of the hope set before us and so this promise and this hope this oath that's unchangeable and immutable and unconditional to Abraham is now also received by us the promise is received by faith in Christ who is the seed of Abraham and so we see this is really why Genesis 15 talks about Abraham entering and preparing these animals for sacrifice because God was willing to condescend to come down to the level of man and as the custom of the Chaldeans was uh God in this solemn manner of confirming an oath in swearing and even passing through these pieces of sacrifice God made it a sure solemn strong encouragement that what he promised to Abraham

he would perform now we know that the way this covenant relationship worked um is that they would be bound by blood to fulfill the relationship and if someone breaks the covenant then they would be required to pour out their blood and even as the blood of the animals that bound them in the covenant had been poured out their blood would be poured out if they broke the covenant but notice that when it comes time to enter into the covenant God puts Abraham to sleep so that Abraham can't even really be participating in the covenant he can only wake up and be a recipient of the covenant to which he brought nothing in the way of any obligation it's something that God is going to do and this is the nature of the covenant that God made with Abraham God alone walked through the pieces of sacrifice

and that was a symbol it was a a representation of himself and not Abraham for it was the seed of Abraham Christ the very son the beloved son of God who would die and shed his blood and God walked

through that oh God condescended to man no wonder in the new testament of Philippians 2 we read that although Christ was in the form of God he emptied himself and he humbled himself became obedient to the point of death even death on the cross these promises that God solemnly made to Abraham and to his seed to Christ will all come to pass because God has highly exalted him and bestowed on him the name above every name so that at the name of Jesus every knee will bow those in heaven and on the earth and under the earth and every tongue will confess that Jesus Christ is Lord to the glory of God

the Father isn't it good to know that God has blessed us not because we're worthy or because we're faithful but because he is worthy and he is faithful he has done for us what we could not do he is the only promise keeper there is no other and so imagine having such exceeding great and precious promises that are made to us but then you can't really enjoy them unless you do enter into faith and obedience God's going to do his part regardless but for us to enjoy what God has promised us we must act in faith we must obey God that's why Jude says keep yourselves in the love of God it's not like that God's love runs out somewhere God's love is unconditional it's unlimited it's eternal we can't quench the love of God but we must keep ourselves in that place and position where we can receive the

love that God wants to pour out if God or your father promised you something some special gift and at a certain time and they promised to do it and they said they'd keep their word and do it when you turn 18 years old they're going to do it and yet a day before your 18th birthday you do something horrible and illegal and you get thrown into jail well they still go and do what they promised to do because they gave their oath and they gave their word they'd do it but what good does it do you in the sense that if you're in jail and if you're held captive and so we should keep ourselves in the love of God and we should have faith and we should have obedience because by this we're going to enjoy the promises that God has made to us we need to consider the fact that the death of the Messiah

Jesus Christ was literally fulfilled Jesus actually died he actually came a man he actually shed his blood he actually was buried he he was he raised from the dead the third day and so if he really did die then that which flows from his death and resurrection will be literally fulfilled also and as we look at all the different sections and portions of the Abrahamic covenant and see that they've all been fulfilled and done so literally then those parts that are left to be filled will be fulfilled the same way literally Jesus was speaking to the descendants of Abraham even according to the flesh in Matthew 21 43 when he said therefore I say to you the kingdom of God shall be taken away from you and given to a nation bringing forth the fruits thereof and what's going to be taken away from

them is the kingdom of God that is the true faith in God and so because they had rejected the Messiah when he came they couldn't enter into the kingdom of God Jesus had told Nicodemus in John 3 except a man be born again he can't even see the kingdom of God and so the kingdom of God was taken from this generation to whom the Lord was speaking and yet it's going to be given to a nation bringing forth the fruits thereof and yes that could be in a sense any generation turn into Christ but ultimately we know that there will be a generation in the future among the nation of Israel a generation who will turn to the Lord and they will fulfill this in the strict sense you just wonder why and what explanation is there for the phenomena of the continuance in existence of the nation Israel it should

have been wiped out a long time ago they've been through what no other nation has been through many times again uprooted and planted taken from their land and planted into other cultures and they still keep coming back and I think that's what Paul refers to in Romans chapter 11 and verse 26 and 27 when he says and thus all Israel will be saved just as it's written the deliverer will come from Zion he will remove

ungodliness from Jacob this is my covenant with them when I take away their sins now Paul's writing this after Jesus Christ has died risen gone to heaven sent the Holy Spirit and worldwide evangelism is taking place because there's nothing too difficult for the Lord and God is going to come and take away their sins and that generation along with every other generation that

produces the fruit will see the kingdom of God when God says he'll do something he does it in Romans 4 we read what shall we then say that Abraham our forefather according to the flesh has found for if Abraham was justified by works he has something to boast about but not before God for what does the scripture say and Abraham believed God and it that is his faith in God was reckoned to him as righteousness now to the one who works his wage is not reckoned as a favor but what is due but to the one who does not work but believes in him who justifies the ungodly his faith is reckoned as righteousness just as David also speaks of the blessing upon the man to whom God reckons righteousness apart from works and then he quotes Psalm 32 that goes with Psalm 51 because of David's adultery and

because of his murder David found forgiveness and so that was apart from works and David said blessed are those whose lawless deeds have been forgiven and whose sins have been covered blessed is the man whose sin the Lord will not take into account the blessed man here is not the one who has great works but the one who's been covered by faith because of the promise of Jesus Christ this is the work of God that you believe that you rejoice that your name is written because of Jesus Christ is this blessing then upon the circumcised or upon the uncircumcised also for we say faith was reckoned Abraham as righteousness how then was it reckoned while he was circumcised or uncircumcised not while circumcised but while uncircumcised see it really happened about 14 years later and he received the

sign of circumcision a seal of the righteousness of the faith which he had while uncircumcised that he might be the father of all who believe without being circumcised that righteousness might be reckoned to them and the father of circumcision to those who not only are circumcised but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised for the promise to Abraham or to his descendants that he would be heir of the world was not through the law but through the righteousness of faith 400 years before the law Abraham was promised to be heir of the world and not only Abraham it says here to Abraham or his descendants plural and so he's not referring just to the seed singular that seed of Christ but to the whole lineage of Abraham plural here they

were promised the world through the righteousness of faith the faith of Abraham for if those who are of the law heirs faith is made void and the promise is nullified for the law brings about wrath but where there's no law neither is there violation for this reason it's by faith that it might be in accordance with grace in order that the promise may be certain to all the descendants now he's been talking about whom the descendants of Abraham the plural descendants and not just the singular there's one sure way and no other way is certain except this faith way because circumcision was just a seal of the faith relationship it's sort of like baptism today baptism doesn't save you but it's a sign and it's a seal of the relationship that you have and so it's by grace in order that the promise

may be certain to all the descendants not only to those who are of the law but also to those who are of the faith of Abraham who is the father of us all as it is written a father of many nations have I made you in the sight of him whom he believed even God who gives life to the dead and calls into being that which does not exist and so I mean these are things that God had determined way back when he covenanted with his son in eternity that they would come to pass and they will come to pass because God can call into being that which even does not exist and so in hope against hope he believed that is without evidence he still

believed in order that he might become a father of many nations according to that which had been spoken so shall your descendants be and without becoming weak in faith

he contemplated his own body now as good as dead since he was about a hundred years old and he contemplated the deadness of sarah's womb and so he looked at the situation he faced the facts that existed and they were some pretty difficult facts to try to deal with and i can't imagine there could be any way he could try in his head to figure out how god would do this thing and it says yet in spite of that with respect to the promise of god he did not waver in unbelief but he grew strong in faith giving glory to god and so as second corinthians 4 7 faith is that which gives the excellent glory to god and not to us it's not man figuring out some way to accomplish god's program and god's plan but it's the simple miracle of god and the great thing about faith is that it does give all the glory

to god because it's faith in god it's faith in what god has spoken it's faith and what god has promised it's faith in what god is able to perform and so with full assurance of faith we glorify god to realize that what he said is true to reckon it to be so to rely upon it and to rest in it until he brings it to pass and so verse 21 says and being fully assured that what he that is god had promised god was able also to perform therefore also it was reckoned to him as righteousness now not for his sake only was it written that it was reckoned to him but for our sake also to whom it will be reckoned as those who believe in him who raised jesus our lord from the dead he who was delivered up because of our transgressions and was raised because of our justification and so we know by the

resurrection of jesus christ that we are accepted in the beloved son that his sacrifice was for us and we can come to him in faith and receive the promise of life in christ jesus i would like to conclude with romans 9 through 11 where paul says i'm telling the truth in christ i'm not lying my conscience bears me witness in the holy spirit that i have great sorrow and unceasing grief in my heart for i could wish that i myself were accursed separated from christ for the sake of my brethren my kinsmen according to the flesh who are israelites to whom belongs the adoption as sons and the glory and the covenants and the giving of the law and the temple service and the promises these are the fathers and from whom is the christ according to the flesh who is over all god blessed forever amen but

it is not as though the word of god has failed for they are not all israel who are descended from israel neither are they all children because they're abraham's descendants but through isaac your descendants will be named that is it is not the children of the flesh who are children of god but the children of the promise are regarded as descendants for this is a word of promise at this time i will come and sarah shall have a son not only this but there was rebecca also when she had conceived twins by one man our father isaac for though the twins were not yet born and had not done anything good or bad in order that god's purpose according to his choice might stand not because of works but because of him who calls it was said to her the older will serve younger just as it is written jacob i

loved but esau i hated what shall we say then there is no injustice with god is there may it never be for he says to moses i will have mercy on whom i'll have mercy and i'll have compassion on whom i have compassion so then it does not depend on the man who wills or the man who runs but on god who has mercy the scripture says to pharaoh for this very purpose i raised you up to demonstrate my power in you and that my name might be proclaimed throughout the whole earth so then he has mercy on whom he desires and he hardens whom he desires you will say to me then why does he still find fault for who resists his will on the contrary who are you oh man who answers back to god the thing molded will not say to the boulder why'd you make me like this will it or does not the potter have a right

over the clay to make from the same lump one vessel for honorable use and another for common use what if god although willing to demonstrate his wrath and to make his power known endured with much patience vessels of wrath prepared for destruction and he did so in order that he might make known the riches of his glory upon the vessels of mercy which he prepared beforehand for glory even us whom he also called not from among jews only but also from among gentiles as he says also in hosea i will call those who were not my people my people and her who was not beloved beloved and it shall be that in the place where it was said to them you're not my people there they shall be called sons of the living god and isaiah cries out concerning israel though the number of the sons of this will be as

the sand of the sea it is the remnant that will be saved for the lord will execute his word upon the earth thoroughly and quickly and just as isaiah foretold except the lord of sabioth had left to us a posterity or a seed we would have become a sodom and would have resembled gemora what shall we say then that gentiles who did not pursue righteousness attained righteousness even the righteousness which is by faith but israel pursuing a law of righteousness did not arrive at that law why because they did not pursue it by faith but as though it were by works they stumbled over the stumbling stone just as it's written behold i lay and die in a stone of stumbling in a rock of offense and he who believes in him will not be disappointed rather than my heart's desire my prayer to god for them is

for their salvation for i bear the witness that they have a zeal for god but not in accordance with knowledge for not knowing about god's righteousness and seeking to establish their own they did not subject themselves to the righteousness of god for christ is the end of the law for righteousness to everyone who believes for moises writes that the man who practices the righteousness which is based on law shall live by that righteousness but the righteousness based on faith speaks thus do not say in your heart who will ascend into heaven that is to bring christ down or who will descend into the abyss that is to bring christ up from the dead but what does it say the word is near you in your mouth and in your heart that is the word of faith which we are preaching that if you confess with your

mouth jesus is lord and believe in your heart that god raised him from the dead you shall be saved for with the heart man believes resulting in righteousness and with the mouth he confesses resulting in salvation for the scripture says whoever believes in him will not be disappointed for there is no distinction between jew and greek for the same lord is lord of all abounding in riches for all who call upon him for whoever will call upon the name of the lord will be saved how then shall they call upon him in whom they've not believed and how shall they believe in him whom they have not heard and how should they hear without a preacher and how shall they preach unless they are sent just as it's written how beautiful are the feet of those who bring glad tidings of good things however they

did not all heed the glad tidings for isaiah says lord who's believed our report so faith comes from hearing and hearing by the word of god or the word of christ but i say surely they have never heard have they indeed they have their voice has gone out into all the earth and their words to the ends of the world but i say surely israel did not know did they at the first moises says i will make you jealous by that which is not a nation by nation without understanding will i anger you and isaiah is very bold and says i was found by those who sought me not i became manifest to those who did not ask for me but as for israel he says all the day long i stretched out my hands to a disobedient and obstinate people i say then god has not rejected his people has he may it never be for i too am an

israelite a descendant of abraham of the tribe of benjamin god has not rejected his people whom he foreknew or do you not know what the scripture says in the passage about elijah how he pleads with god

against israel lord they've killed by prophets and they've torn down nine altars and i alone am left and they're seeking my life but what is the divine response to him i've kept for myself seven thousand men who have not bowed the knee to baal in the same way then there has also come to be at the present time a remnant according to god's gracious choice but if it's by grace and it's no longer in the basis of works otherwise grace is no longer grace what then that which israel is seeking for it has not obtained but those who were chosen obtained it and the rest were hardened just as it is

written god gave them a spirit of stupor eyes to see not ears to hear not down to this very day and david says let their table become a snare and a trap and a stumbling block and a retribution to them let their eyes be darkened to see not and bend their backs forever i say then they did not stumble so as to fall did they may it never be but by their transgression salvation has come to the gentiles to make them jealous now if their transgression be riches for the world and their failure be riches for the gentiles how much more will their fulfillment be but i am speaking to you who are gentiles in as much then as i am an apostle of gentiles i magnify my ministry if somehow i might move to jealousy my fellow countrymen and save some of them for if their rejection be the reconciliation of the

world what will their acceptance be but life from the dead and if the first piece of dough be holy the lump is also and if the root be holy the branches are too but if some of the branches were broken off and you being a wild olive were crafted in among them and became partaker with them of the rich root of the olive tree do not be arrogant toward the branches but if you are arrogant remember that it's not you who supports root but the root supports you you will say then well branches were broken off so that i might be crafted in quite right they were broken off for their unbelief and you stand only by your faith do not be conceited but fear for if god did not spare the natural branches neither will he spare you behold then the kindness and severity of god to those who fell severity but

to you god's kindness if you continue in his kindness otherwise you also will be cut off and they also if they do not continue in their unbelief will be grafted in for god is able to graft it in again now yeah i i just have to say this he's the scripture is often misunderstood because it's taken as as an individual scripture to but he's talking about nations and uh if you continue in his kindness speaking of the gentiles and if not then you'll be cut off and if the jews if they don't continue in their unbelief then they'll be grafted back in god's able to graft them back in for if you were cut off from what is by nature a wild olive tree and were grafted contrary to nature into a cultivated olive tree how much more shall these who are the natural branches be drafted into their own

olive tree for i did not want you brethren to be uninformed of this mystery lest you be wise in your own conceits or your own estimation that a partial hardening has happened to israel until the fullness of the gentiles has come in and thus all israel will be saved just as it's written the deliverer will come from zion he will remove ungodliness from jacob and this is my covenant with them when i take away their sins from the standpoint of the gospel they are enemies for your sake but from the standpoint of god's choice they are beloved for the sake of the fathers for the gifts and the calling of god are irrevocable for just as you once were disobedient to god but now it's been shown mercy because of their disobedience so these also now have been disobedient in order that because of the

mercy shown to you they also may now be shown mercy for god has shut up all in disobedience that he might show mercy to all oh the depths of the riches both of the wisdom and the knowledge of god how unsearchable are his judgments and unfathomable his ways for who's known the mind of the lord or become his counselor or who has first given to him that it might be paid back to him again for from him and

through him and to him are all things to him be the glory forever amen so the deep and mysterious thing of god is his mercy mercy is something exercised toward the disobedient and blessed are the merciful for they shall obtain mercy and no wonder paul can say to us i urge you brethren therefore brethren because of the mercies of god i urge you by the mercies of god to present your bodies a

living and holy sacrifice acceptable to god which is your spiritual service of worship not because we have to because we've been disobedient and god has shown us mercy but because of the deep depth of the riches of god his unsearchable unfathomable mercies that we have the opportunity and the privilege to present ourselves to god to be used by him that through us he might prove how good and acceptable and perfect his plan for our lives is so let's humble ourselves and because of the mercies of god be assured be confident that god will use you now if he saved you when you were disobedient how much more will he give his holy spirit to you now to work in and through you for good glory to his name amen

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