

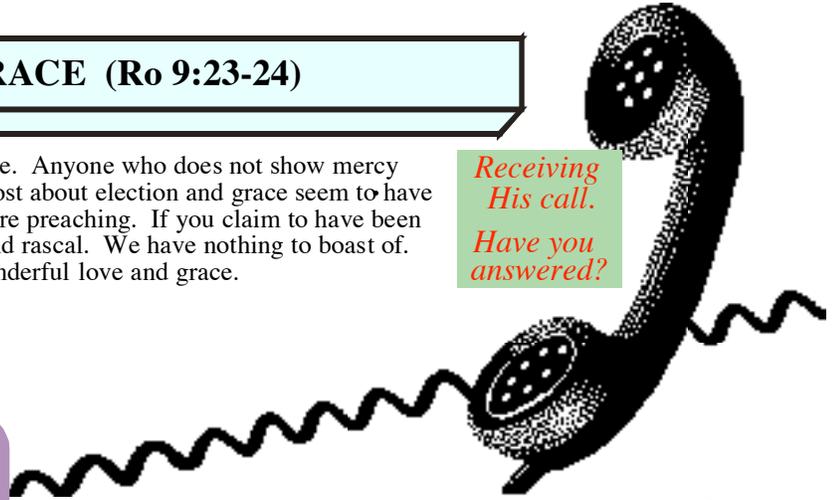
After establishing God's right in determining whom He calls to experience His grace, Paul addresses two major questions about this elect people. Firstly, he defends the inclusion of Gentiles into the people of God and secondly, he excludes many of the Jews from being the elect of God.

## A. CALLING BY GOD'S KIND GRACE (Ro 9:23-24)

If we look down upon election, we look down upon grace. Anyone who does not show mercy has a problem with grace. Sometimes those who talk most about election and grace seem to have the least amount of it. They forget or ignore what they are preaching. If you claim to have been saved by grace, then you must admit to being a sinner and rascal. We have nothing to boast of. Only God's calling has brought us to experience His wonderful love and grace.

*Receiving  
His call.  
Have you  
answered?*

### Three common misconceptions of God's grace



*"For whom He foreknew,  
He also predestined,  
He also called,  
He also justified,  
He also glorified."*

#### ● God is unfair when He doesn't save everyone.

God does not need to save anyone. He is just because His character is just (**Romans 3:1-4**). He cannot be otherwise. This practically means that He must judge the sinner and not judge the innocent. But because we are all sinners, then no one deserves salvation. Even in salvation judgment has never been overlooked but fully dealt with by Christ. God's obligation of justice stops with His satisfied wrath.

Nor is God obligated to sparingly love any of them. If He was obligated, then there would be no such thing as grace. Grace and mercy ring with the sound of extraordinary compassion. No one can demand grace. God is not obligated to give grace or mercy. If we do not deserve grace, then He is not obligated to give it.

#### ● Everyone on earth is considered God's child.

Our second misconception is that everyone on earth is considered God's child. The liberals had a fun time joining up two very different kinds of people. They said that those God created are also God's children. Redemptive teaching in the book of Romans (e.g. **Romans 8**) clearly rebuts this viewpoint. The children of God are a unique group of people who have come out in allegiance to God by His grace.

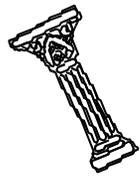
#### ● God is specially indebted to certain kinds of people.

The third misconception alleges that God is especially indebted to certain kinds of people. But in fact, we can make no distinction between the Jew and the Gentile. The Jew as well as the Gentile are saved by grace through faith. Whenever we presume upon God's grace, we have taken a wrong turn. One simply cannot demand grace for then grace would not be grace.

**Not by works**

**but by grace.**



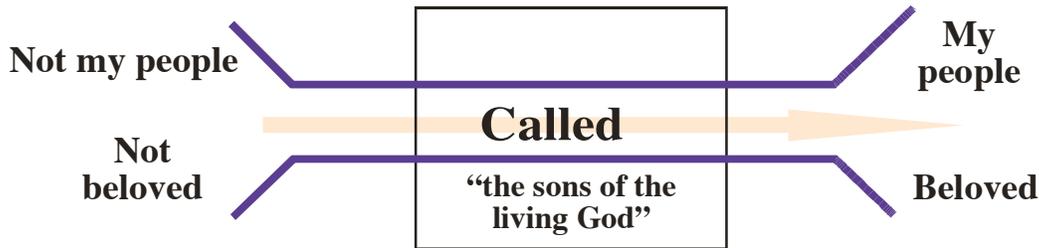


**B. CALLING NOT TO BE TAKEN FOR GRANTED (Ro 9:25-33)**

We shouldn't be surprised to find that God's election might include people we did not expect such as the Gentiles and exclude those we thought would be included.

**"Also from among Gentiles" (Rom. 9:25-26)**

Called Out Theology (Ro 9:25-26) (Ho 2:23; 1:10)



**"Concerning Israel" (Rom. 9:27-33)**

**Remnant theology (Ro 9:27-28) (Is 10:22-23)**

God's promise are true:

- a) "The sons of Israel be as the sand of the sea" (Isaiah 10:22; Gen 22:17).
- b) "It is the remnant that will be saved."
- c) The Lord will execute His will throughout the earth (Isaiah 10:23).

**Grace theology (Ro 9:29) (Is 1:9)**

God expressed His grace on two levels.

a. God kept the remnant, the seed, in a special way different from the majority of Israelites.

b. God graciously kept Israel from being like Sodom and Gomorrah in two ways.

- 1) In behavior
- 2) In judgment

Gentiles obtained it not because of good works.

Israel did not obtain it because of good works.

Fair? Yes, the object of faith remains the same. Salvation is not on the basis of works but of faith - has nothing to do with one's origins.

**Faith Theology (Ro 9:30-33) (Is 8:14; 28:16)**

**Not by works but by grace.**

