

GRACE & ELECTION



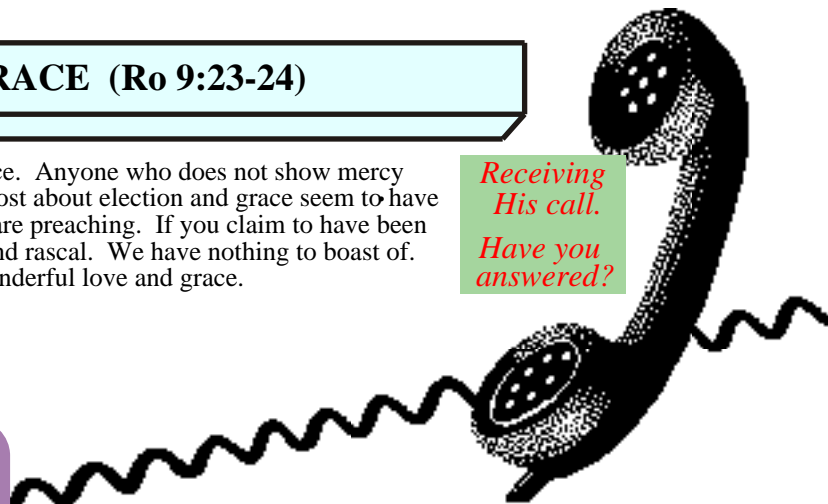
After establishing God's right in determining whom He calls to experience His grace, Paul addresses two major questions about this elect people. Firstly, he defends the inclusion of Gentiles into the people of God and secondly, he excludes many of the Jews from being the elect of God.

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 savingly 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.

