

JUDGES & ROMANS: RUINED TO RIGHTEOUS

Lesson 16: Righteous Election

Key Verse: For He says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." So then it depends not on human will or exertion, but on God, who has mercy.~Romans 9.15-16

For the first time, a Giant Schnauzer named, "Monty", won the prestigious title, "Best in Show" at the Westminster Kennel Club¹. Around 3,000 champion dogs from all over the world compete at this annual dog show. These dogs are selectively bred and intensively trained to run, race, perform, and exhibit behaviors that distinguish them from average dogs. These select dogs have no ability to set themselves apart for such an extraordinary show. In addition, they do not understand that they are in a live televised production. Their performances are not innate. Rather, they are compelled in them through careful cues originating from their "handlers". Likewise, the gifts of extending compassion, mercy, and forgiveness to others is not innate in humanity. They originate in God. Because God is **merciful**, we too can be merciful. God's mercy is magnified to the world through His choices of whom He sets apart to display His mercy and love through **unconditional election**. Just as "Monty" was completely dependent on his trainer to have won Best in Show, we are completely dependent on God for the privilege of being pronounced as His child. Thanks be to God that we don't have to train, groom, or perform to be proclaimed as His child!

Abba Father, this lesson is rich and thick and overflowing with knowledge of You. Help us study well, and with hope in Your Son, our Savior. Teach us what You want us to know. Grow our faith in You. Give us boldness to spread Your gospel.

Romans 9.1-11.36 I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit— **2** that I have great sorrow and unceasing anguish in my heart. **3** For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. **4** They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. **5** To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

6 But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, **7** and not all are children of Abraham because they are his offspring, but "Through Isaac shall your offspring be named." **8** This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. **9** For this is what the promise said: "About this time next year I will return, and Sarah shall have a son." **10** And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, **11** though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of him who calls— **12** she was told, "The older will serve the younger." **13** As it is written, "Jacob I loved, but Esau I hated."

14 What shall we say then? Is there injustice on God's part? By no means! **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** So then it depends not on human will or exertion, but on God, who has mercy. **17** For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." **18** So then he has mercy on whomever he wills, and he hardens whomever he wills.

19 You will say to me then, "Why does he still find fault? For who can resist his will?" **20** But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?" **21** Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use?

22 What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, **23** in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory—

24 even us whom he has called, not from the Jews only but also from the Gentiles? **25** As indeed he says in Hosea, "Those who were not my people I will call 'my people,' and her who was not beloved I will call 'beloved.'" **26** "And in the very place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'" **27** And Isaiah cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved, **28** for the Lord will carry out his sentence upon the earth fully and without delay." **29** And as Isaiah predicted, "If the Lord of hosts had not left us offspring, we would have been like Sodom and become like Gomorrah."

30 What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; **31** but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. **32** Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling

¹ [2026 Best In Show, Westminster Kennel Club Dog Show](#)

stone, **33** as it is written, "Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame."

CH 10 Brothers, my heart's desire and prayer to God for them is that they may be saved. **2** For I bear them witness that they have a zeal for God, but not according to knowledge. **3** For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. **4** For Christ is the end of the law for righteousness to everyone who believes.

5 For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. **6** But the righteousness based on faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) **7** "or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). **8** But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); **9** because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. **10** For with the heart one believes and is justified, and with the mouth one confesses and is saved. **11** For the Scripture says, "Everyone who believes in him will not be put to shame." **12** For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. **13** For "everyone who calls on the name of the Lord will be saved."

14 How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? **15** And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!"

16 But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed what he has heard from us?" **17** So faith comes from hearing, and hearing through the word of Christ. **18** But I ask, have they not heard? Indeed they have, for "Their voice has gone out to all the earth, and their words to the ends of the world." **19** But I ask, did Israel not understand? First Moses says, "I will make you jealous of those who are not a nation; with a foolish nation I will make you angry." **20** Then Isaiah is so bold as to say, "I have been found by those who did not seek me; I have shown myself to those who did not ask for me." **21** But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people."

CH 11 I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. **2** God has not rejected his people whom he foreknew.

Do you not know what the Scripture says of Elijah, how he appeals to God against Israel? **3** "Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life." **4** But what is God's reply to him? "I have kept for myself seven thousand men who have not bowed the knee to Baal." **5** So too at the present time there is a remnant, chosen by grace. **6** But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.

7 What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, **8** as it is written, "God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day." **9** And David says, "Let their table become a snare and a trap, a stumbling block and a retribution for them; **10** let their eyes be darkened so that they cannot see, and bend their backs forever." **11** So I ask, did they stumble in order that they might fall? By no means! Rather, through their trespass salvation has come to the Gentiles, so as to make Israel jealous.

12 Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean! **13** Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry **14** in order somehow to make my fellow Jews jealous, and thus save some of them. **15** For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? **16** If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches.

17 But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree, **18** do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you. **19** Then you will say, "Branches were broken off so that I might be grafted in." **20** That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear. **21** For if God did not spare the natural branches, neither will he spare you.

22 Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness. Otherwise you too will be cut off. **23** And even they, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again. **24** For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree.

25 Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has

come upon Israel, until the fullness of the Gentiles has come in. **26** And in this way all Israel will be saved, as it is written, "The Deliverer will come from Zion, he will banish ungodliness from Jacob"; **27** "and this will be my covenant with them when I take away their sins." **28** As regards the gospel, they are enemies for your sake. But as regards election, they are beloved for the sake of their forefathers. **29** For the gifts and the calling of God are irrevocable. **30** For just as you were at one time disobedient to God but now have received mercy because of their disobedience, **31** so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy. **32** For God has consigned all to disobedience, that he may have mercy on all.

33 Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! **34** "For who has known the mind of the Lord, or who has been his counselor?" **35** "Or who has given a gift to him that he might be repaid?" **36** For from him and through him and to him are all things. To him be glory forever. Amen.

Diamonds: Paul and Samson would have been fast friends. Both were divinely chosen by God for a job personally revealed through Jesus, or the Angel of the LORD (Judges 13.3-5; Acts 9.4-5). Both behaved contrary to God's will, even using their might and interpersonal fortitude to actively work against God's will. Both had to come to the end of themselves, becoming physically and spiritually broken before they would submit to God's job assignment (Judges 16.28-30; Acts 9.8-15, 18-19). We can imagine their shared empathy while listening to one another's broken story. We also can imagine their shared celebration and joy of their security as God's child, cemented in their first-hand knowledge of God's mercy and compassion toward them; of God's kindness and Spirit-led empowerment for each of them.

1. You, too, have a story of submission to God's will for you that includes first-hand knowledge of God's mercy and compassion alongside God's kindness and empowerment through His Spirit in you. In what part of Paul or Samson's story are you most empathic? With which part(s) of their story do you most identify? (reviewing your notes from lecture may help)

Romans 9-11 explain what we can and cannot know about God's plan for the Jewish people. Paul's deepest longing is that his Jewish brothers and sisters come to know Christ as Messiah and Savior (Romans 9.1-3, 10.1). Paul wrestles with God's people rejecting His own Son, Jesus, as well as God's role in preserving a remnant of His own people who will return to Him. Having worked up a theological and spiritual sweat in these 3 chapters, Paul then spontaneously combusts in worship, praise and adoration to the God who has revealed His mystery, and yet by His Divine Right has more mystery yet revealed (Romans 11.33-36).

Romans 9: Paul never loses his desire for his first love, his own Jewish family. Even as his call is to spread the gospel to the Gentile nations, children born of God's promise, Paul never neglects or denies his first love for his own Jewish brothers and sisters to be the Israel of God's promise. Paul deeply and passionately longs for his own community to be reborn of God, not solely born into the Israelite community. Paul understands the difference between being born into a racial group and being born of God. He offers Jesus as the One who was born racially as Jewish. But expands even more on the unique privileges God gave His set-apart people, the Israelites.

2. What were the extraordinary and unique privileges God provided through the Israelites identified by Paul in Romans 9.4-5?

Paul quickly enters into God's purpose and power through his review of the birth history of key patriarchs of the Jewish nation (Romans 9.6-13). We will dive deeply into the doctrine of election this week, but for now our focus remains on Paul's point that being of the nation of Israel, Jewish by race and lineage, is not the guarantee of being proclaimed as God's offspring. God's willful and intentional choice through the children of the patriarchs reveals God's purpose in creating descendants who are "children of the promise counted as offspring" in contrast to "children of the flesh" whose lineage is of the patriarchs (9.8). Paul's distinction is God's purpose and power to create a spiritual family tree that supersedes an earthly lineage full of all the right people.

The best illustration of God's purpose is found in Rachel's twins, Jacob and Esau. Modern English understanding of God's phrasing of loving Jacob and hating Esau distorts the accuracy of what is meant to be communicated. Jesus used a similar Hebrew idiom in Luke 14.26 when He challenged His followers to prefer Him over all others. Likewise, Paul is communicating God's decision to prefer Jacob over Esau. Though of the same patriarchal lineage, only one – Jacob – would have descendants that transcended their racial makeup, becoming children of God's promise.

3. Which lineage defines you? Are you a child of God's promise, or "of the flesh"? What have you learned throughout

your time in this study that gives you confidence in your lineage?

Paul then explains God's character and power through his high-level history lesson of Pharaoh's interpersonal decision to harden his heart against God's people (Exodus 8.15; 9.13-18) and God's decision to honor it and harden it for His glory (Romans 9.14-22). Finally, Paul challenges our instinct to hold God to account by poignantly declaring God's majesty (Romans 9.19-23). After such powerful and firm revelations of God's character, power, and purpose Paul reminds his audience, heavily skewed towards Gentiles, of the prophet Hosea's declared promise of God's plan to include non-Jewish members as "sons of the living God". God chose not to destroy, nor to allow the total destruction, of the nation of people He set apart to reveal Himself to all nations. Rather, Isaiah speaks of God's plan to grow His family through both His remnant within the nation of Israel, and inclusion from outside of it.

4. How does Paul answer his own question in Romans 9.30-33 about why any of Israel has been excluded from God's family tree?

Romans 10: Paul continues to explain the unbelief regarding the Messiah within His own community by contrasting his Jewish brothers' and sisters' "zeal for God, but not according to knowledge" (10.2). He then explains their preferred method of self-righteousness over Christ Righteousness imputed by belief in Him as Messiah.

5. Paul summarizes the heart of Jewish unbelief in Romans 10.3-4. What do you think is a core issue for anyone who does not believe they need a savior? How is this the same as what Paul identifies here in Romans 10.3-4?

Paul's litany of questions, some redundant, some from direct quotes in other parts of scripture, and some he is answering for his audience, make this chapter of Paul's letter more difficult to follow, much less understand. Paul's point is that God's message and His gospel has always been accessible and equally available from Moses all the way to the apostles.² Though His law revealed more sin, it also revealed God's character of holiness *and* mercy on His people! (Romans 5.20) Even more, Paul sets up his concluding arguments of Jewish jealousy of Gentile salvation as a method of calling them to eternal life through Christ (Romans 11.11-15).

6. Paul declares the legitimacy of salvation for those who choose faith in Christ as their Savior in Romans 10.6-9. In 10.10-13, Paul addresses the accessibility of faith to all, as established by God through Isaiah and Joel! Read Isaiah 28.16 as well as Joel 2.32. Why do you think Paul devotes so much thought and evidence of God's plan of making His gospel of salvation accessible to all? (There isn't one answer, nor a right answer. Enjoy pondering with God the many layers of possibilities!)

After Paul addresses the blessing and necessity of evangelism (also addressed in this week's doctrine), Paul wrestles with the reality that his own people do not believe God's gospel message in Christ.

7. Using Dr. Stott's wisdom and extraordinary simplicity, answer Paul's questions using the same scripture Paul used:
 - a. V 18, "Did they not hear?" (Psalm 19.4, noting Paul's fullest answer is developed in his implied reference to Psalm 19.1-6):

 - b. V 19, "Did Israel not understand?" (Deuteronomy 32.31; Isaiah 65.1):

 - c. V 21, "Israel is simply stubborn" (Isaiah 65.2):

² Stott, p. 282

8. As you can, connect Paul's concluding statement (V 21 quoting Isaiah 65.2) with what you have seen in God's people throughout your study of Judges:

Romans 11: Paul has spent much of his writing on confirming our security before God IN Christ in this letter. However, in contrast, Paul addresses the challenge that his own nation feels too secure in their security before God. Now, after teaching of God's character, power, purpose, and plan, Paul finally asks, "What about Israel?" He began this section with a thorough summation of their extraordinary privileges given by God (Romans 9.4-5). Now he asks, "Is God really going to just leave them out now?"

9. What does Paul teach us is the simplest answer to this difficult question in Romans 11.2-6? (Review your lecture notes from "Lesson 15: Righteous Samson" regarding the remnant.)

It is easy to read Romans 11 and begin to doubt the security of your own salvation before God! The idea of God hardening His own people's hearts, alongside unusual illustrations using dough, olive tree cutting, grafting, and cultivating (Romans 11.7-24). In addition, Paul's pre-doxology final thoughts include huge doctrinal concepts like "election" and "irrevocable calling of God" and "universal salvation for Israel" (Romans 11.25-32). Agh!

Before we untangle what Paul is saying from what he is saying, Dr. Stott provides us with a simple understanding of Paul's main idea in Romans 11: "Thus human disobedience is the prison from which divine mercy liberates us."³ Surprisingly, Paul is not dividing God's people as Jewish or Gentile, rather, Paul is uniting all God's people in His mercy (Romans 11.30-32).

10. Dr. Stott's writing on Romans 11 also encourages viewing Paul's message through a lens of hope in the God whose plan has always included you! How does Revelation 7.9-17 likewise encourage you to read Romans 11 through a lens of hope in God's salvation for you and for all His people?

Paul's reference to the hardening of His own people's heart (Romans 11.7) includes Moses' and Isaiah's warnings of God's own people's "self-induced" quenching of their understanding of God and their "complete loss of spiritual sensitivity".⁴ The reference to David's Psalm 69 likely symbolizes the loss of stability for a life of oppression and fear.⁵

Paul's use of jealousy as a road map to salvation of his Jewish community (Romans 11.11, 14) is best summarized by Dr. Keller, "In other words, the Jews will see many Old Testament promises fulfilled in the Gentile, and believe."⁶ For example, Acts 6.1-7 records the conversion to Christianity of several Jewish priests. The early Christian churches' unity in obedience to God's command to care for widows (Deuteronomy 15.4-5) was in sharp contrast to divisive legalism. Their unity in service to God amplified the gospel message of Christ-like obedience and compassion, thus stirring the heart and mind of Jewish priests toward Christ. When Christ's Bride behaves like Him, her beauty turns heads, hearts, and minds!

The illustration of the "dough" offered is not settled by theologians. It may well be as Dr. Keller explains, "The gospel faith of the Jews such as Paul is a sign that there will, one day, be many more like him."⁷ The implication is that God hasn't given up on His people, and neither should the non-Jewish Christians.

³ Stott, p. 308

⁴ Stott, p. 293

⁵ Stott, pp. 293-294

⁶ p. 90

⁷ p. 91

Finally, the illustration of the cultivated olive tree offers several key warnings for the non-Jewish and Gentile community⁸:

1. You must not boast or look down on the “broken off” branches of unbelieving Jews (V 18). Instead, you are to respect them, especially in light of God’s use of them detailed in Romans 9.4-5.
2. Gentile Christians are “children of promise” only because of God’s mercy in granting faith. As such, the only appropriate response is “reverent fear”. (V 19-21)
3. Do not substitute faith in Christ as your justification in standing before God with presumption and self-righteousness justifying your standing before God (V 22-24). “...we persevere in seeking to be like Jesus, until the day we meet Jesus.”⁹

Addressing Paul’s prophetic writing in Romans 11.25-29 is best left to the pros! Dr. Stott first explains that the “Deliverer” who atones for, removes and forgives sins is clearly a reference to Jesus Christ using Isaiah 27.9. “It is clear from this that the “salvation” of Israel for which Paul prayed (Romans 10.1), to which he will lead his own people by arousing their envy (Romans 11.14), which has also come to the Gentiles (Romans 11.11) and which one day ‘all Israel’ will experience (Romans 11.26) is salvation from sin through faith in Christ. It is not a national salvation, for nothing is said about either a political entity or a return to the land. Nor is there any hint of a special way of salvation for the Jews which dispenses with faith in Christ.”¹⁰

11. What new insight or understanding do you have through your study of Romans 11? What encouraged you, or challenged you? What insight, understanding, or challenge got you to thinking and praying?

Paul, and you, have done some theological heavy lifting by the end of chapter 11! However, it also allows you to marvel in humility alongside Paul in unified, erupting praise, wonder and adoration of God! and humility of God in Romans 11.33-35!

Deity: Merciful¹¹~ (Romans 9.15-16) “God’s mercy describes Him as perfectly having deep compassion for creatures (people), such that He demonstrates benevolent goodness to those in a pitiable, or miserable condition, even though they do not deserve it (Luke 8.36). This definition is partly based on the words used in the original text of the Bible for ‘mercy’. As *with grace, this perfection does not consider the merit or lack of merit of the people to whom God gives mercy.*” (italics added)

“Just as the mercy seat was the place where atonement was made and God’s wrath against sin was averted, so now is Jesus the place where atonement is made and God’s wrath against sin is averted. Jesus is the High Priest who offers the sacrifice, the sacrifice that is offered, and the mercy seat on which the sacrifice is offered.” (Hebrews 9)

Doctrine: Unconditional Election¹²~ (Romans 9.15-16) “...God’s gracious decree whereby He chooses some for eternal life (Romans 8.30, 33).”¹³ Those chosen are also called the “elect”. Broadly, theologians consider predestination and election as synonyms though, as Dr. DeYoung notes, “...if there is a distinction to be made, predestination is the general term for God’s sovereign ordaining, while election is the specific term for God choosing us in Christ before the foundation of the world (Ephesians 1.4). For some theologians, election is the divine ordination to the appointed *end* of salvation (2 Thessalonians 2.13), while predestination is the divine ordination regarding the *means* of salvation.”¹⁴ Simply, election implies eternal life (John 6.40) while predestination is more broad-scope in referring to God’s designed and fulfilled plan (John 6.37-39; Acts 4.24-28).

In Romans 9, Paul introduces the opposite of election: reprobation. It is difficult to embrace “the belief that God not only predetermines those who will be saved but also predetermines those who will not be saved.”¹⁵ (Romans 9.22; 1 Peter 2.8; Jude 4). Our natural response is to cry out, “That’s not fair!”, to the hard truth of election and reprobation. Fortunately, Paul never avoided his own humanity and addressed this concern in Romans 9.14 when he asks, “Is there injustice on God’s part?” Rather than fold his arms across his chest and lead us in a collective pout, Paul points us to God. The simplicity of

⁸ Stott, pp. 93-95

⁹ Stott, pp. 94-95

¹⁰ Stott, p. 305

¹¹ MacArthur & Mayhue, p. 182-183, 816

¹² DeYoung, pp. 79-80, 86-87, 240-242

¹³ p. 79

¹⁴ p. 79

¹⁵ p. 80

Paul's reply provides great assurances for all of God's people:¹⁶

1. Paul places God as God: "...election displays the character of God, and election serves the purposes of God." (Romans 9.15-17)
 - a. Exodus 33.19: "For God to be God, He must be merciful, and He must be sovereign. The freedom of God to dispense His mercy to whomever He pleases, apart from any constraint outside of His own will, is at the heart of what it means to be God. Thus, Paul summarizes: the ultimate reason some people believe and others do not depends on God, not on us (Romans 9.16)"¹⁷
2. Paul puts our minds back into alignment before a holy God: "Paul's response is to question whether the question is even appropriate." (Romans 11.19-23)
 - a. V 20: "We have no right to question God"
 - b. V 21: "God has every right to do what He pleases"
 - c. V 22-23: "Predestination serves a divine purpose"

Dr. DeYoung summarizes the tensions between election and reprobation, between God's incomprehensibility and what we can know, by reminding us that God does not exercise His Divine power arbitrarily. These two opposing doctrines "serve a good purpose in revealing the holiness of God, the power of God, and the glory of God."¹⁸ In Paul's answer, he "measures God by the only two things which God *can* be measured: against Scripture and against Himself...Righteousness is not about our fallible opinions of fairness or what we wish God were like. It's about God's character and God's purpose as they are revealed in the Bible."¹⁹ (Romans 10.3-4)

12. What has God been teaching you as you wrestle to understand this doctrine? What in the lecture or this explanation has created a new curiosity about this doctrine?

Evangelism and Election²⁰

If God is going to elect to save those He will, then why is evangelism necessary? Even more, why did Jesus command evangelism through what we call, the Great Commission? (With the same boldness and assurance in God as Paul, let's look through Scripture to better understand the role of evangelism within election (if one exists!).

13. How does Paul's longing expressed in Romans 9.1-3 and 10.1, 14-15 help you understand the necessity of evangelism?

14. How do Jesus' words and teaching in John 6.32-51 and Acts 18.5-11 help you understand the necessity of evangelism in light of the truth of election?

"Far from a detriment to sharing the gospel, a firm belief in election provides evangelistic hope in a hard-hearted, disobedient world. The Lord has elect sheep in the world, and though they may be far from the fold now, one day they will hear their Master's voice and believe. Our task is to open our mouths and speak on behalf of the Good Shepherd."²¹

Your Scripture-Soaked Prayer: Use any scripture and/or any portion of this week's deity, "Merciful", to write your SSP.

Lecture Outline:

¹⁶ p. 81

¹⁷ p. 81

¹⁸ p. 81

¹⁹ p. 81

²⁰ DeYoung, pp. 86-87

²¹ p. 87

Aim: Unconditional election is God's sovereign mercy.

- I. God's Right (Romans 9) **T1:** God's sovereign election is a mercy extended to unworthy sinners.
 - a. What do you believe makes you worthy of God's saving grace?
 - b. How might your works be infecting what you believe is fair concerning your salvation from sin?
 - c. How might works be corrupting the right view of the gospel of Jesus Christ?
- II. God's Reasons (Romans 10) **T2:** God's sovereign election involves our human responsibility to share the gospel.
 - a. When was the last time you shared the gospel?
 - b. What causes you to disobey Jesus' command to participate in the Great Commission? What excuses are you making?
- III. God's Remnant (Romans 11) **T3:** God's sovereign election is how He remains faithful to His ancient promises.
 - a. What is your relationship or your view of the Jewish people today?
 - b. How could the truths of Romans 11 move you to fervent prayer for God to restore His chosen people, Israel?
 - c. Which of God's ancient promises inspire you to become a 'pro-semite'?

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