

# GOD'S SOVEREIGNTY IN SALVATION (PT 1)

*Romans 9:1-13*

## Introduction: Salvation by Grace Naturally Leads to the Doctrine of Election

### I. The Question: Why Are Some Saved and Not Others? (v.1-5)

- A. Paul Struggled with this Issue Emotionally: "I have great sorrow..."
  - o Paul felt anguish over the fact that his fellow Jews (Israel) had rejected Christ
  - o Paul was willing even to have himself "cut off" for his brothers
- B. Paul Struggled with this Issue Intellectually: "They are Israelites..."
  - o If any group should have believed in Jesus, it should have been the Jews!
  - o What are the privileges of Jews that should have led them to Christ?

**\*\*Key point:** Religious privilege is not the answer for why some are saved and some are not. The answer to why some are saved and not others does not lie with man but with God.

### II. The Answer: Because God Elects to Save Some and Not Others (v.6-13)

- A. What is the Doctrine of Election?
  - o Definition: "The biblical doctrine of election is that before Creation God selected out of the human race, foreseen as fallen, those whom he would redeem, bring to faith, justify and glorify in and through Jesus Christ." –J.I. Packer
  - o Where does the idea of election come from?
    - The Bible!
 

"Even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love He predestined us for adoption as sons through Jesus Christ, according to the purpose of his will." Eph 1:4-5
    - It follows from other biblical doctrines. Example: Paul taught in Rom 3:11 that "no one seeks for God." Thus, God must first seek them!
    - Major evangelical denominations have historically believed in election: Presbyterian, Baptist, Lutheran, Anglican/Episcopal, and even some Methodists.



B. Paul Explains What Happened to Israel by Appealing to the Doctrine of Election (v.6-9)

- o Not all of the nation of Israel is *really* Israel (v.6)
  - Paul argues that much of the nation of Israel rejected Jesus because they were not “true” Israel—that is, they were not elect
  - Thus, God’s promises to Israel have not failed. The promises applied only to the true Israel.
- o Not all Abraham’s children are *really* his children (v.7-9)
  - God blessed Isaac not Ishmael, even though both physically descended from Abraham

\*\*Key point: Israel’s rejection of Jesus does not prove that God’s word failed. Instead, God saved precisely those he intended, namely his elect.

C. Paul Proves the Doctrine of Election by Appealing to Jacob and Esau (v.10-13)

- o The difference between Jacob and Esau could not be explained by their circumstances
  - Same father and mother
  - Conceived at the same time
  - Born at the same time
- o The difference between Jacob and Esau could not be explained by their actions
  - God chose Jacob and not Esau before they were even born
  - God did this before they had done anything, good or bad
  - Notice it wasn’t even Jacob’s faith!

\*\*Faith does not determine one’s election, rather election determines who will have faith.

- o Instead, the difference is explained by God’s purposes in election
  - “in order that God’s purposes in election might stand”
  - “not because of works but because of him who calls”
  - What does it mean that God “hated” Esau?



# Discussion Groups

1. How much is the doctrine of election a struggle/problem for you? Why?

---

---

---

---

---

---

2. How does the doctrine of election change your perception of who gets credit for your salvation?

---

---

---

---

---

---

3. Paul presents the doctrine of election not as a problem, but as a solution. How does this doctrine give you comfort and assurance?

---

---

---

---

---

---

