*Northwest Bible Church – January 16, 2005 Worship Service – Alan Conner*
**Rom. 11:28-32**
*God’s Irrevocable Mercy*

**INTRO**

        11:28-32 - Summary of chs. 9-11
        11:33-36 - Doxology

**A. GOD’S MERCY SEEN IN ISRAEL’S TWO-FOLD STATUS (v. 28).**

        1) Gospel perspective: “they are enemies.”

        2) Election perspective: “they are beloved.”

        (3) How can this be?

                a) The whole nation view. Some think that both the “enemies” and the “beloved” refers to the whole nation. The “enemies” would refer to their current hardening and rejection of the gospel, and the “election” would refer to the nation of Israel as God’s chosen nation unto special privileges and blessing but not necessarily salvation, and the “beloved” God’s common grace love.

                b) the whole remnant within the nation. “Enemies” would refer to the remnant still in their lost condition; and the word “choice/election” is used 7 times in the NT and always of individual saving election, not national election. See Rom. 9:11; 11:5,7; 1 Thess. 1:4; 2 Pet. 1:10; Acts 9:15. And beloved refers to God’s saving love.

                APPLICATION: Some may be God’s enemies today, but God’s friends tomorrow

**B. GOD’S MERCY IS IRREVOCABLE (v. 29).**
        Now Paul gives us the foundation for saying that the elect of God are beloved, namely due to the fact that “the gifts and the calling of God are irrevocable.”

        1) “gifts” – Some understand these gifts as the special privileges given to the nation of Israel as a whole, such as those in 9:4-5. But Paul uses this word “gift” six times in Romans and always for special grace associated with salvation and bestowed on the elect alone.

                    a) spiritual gifts (1:11; 12:6)
                    b) gift of righteousness, ie justification (5:15-16)
                    c) the gift of eternal life (6:23)

        2) “calling of God” – the “of God” probably goes with both the “gifts” and the “calling.” This is not the call of God to Israel to be His covenant nation, but the effectual call of God which irresistibly draws individuals to faith in Christ, see Rom. 8:30; 9:11, 24-26.

        3) “irrevocable” – first word in the verse for emphatic emphasis. This word is linked to the idea of “repentance” but in the negative so “no repentance” or better “no remorse” for one’s actions. Here the idea is that God will never regret giving us these gifts and calling, He will never take them back.

                APPLICATION: All of God’s redemptive gifts are irrevocable.

**C. GOD’S MERCY IS UNIVERSAL (vv. 30-32).**
        Verses 30-32 explains how God will continue to save His elect beloved.

        1) The Gentiles had been previously disobedient to God (v. 30).

        2) The catalyst in God’s plan to save the Gentiles (v. 30). = the disobedience of Israel (vv. 12-17).

        3) The parallel in God’s method of saving Jews and Gentiles (v. 31).

        4) Final comment on the process of salvation (v. 32).

                a) God has “shut up” all in sin. Ie. to close up as fish in a net (Lk. 5:6). Imprison.

                b) In order to show mercy to all. Ie. to all kinds of men: Jews and Gentiles.

**LESSONS ON GOD’S MERCY:**
        1) Man’s disobedience does not frustrate God’s plan but furthers God’s plan (30-32).

        2) God’s mercy goes to the disobedient.

        3) God’s redemptive gifts are irrevocable.