



The Choices of God and Men

1/13/19

Romans 8:28 And we know that God causes all things to work together for good to those who love God, to those who are called according to *His* purpose.

²⁹ For whom He foreknew, He also predestined *to become* conformed to the image of His Son, that He might be the first-born among many brethren;

³⁰ and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.

³¹ What then shall we say to these things? If God *is* for us, who *is* against us?

³² He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?

³³ Who will bring a charge against God's elect? God is the one who justifies;

³⁴ who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

³⁵ Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

³⁶ Just as it is written, "For Thy sake we are being put to death all day long; We were considered as sheep to be slaughtered."

³⁷ But in all these things we overwhelmingly conquer through Him who loved us.

³⁸ For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,

³⁹ nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

9:1 I am telling the truth in Christ, I am not lying, my conscience bearing me witness in the Holy Spirit,

² that I have great sorrow and unceasing grief in my heart.

³ For I could wish that I myself were accursed, *separated* from Christ for the sake of my brethren, my kinsmen according to the flesh,

⁴ who are Israelites, to whom belongs the adoption as sons and the glory and the covenants and the giving of the Law and the *temple* service and the promises,

⁵ whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.

I. God Chooses based on His Purposes

⁶ But *it is* not as though the word of God has failed.

For they are not all Israel who are *descended* from Israel;

⁷ neither are they all children because they are Abraham's descendants, but: "through Isaac your descendants will be named."

⁸ That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants.

⁹ For this is a word of promise:

"At this time I will come, and Sarah shall have a son."

¹⁰ And not only this, but there was Rebekah also,
when she had conceived *twins* by one man, our father Isaac;

¹¹ for though *the twins* were not yet born, and had not done anything good or bad,
in order that God's purpose according to *His* choice might stand,
not because of works, but because of Him who calls,

¹² it was said to her, "The older will serve the younger."

¹³ Just as it is written, "Jacob I loved, but Esau I hated."

II. God Chooses justly

¹⁴ What shall we say then? There is no injustice with God, is there? May it never be!

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 *does* not *depend* on the man who wills or the man who runs,
but on God who has mercy.

¹⁷ For the Scripture says to Pharaoh, "For this very purpose I raised you up,
to demonstrate My power in you,
and that My name might be proclaimed throughout the whole earth."

¹⁸ So then He has mercy on whom He desires, and He hardens whom He desires.

III. God Chooses based on His design

¹⁹ You will say to me then, "Why does He still find fault? For who resists His will?"

²⁰ On the contrary, who are you, O man, who answers back to God?

The thing molded will not say to the molder, "Why did you make me like this," will it?

²¹ Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use, and another for common use?

²² What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction?

²³ And *He did so* in order that He might make known the riches of His glory
upon vessels of mercy, which He prepared beforehand for glory,

²⁴ *even us*, whom He also called,
not from among Jews only, but also from among Gentiles.

²⁵ As He says also in Hosea, "I will call those who were not My people, 'My people,' And her who was not beloved, 'beloved.'"

²⁶ "And it shall be that in the place where it was said to them, 'you are not My people,' There they shall 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, it is the remnant that will be saved;

²⁸ for the Lord will execute His word upon the earth, thoroughly and quickly."

²⁹ And just as Isaiah foretold, "Except the Lord of Sabaoth had left to us a posterity, We would have become as Sodom, and would have resembled Gomorrah."

IV. Man is responsible to choose to trust God

³⁰ What shall we say then?

That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith;

³¹ but Israel, pursuing a law of righteousness, did not arrive at *that* law.

³² Why? Because *they did not pursue it* by faith, but as though *it were* by works. They stumbled over the stumbling stone,

³³ just as it is written, "Behold, I lay in Zion a stone of stumbling and a rock of offense, And he who believes in Him will not be disappointed."

10:1 Brethren, my heart's desire and my prayer to God for them is for *their* salvation.

² For I bear them witness that they have a zeal for God, but not in accordance with knowledge.

³ For not knowing about God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.

⁴ For Christ is the end of the law for righteousness to everyone who believes.