

# The Choices of God and Men

1/27/19

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

<sup>2</sup> that I have great sorrow and unceasing grief in my heart.

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

<sup>4</sup> 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,

<sup>5</sup> 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

<sup>6</sup> But *it is* not as though the word of God has failed.

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

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

<sup>8</sup> 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.

<sup>9</sup> For this is a word of promise:

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

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

<sup>11</sup> 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,

<sup>12</sup> it was said to her, "The older will serve the younger."

<sup>13</sup> Just as it is written, "Jacob I loved, but Esau I hated."

## II. God Chooses justly

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

<sup>15</sup> For He says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."

<sup>16</sup> So then it *does* not *depend* on the man who wills or the man who runs, but on God who has mercy.

<sup>17</sup> 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."

<sup>18</sup> So then He has mercy on whom He desires, and He hardens whom He desires.

### III. God Chooses based on His design

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

<sup>20</sup> 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?

<sup>21</sup> 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?

<sup>22</sup> 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?

<sup>23</sup> 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,

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

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

<sup>26</sup> "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."

<sup>27</sup> 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;

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

<sup>29</sup> 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 C

<sup>30</sup> What shall we say then?

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

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

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

<sup>33</sup> 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.

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

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

<sup>4</sup> For Christ is the end of the law for righteousness to everyone who believes.

<sup>5</sup> For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.

<sup>6</sup> But the righteousness based on faith speaks thus, "Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down),  
<sup>7</sup> or 'Who will descend into the abyss?' (that is, to bring Christ up from the dead)."  
<sup>8</sup> But what does it say? "The word is near you, in your mouth and in your heart"-- that is, the word of faith which we are preaching,  
<sup>9</sup> that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved;  
<sup>10</sup> for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.  
<sup>11</sup> For the Scripture says, "Whoever believes in Him will not be disappointed."  
<sup>12</sup> For there is no distinction between Jew and Greek; for the same *Lord* is Lord of all, abounding in riches for all who call upon Him;  
<sup>13</sup> for "Whoever will call upon the name of the LORD will be saved."

## **V. Man is responsible to choose to share C**

<sup>14</sup> How then shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher?  
<sup>15</sup> And how shall they preach unless they are sent? Just as it is written, "How beautiful are the feet of those who bring glad tidings of good things!"  
<sup>16</sup> However, they did not all heed the glad tidings; for Isaiah says, "LORD, who has believed our report?"  
<sup>17</sup> So faith *comes* from hearing, and hearing by the word of Christ.  
<sup>18</sup> But I say, surely they have never heard, have they? Indeed they have; "Their voice has gone out into all the earth, And their words to the ends of the world."  
<sup>19</sup> But I say, surely Israel did not know, did they? At the first Moses says, "I will make you jealous by that which is not a nation, By a nation without understanding will I anger you."  
<sup>20</sup> And Isaiah is very bold and says, "I was found by those who sought Me not, I became manifest to those who did not ask for Me."  
<sup>21</sup> But as for Israel He says, "All the day long I have stretched out My hands to a disobedient and obstinate people."

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