

## Does God choose us or do we choose God?

Romans: Living by Faith (part 10)

Romans 9-11

### Chapter 9: Paul's heart (vv.1-5)

<sup>1</sup> I speak the truth in Christ—I am not lying, my conscience confirms it through the Holy Spirit—<sup>2</sup> I have great sorrow and unceasing anguish in my heart. <sup>3</sup> For I could wish that I myself were cursed and cut off from Christ for the sake of my people, those of my own race, <sup>4</sup> the people of Israel. Theirs is the adoption to sonship; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. <sup>5</sup> Theirs are the patriarchs, and from them is traced the human ancestry of the Messiah, who is God over all, forever praised! Amen.

### Chapter 9: Four "Questions" (vv.6-33)

#### ☞ Has God's Word \_\_\_\_\_? (vv.6-13)

<sup>6</sup> It is not as though God's word had failed. For not all who are descended from Israel are Israel. <sup>7</sup> Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned."<sup>8</sup> In other words, it is not the children by physical descent who are God's children, but it is the children of the promise who are regarded as Abraham's offspring. <sup>9</sup> For this was how the promise was stated: "At the appointed time I will return, and Sarah will have a son."

<sup>10</sup> Not only that, but Rebekah's children were conceived at the same time by our father Isaac. <sup>11</sup> Yet, before the twins were born or had done anything good or bad—in order that God's purpose in election might stand: <sup>12</sup> not by works but by him who calls—she was told, "The older will serve the younger."<sup>13</sup> Just as it is written: "Jacob I loved, but Esau I hated."

#### ☞ Is God \_\_\_\_\_ in exercising His sovereign choice? (vv.14-18)

<sup>14</sup> What then shall we say? Is God unjust? Not at all! <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> It does not, therefore, depend on human desire or effort, but on God's mercy. <sup>17</sup> For Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth."<sup>18</sup> Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden.

#### ☞ If God has made His sovereign choice, then why does He find \_\_\_\_\_ with the Jews? (vv.19-29)

<sup>19</sup> One of you will say to me: "Then why does God still blame us? For who is able to resist his will?"<sup>20</sup> But who are you, a human being, to talk back to God? "Shall what is formed say to the one who formed it, 'Why did you make me like this?'"<sup>21</sup> Does not the potter have the right to make out of the same lump of clay some pottery for special purposes and some for common use?

<sup>22</sup> What if God, although choosing to show his wrath and make his power known, bore with great patience the objects of his wrath—prepared for destruction?<sup>23</sup> What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory—<sup>24</sup> even us, whom he also called, not only from the Jews but also from the Gentiles?<sup>25</sup> As he says in Hosea:

"I will call them 'my people' who are not my people;

and I will call her 'my loved one' who is not my loved one,"

<sup>26</sup> and,

"In the very place where it was said to them,

'You are not my people,'

there they will be called 'children of the living God.'"

<sup>27</sup> Isaiah cries out concerning Israel:

"Though the number of the Israelites be like the sand by the sea, only the remnant will be saved.

<sup>28</sup> For the Lord will carry out

his sentence on earth with speed and finality."

<sup>29</sup> It is just as Isaiah said previously:

"Unless the Lord Almighty

had left us descendants,

we would have become like Sodom,

we would have been like Gomorrah."

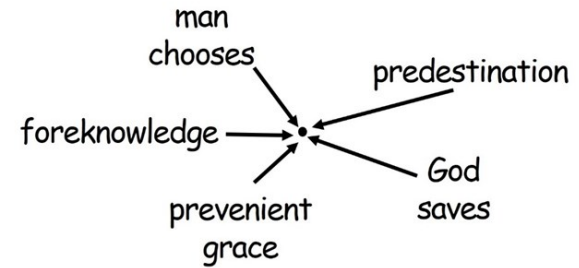
#### ☞ What shall we say in conclusion (vv.30-33)

<sup>30</sup> What then shall we say? That the Gentiles, who did not pursue righteousness, have obtained it, a righteousness that is by faith;<sup>31</sup> but the people of Israel, who pursued the law as the way of righteousness, have not attained their goal. <sup>32</sup> Why not? Because they

pursued it not by faith but as if it were by works. They stumbled over the stumbling stone.

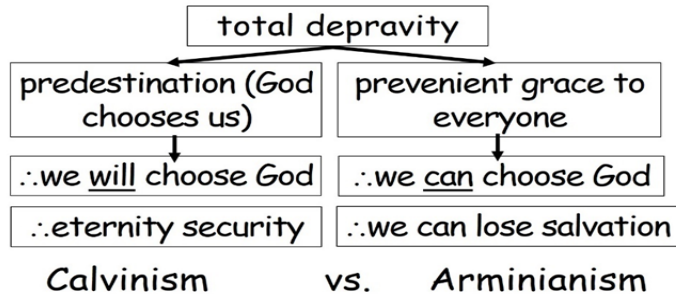
<sup>33</sup>As it is written:

“See, I lay in Zion a stone that causes people to stumble and a rock that makes them fall, and the one who believes in him will never be put to shame.”



## Calvinism vs. Arminianism

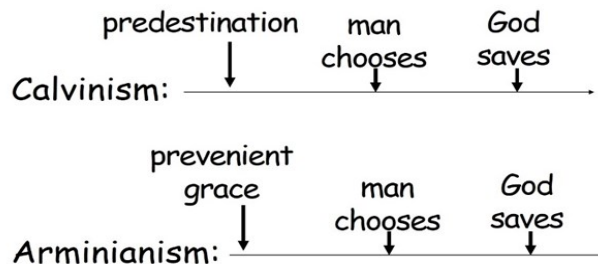
### ☞ Quick Overview



☞ In Scripture there is a tension between God's \_\_\_\_\_ and man's \_\_\_\_\_

☞ The issue of God choosing us vs. us choosing God will always remain a \_\_\_\_\_

▪ We will probably never solve the Calvinist vs. Arminian debate because God lives outside of \_\_\_\_\_



☞ The reality is that Biblically-balanced people on both sides are much \_\_\_\_\_ in practical application than we might think

☞ Whatever view you take—be sure your view is \_\_\_\_\_. In addition, when criticizing the other view, don't create a straw man and then shoot him down.

☞ 2 Peter 1:10-11

**Chapter 10:** How did Israel miss the truth about Jesus he Messiah?

**Chapter 11:** Has God rejected and given up on Israel?

### Doxology: Romans 11:33-36

<sup>33</sup> Oh, the depth of the riches of the wisdom and knowledge of God!

How unsearchable his judgments,  
and his paths beyond tracing out!

<sup>34</sup> “Who has known the mind of the Lord?

Or who has been his counselor?”

<sup>35</sup> “Who has ever given to God,  
that God should repay them?”

<sup>36</sup> For from him and through him and for him are all things.

To him be the glory forever! Amen.