

GOD MADE GOOD CHOICES **(Romans 9:6-18)**

I. All Israel won't be saved (vs. 6-8).

- A. Paul has just shown all the blessings the Jews had being the chosen people of God.
- B. He now lets the Jews know that all Jews aren't going to be saved.
 - 1. Their not being saved will not be due to the ineffectiveness of God's word.
 - 2. Everything that God had His prophets and writers reveal had come to fruition.
- C. Their physical relationship is no longer that which puts one into a right relationship with God.
 - 1. The last phrase of the verse is key to the whole chapter.
 - 2. Just because you are an Israelite physically does not mean you are one spiritually.
- D. Verse seven continues that meaning and illustrates it with the birth of Isaac.
 - 1. Abraham had other children but Isaac was the chosen one.
 - 2. Just because one could show physical ties to Abraham, as could many Arabs, did not give that person a right to be a child of promise.
- E. Verse 8 sums it up with the children of the flesh and the children of God or of promise.
 - 1. The children of the flesh would be those children born to Hagar and Keturah.
 - 2. They were every bit Abraham's children as Isaac.
 - 3. However, they were not the ones God promised.
- F. Physical connection to Abraham was not enough to make one a child of promise then and it is not enough now to make a Jew a child of promise in the New Covenant.

II. God made choices to bring in Israel (vs. 9-13).

- A. Paul quotes from Genesis 18:10-14 where He promised Abraham a son through Sarah, making Isaac a child of promise.
 - 1. God chose Isaac over Ishmael and any other children Abraham would have.
 - 2. God didn't choose them for salvation, but to accomplish His plan.
 - 3. Each individual had the choice to obey God or not.
 - 4. To have chosen for salvation would have made God a respecter of persons which Paul has already shown to not be the case (Romans 2:1-11).
- B. God made the right choice because Ishmael was a wild young man and grew to marry many women while Isaac was obedient and monogamous.
 - 1. These character traits show God made the right choice.
 - 2. He Has the wisdom to do that and no Jew would ever complain about this choice.

- C. Paul then gives another example of the right choice in choosing Jacob over Esau.
 - 1. An argument may have been made that Isaac was the right choice because he was the only child of Abraham and Sarah, to whom both the promise was made.
 - 2. This was not the case with Jacob and Esau because they were twins born to the same father and mother.
- D. God chose before birth that it would be Jacob through whom the promise of a great nation, land and blessing would flow.
 - 1. It was before both had done good or evil.
 - 2. Incidentally, this shows the falseness of the terrible doctrine of original sin.
 - 3. Paul lets us know these two children were sinless.
- E. Again, this had nothing to do with the salvation or condemnation of either boy.
 - 1. It was a choice through whom the Messiah would come.
 - 2. Again, no Jew would argue that God made a wrong choice here.
 - 3. Esau showed himself to be wasteful, hateful and indifferent to the desires of his parents in marrying women of the land.
- F. Paul quotes from Genesis 25:19-23.
 - 1. The elder never served the younger in their lifetimes but his descendants did, later becoming servants to David.
 - 2. We read of this in 2 Kings 14 and 1 Chronicles 18.
- G. Paul then quotes from Malachi 1:1-3.
 - 1. God did not hate Esau, He simply expressed a greater love for Jacob.
 - 2. In reality, Malachi was talking about the descendants of the two men and not the men themselves.
- H. As we've said, the whole basis for this discussion is who did God choose to bring in the Messiah, not who did God choose for salvation.

III. **God makes good choices because He is righteous (vs. 14-19).**

- A. There is absolutely no hint of unrighteousness in God.
 - 1. He has shown this in the choices made.
 - 2. No Jew would have tried to argue that God made bad decisions.
 - 3. Br. Whiteside wrote, "If God selected Isaac and Jacob because they were the best instruments through which to work out his plans, and the Jews gloried in these selections, why should they think that it would be out of harmony with God's nature to reject the Jews because of unbelief and accept the Gentiles who believed in Him?"
- B. Paul then quotes Exodus 33:19 and this has been completely blown out of context.
 - 1. God has always shown mercy and compassion on the obedient.
 - 2. This is why He chose Abraham, Isaac and Jacob.
 - 3. It does not mean God randomly chooses certain people to show mercy and compassion and withholds it from others.
- C. Verse 16 shows that it was God's decision through whom He brought the

Messiah and not the individuals involved.

1. Each choice God made was right.
2. When God chose someone, He did not do evil to the one He did not choose.

D. Paul now shows how God was right in His dealings with Pharaoh.

1. How did God harden Pharaoh's heart?
2. He did not take away his free will because then God would be a respecter of persons.
3. Not only that, Paul could not have used this as an example of God's righteous actions.
4. God hardened his heart through bringing an unpleasant demand to Pharaoh.
5. His heart was hardened through the magicians making it look as if their powers were equal to God's.
6. Pharaoh hardened his own heart through character flaws and rejection of God's will

E. Paul ends by pointing out the God's work harden some hearts and softens others.

1. Just because God chose Jacob did not make it easier for Jacob to be saved and the same with the others.
2. Paul is showing the thinking of the Jews that they should be saved and the Gentiles should be lost to be completely faulty.