

God's Plan of Salvation:

1. Hear - Romans 10:17
2. Believe - Mark 16:16
3. Repent - Acts 2:38
4. Confess - Romans 10:10
5. Be baptized - Acts 22:16
6. Live faithfully - Revelation 2:10

Announcements:

Sick: Mrs. Calvert, Ms. Dannels, Mr. and Mrs. Douglas, Mr. Douglas' mother, Mr. and Mrs. Hadley, Mrs. Kelly Hall, Mrs. Elizabeth Jackson, Ms. Kim (Ashley Law's mother), Lamar Mathis, Mr. Gary Newsome, Mr. and Mrs. Pete Newsome, Mr. Winns.

If you would be interested in any of the following ways to study the Bible, feel free to let us know:

- Home Bible Study - We will come into your home or other place you feel comfortable and study the Bible with you. Bible questions are welcome in these studies and we will seek to give a Bible answer.
- Correspondence courses - We will be glad to mail you a correspondence lesson that you can fill out and mail back to us and we will send you the next lesson.
- Call us with your Bible question - #503-707-6014.
- Visit our website:
www.oakgrovechurchofchristjenningsflorida.com
- Come and visit - We always strive to have good, practical Bible instruction at each of our assemblies.

Oak Grove Church of Christ Bulletin

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“But Doesn't God Choose” - Part 1

By Derek Long

In thinking about the articles in our bulletin from April 12 and 19, 2020 addressing the question, “Does Man have a Choice?” someone might say, “I see all these passages teaching man has a choice but doesn't God choose.” As one reads the passages in the Bible where the word choice and its related terms are used, they will see passages teaching man has a choice as we have already established in the previous articles as well as verses teaching God chooses. Many people want to frame the issue as an either or situation. In other words, they want to say either man chooses or God chooses but both cannot be true. However, the Bible tells us both facts are true.

In many of the areas where God chose something or someone, He was selecting individuals or nations to use to accomplish some purpose but such did not mean they were automatically saved. God was capable of using these nations and individuals when they were righteous as well as when they were unrighteous to accomplish His purposes. Let's notice some of these categories.

God selected the nation of Israel to be His chosen or special people. Many passages speak of Israel as God's chosen people (Deuteronomy 4:37; 7:6-7; 10:15; 14:2; 1 Kings 3:8; 1 Chronicles 16:13; Psalm 105:6; 106:5; 135:4; Isaiah 44:1; 41:8-9; 43:10; Jeremiah 33:24; Ezekiel 20:5; Acts 13:17). The fact God selected the nation of Israel to be His chosen people clearly did not remove their free will. They still had a choice to make as to whether they were going to serve God faithfully or not (Deuteronomy 30:19; Joshua 24:15, 22; Judges 5:8; 10:14; Isaiah 1:29; 65:12; 66:3-4). God was

able to use the nation of Israel to accomplish His purpose of bringing Christ into the world even if they chose to rebel against Him. God did not owe the nation of Israel salvation because He had selected them to fulfill a certain purpose. God would save those from among the nation of Israel who chose to live by faith.

God chose Solomon to be the individual who would build Him a house (1 Chronicles 28:10). God had selected him to do a certain work yet notice David is encouraging Solomon to “be strong, and do it.” If Solomon had no choice whatsoever in the matter, it seems strange for David to issue a command for Solomon to do it. The fact Solomon built the temple does not mean God has to save Solomon. Solomon would only be saved if he chose to live by faith.

God chose Abraham to be the individual through whom the Christ would come into the world (Nehemiah 9:7). The fact God chose Abraham did not remove Abraham’s free will because Abraham had to obey the call of God (Hebrews 11:8). God decided to use Abraham and his descendants for a specific purpose but such did not mean they were going to be saved unconditionally. Abraham was not justified because God selected him to be the individual through whom Christ would come into the world. Rather, Abraham was justified because he lived by faith (Romans 4:3; James 2:21-24).

God chose to make a special covenant with David and his house (Psalm 89:3). David still had to choose whether he would serve God faithfully or not. God choosing David did not remove David’s free will. David’s descendants show God selecting them did not ensure they would be righteous individuals. However, the promise made to David regarding his house did not mean God would save every physical descendant of David. God would only save those descendants of David who chose to serve Him faithfully.

God chose Moses to lead the children of Israel out of the land of Egypt (Psalm 106:23). Moses still had a choice to make however (Hebrews 11:25). Moses still would make choices which were not pleasing to God at times (Numbers 20). God’s choosing Moses did not remove Moses’ free will. God’s choosing Moses does not mean God would automatically save Moses regardless of the choices Moses made.

Jesus chose those who would be His apostles (Luke 6:13; John 6:70; 13:18; 15:16, 19; Acts 1:2, 24; 9:15; 22:14). Jesus choosing these twelve men did not remove their own choices. In fact, at times we see them making choices which Jesus would not approve of. Jesus did not have to unconditionally save these individuals. Jesus instead would use them to accomplish His purpose and yet their salvation would depend upon them living by faith.

God chose the people who would be witnesses to the resurrected Jesus (Acts 10:41). The apostles would certainly fall into the category of individuals chosen to be witnesses to the resurrection of Jesus. However, other individuals also saw the resurrected Lord. These people would still make choices as we read throughout the New Testament. God would not automatically guarantee the salvation of everyone who saw the resurrected Jesus. Rather, these individuals would have to live by faith to be saved.

God chose Peter to be the first person to take the gospel to the Gentiles (Acts 15:7). God did not override Peter’s free will to get him to take the gospel to the Gentiles. Peter clearly had free will to choose to act appropriately or inappropriately toward the Gentiles after this event (Galatians 2:11-14). God choosing Peter for this purpose did not remove Peter’s free will. God choosing Peter to take the gospel to the Gentiles did not mean Peter would be saved unconditionally. Peter would be saved only if he lived by faith.

Hopefully these examples help us see when God chooses people or nations in the Bible it did not remove their free will. Hopefully these examples help us see God could choose to use a nation or individual who acted in rebellion to Him at times to still accomplish His purpose. Hopefully we see these passages regarding God choosing various individuals, etc. do not mean God is obligated to save them.