

[Faith, Hope & Love\\_Part8](#)

Tonight we are continuing our study on the Kingdom of God and its building blocks of faith, hope, and love. We have been focused on the first of these building blocks, faith. Faith is one of those words that is often thrown around the realms of Christianity without a lot of understanding as to what it actually means, just like the words “grace,” “love,” the “Spirit,” and so on. But this word is not to be used as a cliché, for it has real a real definition with practical implications for our lives because without faith it is impossible to please God (**Hebrews 11:6**). I quote this verse quite often and I will keep quoting it until we firmly believe it and live accordingly. There is no other way to be in a “right” relationship with God except by faith. According to **Romans 1:17**; **Galatians 3:11**; and **Hebrews 10:38**, it is how the righteous live. Three times in the New Testament the Spirit quotes **Habakkuk 2:4**; and with three being the number of perfection, we know this is a perfect statement and an unbendable truth: the righteous live and continue to live by faith!

In that regard, we have been studying the names of God because God has told us *there is much power in the name when it is accompanied by faith*. Hence, He wants us to bet our lives on the truth that is revealed in the name and make our moment-by-moment and day-in-and-day-out decisions according to that truth (regardless of what we would otherwise think or feel). That is what it means to live by faith. Everything else is fake, just a work of one’s hands which means absolutely nothing to God! There is no extra credit given for trying hard or for sincerity. The righteous live by faith. And we must keep in mind that the “righteous” are those who know **Jehovah Tsidkenu**—the Lord who is our righteousness—and have bet their lives on His name. For those of you who are new and may be hearing this for

the first or maybe the second time, this is true Christianity; everything else is religion, for without faith it is impossible to please God!

For the last two weeks we have studied the name **Jehovah Mekoddishkem**—the Lord who Sanctifies You, which in the Hebrew means the Lord chose you and set you apart for His purposes and His purposes alone. To the shock of many, this also means that He is the Lord who did not choose others. He surveyed the realm of humanity and decided that He wanted certain people to be His own. For those chosen this is a wonderful thing, but for the unchosen it has horrifying implications. This makes it very hard to read and accept such verses as **Matthew 22:14** when Jesus said: “many are called but few are chosen” or **Matthew 7:21** which says, “Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but he who does the will of My Father who is in heaven.” Yet, as hard as this may be, it is a spiritual truth represented by His name.

Using the analogy of the spiritual life of Israel during Jesus' day, Jesus called out and many came to Him. The crowds followed and cheered for Jesus because of what they wanted to receive from Him. But they stopped short of letting Jesus be their God. Oh sure they “believed” in terms of having an intellectual and emotional agreement with the truth, but they did not bet their lives on the truth (which is the true Biblical definition of “believe.”). Thus, on-the-one-hand they worshipped, sacrificed, and served God; and on-the-other-hand they rejected the Son of God and hurt Him, all the while thinking they were doing God a favor. We see that same dynamic today; nothing is new under the sun, it all plays out as it did before.

So many people come to the Lord, they pray the prayer, they seek forgiveness, but they never truly place their faith in the name. Oh sure they may be found busy

doing things for God, but that is usually because of what they want to receive from Him. But that is not a life of faith. The difference between the many who are called and the few who are chosen all comes down to faith. In **1 John 2:6**, the Spirit made it clear that the one who abides in Jesus will live their lives just as He did. And Jesus made it clear that His food was to do the will of His Father and accomplish His Father's work (**John 4:34; 6:38**). In fact, three times Jesus said He never did anything on His own initiative, but only that which He heard from His Father (**John 5:19; 5:30; 8:28**). So we know this is a perfect truth. And this is how the chosen are to live: to seek only to do the will of the Father doing only what the Father wants them to do, saying only what the Father wants them to say, and going only where He wants them to go.

Of course, we understand that this way of living is not something that happens overnight; in fact, it takes a very long and intense process of putting to death the deeds of the body before one learns to abide and to desire only what the Father wants. But the chosen—those the Lord has set apart—are those who actually respond by faith to the fact that they have been chosen and they choose in return. They choose to give up their demands for this life, their wants, their dreams, and all that they expect God to do for them, and they follow Him wherever He leads down whatever paths He desires. As it says in **John 10:1-5; 25-29**, His sheep hear His voice, they know His voice, and they follow Him, and no other.

We have also learned that the fruit of the Spirit—God's divine *agape* love—is the ultimate mark of distinction between the chosen and the called. This fruit is a byproduct of one who abides; thus, it is not grown overnight, but over time you will see this fruit in the life of the chosen. And religious activity, no matter how "good"

it might be, is no substitute for God's divine *agape* love. Remember, His love is an attribute of His personhood; therefore, it comes with His presence. Thus, if He dominates your life because you have let Him put to death your flesh, His love will also dominate your life. If He does not, then His love will not. It is quite easy to understand and time will always tell.

There is one other significant mark of the chosen that we must not overlook. The chosen will be persecuted and will suffer at the hands of the religious ones who are "called." It is part of the end time's apostasy. In the same way that those who "followed" Jesus shouted hosanna and were willing to receive all the goodness He had to give eventually turned on Him and hurt him, so it will be done to the chosen and it will be at the hands of those who think they follow God and actually believe they are doing a service for God. This is spelled out in **John 16:1-3**. They will wholeheartedly believe that in putting down and persecuting the chosen they are doing what is right and good according to their understanding of Christianity. This falling away, this apostasy mentioned in **2 Thessalonians 2:3**, is not about people becoming Satanists or anything like that. It is about Christians who earnestly think that there is some way, other than faith, to please God (it is the ultimate religious deception). As a result, God sends upon them a deluding influence so they will believe this lie. He does this because they are not willing to believe the truth that without faith (in the name) it is impossible to please God. They do not believe that only God is good and they do not receive the love of the truth so as to be saved.

### **2 Thessalonians 2:11-13**

For this reason God will send upon them a deluding influence so that they will

believe what is false, in order that they all may be judged who did not believe the truth, but took pleasure in wickedness. But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.

Sadly, this is happening even now. As God has shown us, **the apostasy is not coming, it is here!** Far too many Christians have already been captured by this delusion that they can be “good” and do “good” and that God should be pleased with their “goodness.” Isn’t that what religion is all about and has always been about? It is the same delusion of goodness that the Israelites believed; and it has infected the churches of our day and is consuming those who “call on the name of the Lord.” This explains why churches focus so much on programs to get people to do “good” under the auspices that others will see their goodness and come to Jesus. This is actually wickedness and they take great pleasure in their wickedness because they have no idea it is wicked; they believe it is good. But the chosen, the **beloved**, are set apart—sanctified—by the Spirit [by **Jehovah Mekoddishkem**] for salvation and faith in the truth. The “called” have faith, they just put their faith in a lie. The “chosen” put their faith in the truth that has been revealed by the name.

I think many people struggle with the fact that God sends this delusion, just like they struggle with the name **Jehovah Mekoddishkem**, because for them it brings up notions of fairness and justice. Why would God only choose a few from among all those who are called and out of all those who come to Him? After all, there are so many “good” people who just want to do what’s right and are doing their best.

Why would He cause them to believe a lie? It does not seem fair. **Jehovah Mekoddishkem** also incites fear as people question, “Am I one of the chosen?” I have seen that fear in some of your faces as we have studied this name. So tonight I want to address this issue of the fairness of God in choosing some and rejecting others. Is God just in this matter?

This separation that is made between the called and the chosen can be understood in the distinction that the Spirit makes between the offspring of Abraham beginning with his sons Isaac and Ishmael and then in Isaac’s sons Jacob and Esau. The story of these 2 sets of children provides an allegory to describe the way **Jehovah Mekoddishkem** works and they give us a picture of the difference between the 539 (the chosen) and the 540 (the called) (and if you don’t know what those numbers mean please listen to last week’s teaching). If you don’t know, allegories are like parables, they communicate a truth but they are just a picture; therefore, we must be careful to not make more out of it than the scriptures do. The New Testament has two passages dealing with these two sets of children and we will let these passages be our guide. By the way, I am going through this detail because this question regarding the fairness and justice of the Lord is not something we should ignore or run away from. If we don’t understand these things, I am afraid we will not be able to bet our lives on the name or help others bet their lives on the name. So as hard as this might be, stay with me as we explore **Jehovah Mekoddishkem**—the Lord who sanctifies you and sets you apart for His purposes.

Let’s start first with Isaac and Ishmael, the children of Abraham. **Galatians 4:21-31** makes it clear that allegorically, Ismael is considered to be a child of the flesh (specifically the religious flesh) and Isaac is considered to be a child of the Spirit. By

way of background from **Genesis 15-16**, Isaac was a result of a promise that God made to both Sarah and Abraham when He told them that they were going to have a son. Ishmael was the result of an earlier decision by Abraham and Sarah to take matters into their own hands because they did not believe God would do as He said. Their problem was that Sarah was way past childbearing age and with each passing year they lost hope that God was going to come through for them. So Sarah concocted the idea that Abraham should sleep with Hagar, Sarah's servant, and in so doing have a child thereby "fulfilling" the promise. But the promise was made to Sarah and not to Hagar. Which is why no matter how much Abraham pleaded with God and wanted Ismael to be the chosen one, God was not interested in the work of their hands. He had something entirely supernatural planned for their lives.

The Spirit draws on this scenario in **Galatians 4** and says that Sarah and Hagar allegorically represent two covenants. Sarah represents a promise of freedom whereas Hagar represents bondage, slavery to the law—one who tries to earn the blessing of God firmly believing there is some way other than faith and faith alone (which, by the way, this form of legalism is the defining attribute of the called but not chosen). Hence, the bondswoman, Hagar (like her son) is a symbol of the religious flesh and Sarah (like her son) is a symbol of supernatural life in the Spirit. Now even though we are dealing with Old Testament stories, we must keep in mind that the immediate context of **Galatians** is the apostasy of Christian legalism. Many who believed themselves to be Christians were trying to make themselves right with God through what they could do. They were not relying on **Jehovah Tisdkenu**—the Lord our righteousness, but on their own religious activities to be approved by God and to gain His blessing in this life. They called themselves

Christians, but did not live like Jesus doing only what the Father told them to do. They were doing what they thought the Father wanted them to do, which is a big difference, huge, gigantic!

### ***Galatians 4:28-31***

And you brethren, like Isaac, are children of promise. But as at that time he who was born according to the flesh [referring to Ishmael, a metaphor of the “called”] persecuted him who was born according to the Spirit [Isaac, the “chosen”], so it is now also [the called will persecute the chosen believing they are doing God a favor]. But what does the Scripture say? "CAST OUT THE BONDWOMAN AND HER SON, FOR THE SON OF THE BONDWOMAN SHALL NOT BE AN HEIR WITH THE SON OF THE FREE WOMAN." So then, brethren, we are not children of a bondwoman, but of the free woman.

Cast her out. Really? Yes! Hagar was actually cast out, as was her son (***Genesis 21:9-21***). As a product of the flesh, Ishmael had no fellowship with the child of the Spirit—none! The story seems harsh; but it is a powerful allegory. There is a clear separation between those who try and please God by what they think God wants through the works of their hands (the called) and those who have been set apart and chosen by God and made righteous by promise, through the supernatural work of God. Like Abraham did with Hagar, the children of the promise are commanded to cast out those who are enslaved to the law. And keep in mind, you cannot cast someone out unless they are a part of the “family” as was Ismael and Hagar. The



point is there will be separation between the chosen and the called, and technically we are to initiate it. Ouch! The Spirit is actually very aggressive in this regard and His emotions are high. Through Paul He says:

***Galatians 1:8-9***

But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed [*literally in the Greek, damned to hell*!]! As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!

Paul goes on to quote the design point in ***Galatians 2:20-21***, "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly." Righteousness and favor comes by faith and faith alone and not by anything we can do for God. We must cast out the bondwoman who exists within our own souls and then remove this bondwoman from our midst, for the son of the bondwoman (the "called") shall not be an heir with the son of the freewoman (the "chosen"). The bondwoman is accursed.

This idea of casting out the bondwoman and her son brings to mind a parable Jesus gave about the Kingdom of God in ***Matthew 22:1-14***. To give you the context of the text immediately preceding the parable, Jesus had just finished saying to the Jewish leaders, "the kingdom of God will be taken away from you and given to a

people, producing the fruit of it” (**Matthew 21:43-44**). This sets an ominous tone for this parable in which Jesus compared the kingdom of God to a king who invited people to come to a feast celebrating the wedding of his son. Those invited refused to come. So the king sent his servants to tell them all about the deliciousness of the feast that had been prepared; but still they refused to come and paid no attention to the invite. In fact, they mistreated the slaves and even killed them. The king was furious and destroyed those murderers and set their city on fire. This part of the parable was a picture of God’s relationship with the Israelites and how He would soon destroy their city and their religion for refusing to come celebrate the Son (**Hebrews 8:13**).

Next the king sent his servants to all the surrounding territories inviting any who would come (this part of the story represents God’s relationship to the Gentiles). Soon the wedding hall was filled. But there was a man there who did not have on the appropriate wedding clothes. The King commanded this man to be bound hand and foot and thrown into the outer darkness for in that place will be the weeping and gnashing of teeth. Then Jesus finished this parable with the harrowing statement: “For many are called, but few chosen.”

In this parable the wedding clothes image for us the way one must have the appropriate attire to celebrate the Son. A person must be clothed with **Jehovah Tsidkenu**—the Lord who is our righteousness. But this man who came, but did not have the proper attire, represents the one who honestly thinks that they are good enough for God and that their having come is enough (which was the attitude of the religious leaders to whom this parable was addressed). They believe they have graced the king with their presence, all the while ignorant of the fact that one can

only celebrate the Son if they wear the clothing of **Jehovah Tsidkenu**. Do you see how this parable is similar to the allegory of the free woman and the bondwoman? This man is akin to the bondwoman and the other guests are akin to the freewoman. This man represents religious legalism—one who thinks there is some way to please God other than by faith and faith alone. And remember, faith is practically making your moment-by-moment and day-in-and-day-out decisions on the character and nature of God revealed in the name. Accordingly, this man gets thrown out and does not get to celebrate even though he was found within the midst of those who were invited to celebrate the Son. And this is why in **Galatians 5:4**, the Spirit said: “if you are trying to make yourselves right with God by keeping the law, you have been cut off from Christ! You have fallen away from God's grace.”

Isaac and Ismael (and their corresponding mothers: Sarah and Hagar) give us a picture of the separation between the called and the chosen. But I have to say this story tends to make intellectual and emotional sense because Ishmael was clearly a product of Abraham's flesh so there seems to be some fairness in how the story played out. But this distinction between the chosen and the called gets messy when you follow Isaac's bloodline to Jacob and Esau. Both of these boys came through the line of the “promise,” both were descendants of Abraham and Isaac, both had the same mother (they were twins), yet God says, “Jacob I loved and Esau I hated” (**Malachi 1:2**). The Lord gives no apparent reason, He just chose one and rejected the other. Once again the Spirit draws our attention to this real life allegory through Paul when Paul was answering a question about whether or not God had been faithful to His promise to the Jews. As we read this passage, try not to miss the parallel. Jacob is the “chosen;” Esau is the “called,” and Abraham is their spiritual

legacy (akin to Christianity).

### ***Romans 9:1-33***

With Christ as my witness, I speak with utter truthfulness. My conscience and the Holy Spirit confirm it. My heart is filled with bitter sorrow and unending grief for my people, my Jewish brothers and sisters. I would be willing to be forever cursed—cut off from Christ!—if that would save them. They are the people of Israel, chosen to be God's adopted children. God revealed his glory to them. He made covenants with them and gave them his law. He gave them the privilege of worshiping him and receiving his wonderful promises. Abraham, Isaac, and Jacob are their ancestors, and Christ himself was an Israelite as far as his human nature is concerned. **And he is God, the one who rules over everything and is worthy of eternal praise!** Amen. [*Remember this line for we will address it later*]

Well then, has God failed to fulfill his promise to Israel? No, for not all who are born into the nation of Israel are truly members of God's people! Being descendants of Abraham doesn't make them truly Abraham's children. For the Scriptures say, "Isaac is the son through whom your descendants will be counted," though Abraham had other children, too. This means that Abraham's physical descendants are not necessarily children of God. Only the children of the promise are considered to be Abraham's children. For God had promised, "I will return about this time next year, and Sarah will have a son." This son was our ancestor Isaac. When he married Rebekah, she gave birth to twins. But before they were born, before they had done anything good or bad, she received a message from God. (This message shows that God chooses people according

to his own purposes; he calls people, but not according to their good or bad works.) She was told, "Your older son will serve your younger son." In the words of the Scriptures, "I loved Jacob, but I rejected Esau."

Are we saying, then, that God was unfair? Of course not! For God said to Moses, "I will show mercy to anyone I choose, and I will show compassion to anyone I choose." So it is God who decides to show mercy. We can neither choose it nor work for it. For the Scriptures say that God told Pharaoh, "I have appointed you for the very purpose of displaying my power in you and to spread my fame throughout the earth." So you see, God chooses to show mercy to some, and he chooses to harden the hearts of others so they refuse to listen. Well then, you might say, "Why does God blame people for not responding? Haven't they simply done what he makes them do?" No, don't say that. Who are you, a mere human being, to argue with God? Should the thing that was created say to the one who created it, "Why have you made me like this?"

When a potter makes jars out of clay, doesn't he have a right to use the same lump of clay to make one jar for decoration and another to throw garbage into? In the same way, even though God has the right to show his anger and his power, he is very patient with those on whom his anger falls, who were made for destruction. He does this to make the riches of his glory shine even brighter on those to whom he shows mercy, who were prepared in advance for glory. And we are among those whom he selected, both from the Jews and from the Gentiles. [*Yes! We are the chosen*] Concerning the Gentiles, God says in the prophecy of Hosea, "Those who were not my people, I will now call my people. And I will love those whom I did not love before." And, "Then, at the place where

they were told, 'You are not my people,' there they will be called 'children of the living God.'"

And concerning Israel, Isaiah the prophet cried out, "Though the people of Israel are as numerous as the sand of the seashore, only a remnant will be saved. For the Lord will carry out his sentence upon the earth quickly and with finality." And Isaiah said the same thing in another place: "If the Lord of Heaven's Armies had not spared a few of our children, we would have been wiped out like Sodom, destroyed like Gomorrah."

What does all this mean? Even though the Gentiles were not trying to follow God's standards, they were made right with God. And it was by faith that this took place. But the people of Israel, who tried so hard to get right with God by keeping the law, never succeeded. Why not? Because they were trying to get right with God by keeping the law instead of by trusting in him. They stumbled over the great rock in their path. God warned them of this in the Scriptures when he said, "I am placing a stone in Jerusalem that makes people stumble, a rock that makes them fall. But anyone who trusts in him will never be disgraced."

Let's summarize. God chooses for His own purposes, but clearly those who are chosen, as a response of faith, choose in return (after all it is a relationship). The many who are called, reflected in the statement "Though the people of Israel are as numerous as the sand of the seashore," never choose in return—at least not by faith. Yet, to the issue of fairness, the Spirit says that anyone who trusts in Jesus will never be disgraced or put to shame. That goes for anyone. It is similar to the invitation He made in **Matthew 11:28** "Come to me all who are weary and heavy

laden.” It is an invite for any to come. We also see this in **John 3:14-15**, “And as Moses lifted up the bronze snake on a pole in the wilderness, so the Son of Man must be lifted up, so that everyone who believes in him will have eternal life.” Moreover, according to **Romans 1** and **2**, God makes Himself known to all and He displays His mercy and kindness to all. This applies to the chosen, the called, and even those who He says are vessels of wrath created for destruction. Now the vessels of wrath do not bother to come to Him as do the called. But the “called” are ultimately rejected because they do not, by faith, choose in return (they do not show up with their wedding clothes on). They keep trying to prove themselves to God (religious legalism) instead of simply trusting Him and believing upon the name **Jehovah Tisidkenu**—the Lord is our righteousness.

Ok, we can understand that God has invited all; yet it clearly says that He accepted Jacob and rejected Esau even before either of them had done anything good or bad. This confirms that the determining factor is not one’s behavior; it never has been. But it is always been about God choosing those upon whom He will show mercy and the response of the chosen—their trusting by faith in the truth. Faith is the issue, always has been and always will be. But even if the issue is faith, this judgment was made before they were born, before either of them could exercise faith and choose in return. Likewise, the Spirit tells us that the chosen were prepared in advance for glory, both from the Jews and Gentiles. Again, how is that fair? In the same way, God shows mercy to those He chooses; we can neither choose His mercy nor work for it. Again, none of this sounds fair. But as soon as we start to grumble and question His actions, it seems we get our hands spanked and told not to question the fairness of **Jehovah Mekoddishkem**. The Spirit essentially

makes the point with his pot and potter speech that one who is created by definition is not big enough, smart enough, or wise enough to make a judgment on the Creator. That is all find and dandy, and very true, but from the looks of it, we are being told to just shut our mouths and accept what the Lord says. But I do not believe that is the case. I believe the Spirit had already addressed this question, but we missed it.

Early on in this passage in **Romans 9:5** we were given a clue as to the fairness of **Jehovah Mekoddishkem** and this clue is found in the line: “**And he is God, the one who rules over everything and is worthy of eternal praise!**” Do you understand? This brings up the 11th name of God, **Elohim** which simply means “God.” This name occurs 2,570 times in the Old Testament. It is more of a generic name but it means that He is the one who lives outside of time; knows all things; understands all things; is above all of creation (including the ruler of the kingdom of the world); is self-sufficient; needs no one and nothing and is therefore unchangeable; is truly incomprehensible except for what He reveals; and is everywhere all the time. He is God. The other name for God “Yahweh” is more of a personal name and is used Biblically when addressing the personal relationship between Israel and God. In English, Yahweh is usually rendered “the Lord” and is in all caps, but it should probably best be translated as “God” as the Hebrew word for Lord is “**Adonai**.”

This name of God—**Elohim**—draws our attention to the fact that Jesus is the beginning and the end, the first and the last (**Revelation 22:13**), the one who sits outside of time; and because He sees the beginning from the end, He knows all things before they ever happen (**Isaiah 42:8-9; 43:12-13**). This name communicates to us the incomprehensible size and magnitude of our God. Which is why the Spirit



made the comparison between a pot and the potter. He wants us to humbly realize that God is not a man and man is not God.

Consider the fact that the Lord gives to each human soul the ability to choose Him. But God is so big that He knows—in His mind—each soul even before they are physically created. **Psalm 139:1-18** makes it clear that He knows what each person will say, what they will do, and how they will choose to respond to Him. **Psalm 139:16** says, “Your eyes have seen my unformed substance; and in Your book were all written the days that were ordained for me, when as yet there was not one of them.” Not being bound by time, **Elohim** knows how each soul will choose even before they do anything good or bad. And so with that information at hand, He plans accordingly. He already knew how Jacob and Esau would each choose; thus, even before they were born He could declare, “Jacob I loved and Esau I hated.” He knew that Jacob would eventually respond by faith and Esau would reject the God of His father’s and choose instead to worship false gods. Thus, **Elohim** and **Jehovah Mekoddishkem** speak to us of an eternal relationship that started before creation and an audacious love that has freely given the right for each person to choose Him. These names do not speak to me of injustice, but of a God who is so big, so marvelous, and so massive that He knows all things. Not surprisingly, this idea is captured by the Spirit in the passage that is set forth in **Romans** immediately before Paul answers the question about God’s fairness to Israel.

### ***Romans 8:29-30***

For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; and

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

Because He knew their choice, He predestined their lives. I love that it says, “For those whom He foreknew.” Again, **Elohim** speaks of an eternal relationship which God has with His chosen. His eyes saw our unformed substance and He knew everything about us including how we would respond to His voice. Accordingly, He chose to show mercy to us, and He made plans for our lives, long before we were born, that are perfectly executed with the realm of humanity in order that we might wake up from the dead and by faith choose Him in return. And I am not talking about raising our hand in response to some altar call; I am talking about choosing and continually choosing Him. As Paul said: “...and the life which I now live in the flesh I live by faith in the Son of God who loves me and gave Himself for me” (*Galatians 2:20*).

I think this whole thing is beautiful and instead of it being a shocking statement—Jacob I loved but Esau I hated—to me it speaks of **Elohim’s** massiveness and the way the God of all creation knows me and loves me; thus, He can be **Jehovah Mekoddishkem** and choose me for His purposes and it not be a matter of fairness or equity. This is why *Psalm 111:7* says, “All He does is just and good.” There is no unfairness with God. **Elohim** gives people a choice, and time lets them live out their choice. And He personally invades time and space to ensure that those choices are honored.

**Elohim** is so big that our brains can barely fathom this reality. He knows all; and from His knowledge He chooses and prepares in advance those who have been

called to glory from both Jews and the Gentiles to be in an eternal relationship with Him. This is why the scripture boldly declares that *anyone* who trusts in him will never be disgraced or put to shame (**Romans 9:33**). **Jehovah Mekoddishkem**—the Lord who sanctifies you and has chosen you for His purposes! **Elohim**—the God who chooses righteously according to His foreknowledge. It is a beautiful picture of an eternal relationship that the chosen get to have with our God. Bet your life on His name, for the righteous—the chosen—live and continue to live by faith.

Let's Pray