

## Romans Refresh

Renewing Gospel-Centrality

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### Israel & the Promise of God (Rom. 9-11)

➤ *"But it is not as though the word of God has failed"*

- Israel's rejection of the gospel is part of the course which the promise of God must follow in coming to fulfillment

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### Israel & the Promise of God (Rom. 9-11)

➤ *"But it is not as though the word of God has failed"*

- presently, the nation of Israel, with the exception of a remnant, is hardened in fulfillment of God's word; yet this hardening serves God's greater saving purpose, first for the nations, and then for Israel

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### The Word of Promise and Judgment

- A. Israel as a creation of God's promise (9:6-13)
- B. Objections to God's freedom answered (9:14-23)
- C. God's present calling and judgment (9:24-29)

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<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> nor are they all children because they are Abraham's seed, but: "THROUGH ISAAC YOUR SEED WILL BE CALLED." <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 seed. <sup>9</sup> For this is the 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, so 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."

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### The Word of Promise and Judgment

- A. Israel as a creation of God's promise (9:6-13)
  - children of God are created by the word of promise, which transcends human abilities and expectations
  - children of flesh are excluded from the promise – neither physical descent or human works
  - God's choice determines the recipients of salvation-blessing; unconditioned by human works

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## The Word of Promise and Judgment

### A. Israel as a creation of God's promise (9:6-13)

- presently, God in His freedom has set His love on some within Israel, but not others (cf. 11:5-7)

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<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.

<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?

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<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 or common use? <sup>22</sup>What if God, 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,

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## The Word of Promise and Judgment

### B. Objections to God's freedom answered (9:14-23)

- God's mercy is unconditioned by human efforts but rest solely in God
- God's mercy is accompanied by divine hardening – an act of judgment against human rebellion, which yet serves His saving purposes
- the sole authority and freedom for determining what sorts of vessels to make belongs to God the Creator

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## The Word of Promise and Judgment

### B. Objections to God's freedom answered (9:14-23)

- presently, the nation of Israel is hardened by God for the purpose of His mercy (cf. 11:7; 25-26)

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<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>Isaiah cries out concerning Israel, "THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED; <sup>28</sup>FOR THE LORD WILL EXECUTE HIS WORD ON THE EARTH, THOROUGHLY AND QUICKLY." <sup>29</sup>And just as Isaiah foretold, "UNLESS THE LORD OF SABAOTH HAD LEFT TO US A POSTERITY,

WE WOULD HAVE BECOME LIKE SODOM AND WOULD

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## The Word of Promise and Judgment

### C. God's present calling and judgment (9:24-29)

- God is now calling Jews and Gentiles, who were not His people, into a saving relationship as sons
- Israel has now been reduced to a remnant by the execution of God's word of judgment
- this remnant ("seed") is a sign of hope in the midst of judgment