

Have the OT Covenant Promises of God to Israel, Failed?

Romans 9:10-13

1. Summary

Question: How are Romans 1-8; and Romans chapters 9-11, linked?

1. Romans chapters 1-8 constitute the essential Gospel
 2. As Paul preached the gospel to the Jews first, a large percentage of the Jews, rejected the Gospel, while the Gentiles accepted the Gospel
 3. Many of the churches which were established in the 1st century were, under God, churches which were predominantly Gentile in nature
 4. This resulted in a problem
- Since the coming Messiah would be Jewish and would come to save His people—the Israelites:
- Then:

Why had the Jewish leadership and Jewish people largely rejected the gospel Paul preached? (that is; if Paul was in fact preaching the true Biblical gospel)?

Or, to put it another way:

How does Paul reconcile God's promises to Israel; with many in Israel failing to believe the gospel?

5. Now this is an important question because:

If the purposes of God had failed; had the wickedness of the Jews frustrated the eternal purposes and promises of God?

And if so, there are enormous consequences that follow

1. If God's purposes and promises can be frustrated; of what value are God's plans and promises?

Moreover,

2. It also reflects on His character

Why did God make promises that He knew He could not keep?

And,

3. If God's promises and purposes can be frustrated, "Is the God we worship, really God?"

4. What does this mean for us today?

Can we have a secure hope in a sovereign God; or is our hope based on uncertainty?

6. This is one of the important reasons why Paul is writing Romans 9-11

In Romans chapters 9-11, Paul gives us an explanation of the meaning of God's OT covenant promises to Israel.

7. In Rom.9:6, Paul states:

"(But-ESV) It is not as though God's word had (has-ESV) failed" (9:6)

God's promises to Israel have not failed

Rather,

We need to have a true understanding of what the Scriptures really teach, which is:

8. God's purposes and promises: Not merely by physical descent (Rom.9:6b,7,8a; Matt.3:9; Jn.8:33,39)

9. The first example (Rom.9:7b,8b; Gen.21:12; Gal.4:23)

2. The second example from the OT: Salvation not based on works or merit (Rom.9:10-13)

1. Question

2. The second OT example: Jacob and Esau

1. Both were born to the same father, Isaac

2. Both were born to the same mother; Rebecca
 3. Rebecca's twins (Jacob and Esau) were conceived at the same time
 4. God's choice was made before they were born (Gen.25:22-23)
 5. God's choice was made before they had done anything good or bad
 6. Esau was the firstborn—the elder.
 7. "Jacob I loved, but Esau I hated" (Rom.9:13; Lk.14:26-27)
 8. Being of the seed of Isaac did not secure Jacob and Esau the same place in God's purposes
3. Salvation based on election and grace (Rom.9:11-13)
 1. "Purpose"—Emphasises the fact that what God does, is purposeful (9:11)
 2. God has "purposed" to "elect" some to glory (9:11)
 3. His election is not based on works, but on pure unmerited grace (9:12)
 4. Those who were to receive grace were known to God before they were born (Rom.9:11; Gen.12:3; 17:7)
 5. Israel was elected on the basis of God's love (Deut.7:6,7,8; 10:15)
 6. Election predates faith

Conclusion

1. God's promises can be trusted
2. God's purposes cannot be frustrated
3. There is no superiority of believers over unbelievers
4. The doctrine of election is a mystery
5. If our salvation is based on us (in the minutest of ways), then it is no longer all of grace
6. God's grace and sovereignty gives the Christian solid confidence in God's promises