

**Intro:** as a reminder, chapters 9-11, Paul is dealing with the subject of Israel

XXXVI. Israel's Unbelief Is Consistent with Prophetic Revelation and God's Prerequisite of Faith - Pt 3-4

A. Consistent with Prophetic Revelation - vs 25-29

1. As He says also in Hosea: - vs 25-26

a. Understanding Hosea

i. God's command - 1:2 - "Go, take yourself a wife of harlotry

ii. Her character represented that of Israel - 1:2

iii. Had three children, named by God - 1:3-4, 6. 8-9

iv. God's promises

- God will restore Israel someday - 1:10; 2:14,19 , but for now

- Israel will be treated as "Not my people"

- God will treat Gentiles "as His people" - 1 Pt 2:10

b. God's promise for the future of Israel

i. "I will call them My people, who were not My people, And her beloved, who was not beloved." Hos 2:23

ii. "And it shall come to pass in the place where it was said to them, 'You are not My people,' There they shall be called sons of the living God." - Hos 1:10

- My people - fulfilled in the New covenant - Jer 31:31; Eze 36:27

- sons of God - Jo 1:12; Ro 8:14; Phil 2:15; 1 Jo 3:1-2

2. Isaiah also cries out concerning Israel: - vs 27-29

a. "Though the number of the children of Israel be as the sand of the sea, The remnant will be saved. For He will finish the work and cut it short in righteousness, Because the LORD will make a short work upon the earth." - Isa 10:22-23

i. *krazo* - to "croak" (as a raven) or scream, to call aloud (shriek, exclaim, intreat):--cry (out). Carries the sense of great emotion

ii. *kataleimma* - a remainder, a few:--remnant.

b. "Unless the LORD of Sabaoth had left us a seed, We would have become like Sodom, And we would have been made like Gomorrah." - Isa 1:9;

i. *sperma* - something sown, seed, offspring; a remnant, issue.

ii. Divinely judged and utterly destroyed - Mt 24:22

iii. Only God's grace prevents the total destruction of the entire world

B. Consistent with God's Prerequisite of Faith - vs 30-33

1. God's Prerequisite of Faith is not inconsistent with His Sovereignty

a. from human reason, they may seem contradictory or mutually exclusive

b. both are clearly taught in scripture

c. when one is taught to the exclusion of the other, the Gospel is perverted

d. God does not saved people w/o faith in His Son and His finished work

2. Are Gentiles saved differently than Jews?

a. the means of salvation has always been by attaining righteousness which is by faith - Ge 15:6; Ro 4:3,9,22; Ga 3:6; Jas 2:23

b. What shall we say then?

i. That Gentiles, who **did not** pursue righteousness, - Ro 10:20

- *dioko* - to pursue, to run swiftly after, follow, used of hunting.

- have attained to righteousness, even the righteousness of faith;

ii. but Israel, pursuing the law of righteousness, - Ro 10:2; 11:7

- has not attained to the law of righteousness.

- Why? Because they did not seek it by faith,

- but as it were, by the works of the law. - Ga 5:4 - trusting in birthright and good works

- For they stumbled at that stumbling stone. - 1Co 1:22-23

iii. As it is written: - again quoting from Isaiah 28:16 - Ps 118:22; Isa 8:14; Mt 21:42; Lu 2:34; 1Pe 2:6-8

- "Behold, I lay in Zion a stumbling stone - refusing to receive their Messiah b/c He didn't meet their understanding of the Messiah

- and rock of offense, - refusing to receive their Messiah b/c He declared their works to be worthless

iv. And whoever believes on Him will not be put to shame." - Ro 10:11

- Faith is the human responsibility to God's grace that saves

- *kataischuno* - to shame down, disgrace, put to the blush:-- confound, dishonour, (be a-, make a-)shame(-d).

- Isa 28:16 - act hastily - *chuwsh* - to hurry; to be eager with excitement or enjoyment:--(make) haste(-n), ready.