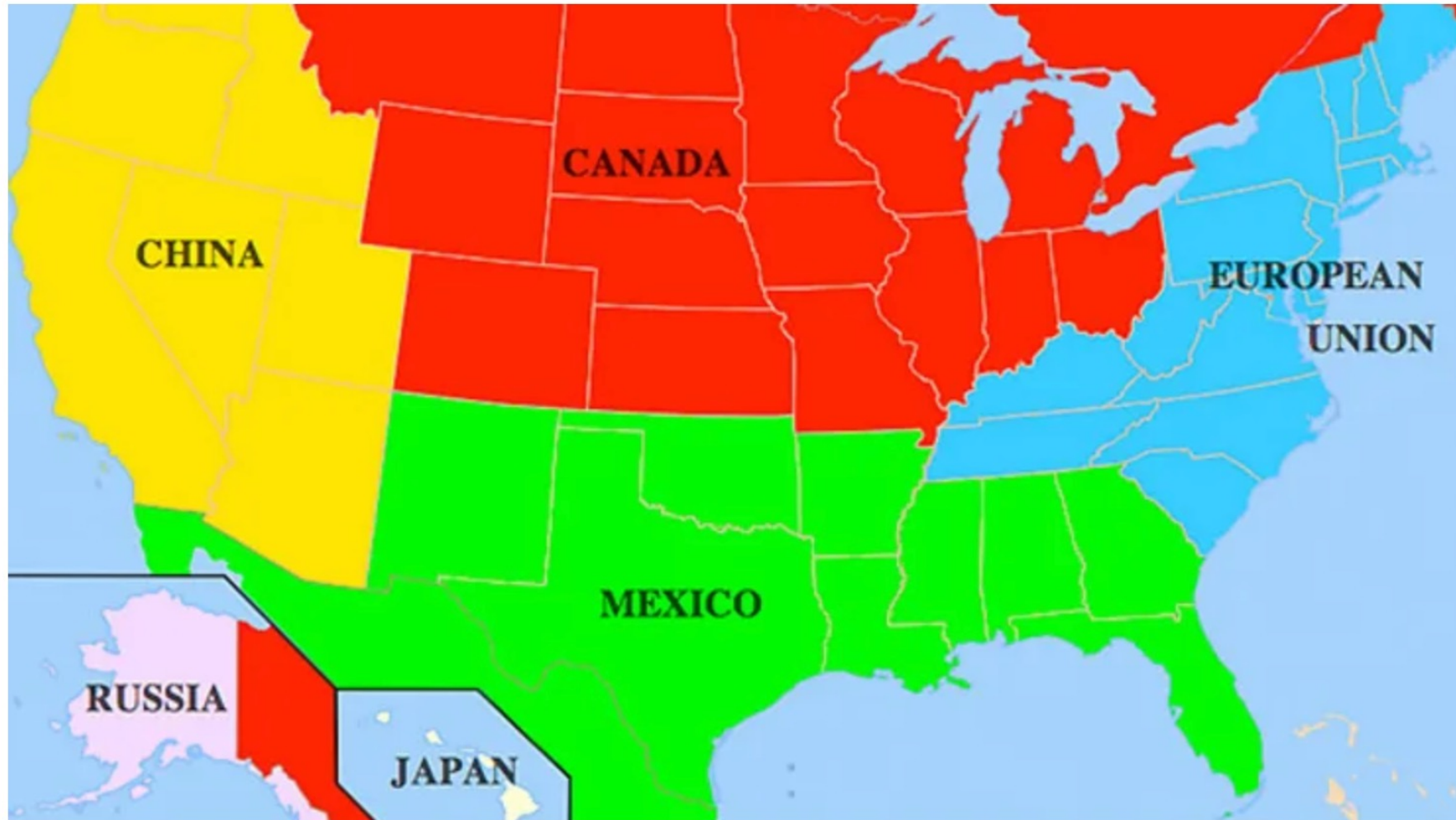


# Our natural impulses may be wrong

Hollywood film producer Darryl Zanuck of 20th Century Fox was sure the appeal of TV would be short-lived. In 1946, he said: "Television won't be able to hold on to any market it captures after the first six months. People will soon get tired of staring at a plywood box every night."

# Our natural impulses may be wrong

## 2010 collapse of the United States



# Our natural impulses may be wrong



Our natural impulses may be wrong



# Romans

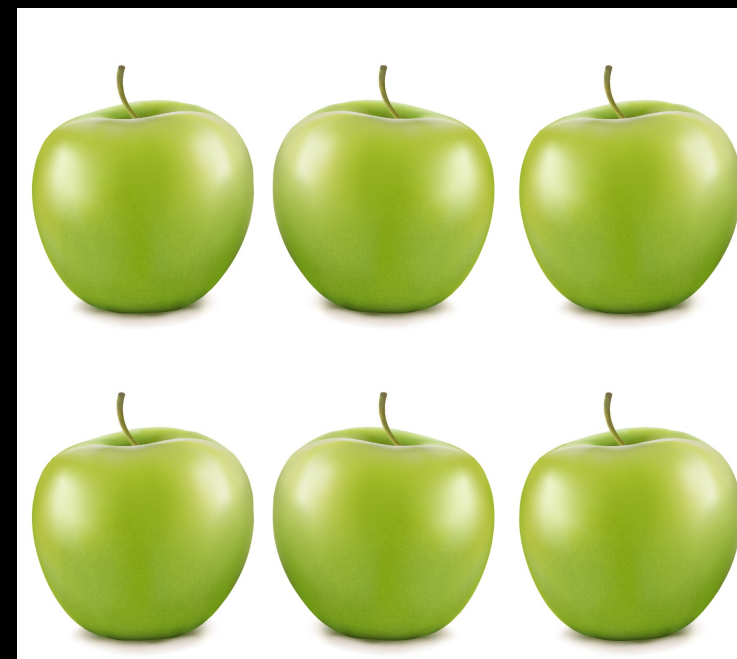


DID GOD'S  
PLAN FAIL?  
CHAPTERS 9-11

## Romans 8:38–39

<sup>38</sup> For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, <sup>39</sup> nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.







## **Romans 8:38–39**

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## **Romans 11:33–36**

<sup>33</sup> Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! <sup>34</sup> “For who has known the mind of the Lord, or who has been his counselor?” <sup>35</sup> “Or who has given a gift to him that he might be repaid?” <sup>36</sup> For from him and through him and to him are all things. To him be glory forever. Amen.

# MAIN POINT: God's Word has NOT failed!

## Romans 9:6a

<sup>6</sup> But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, <sup>7</sup> and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” <sup>8</sup> This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. <sup>9</sup> For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.”

# Contention #1: Israel is separated into two groups

## Romans 9:6b-8

<sup>6</sup> But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, <sup>7</sup> and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” <sup>8</sup> This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. <sup>9</sup> For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.”

# What differentiates the two groups?

## Group 1

- Biological/Ethnic/Lineal/Religious descendants
- Deemed not “children of Abraham” despite being his physical offspring
- Deemed “children of the flesh” and not “children of God”

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## Group 2

- B/E/L/R & Spiritual descendants
- Deemed “children of Abraham” as physical & spiritual offspring
- Deemed “children of the promise” and so counted as Abe’s legit offspring and legit “children of God”

# Proof #1a: God chose the promised one—not the plotted one—to bear his name

## Romans 9:7b

<sup>6</sup> But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, <sup>7</sup> and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” <sup>8</sup> This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. <sup>9</sup> For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.”

Cited from Genesis 21:12, See: Gal. 3:21–31

# Proof #1b: God's promised one would come forth despite human incapacity

## Romans 9:9

<sup>6</sup> But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, <sup>7</sup> and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” <sup>8</sup> This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. <sup>9</sup> For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.”

Cited from Genesis 18:10, 14

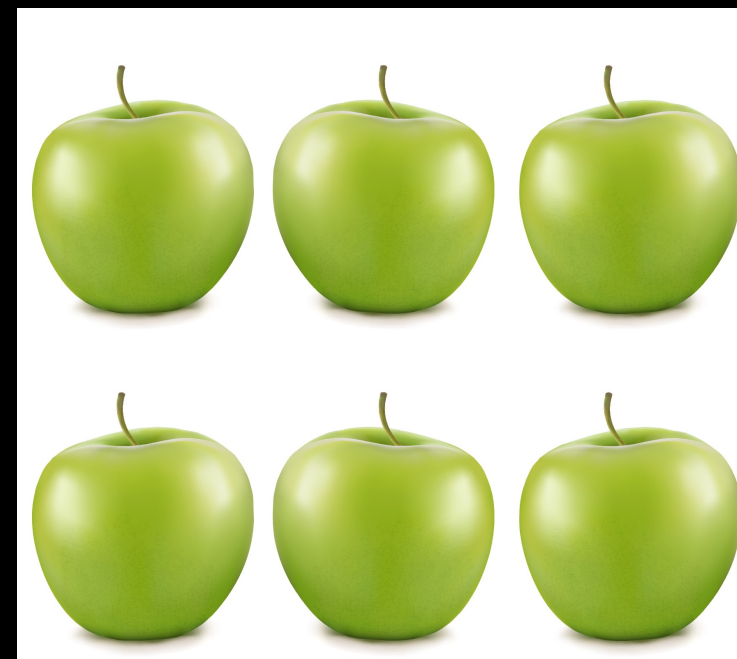
# Proof #1c: God chose one--but not because of works, goodness, or birth order

## Romans 9:10-12

<sup>10</sup> And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, <sup>11</sup> though they were not yet born and had done nothing either good or bad – in order that God’s purpose of election might continue, not because of works but because of him who calls – <sup>12</sup> she was told, “The older will serve the younger.” <sup>13</sup> As it is written, “Jacob I loved, but Esau I hated.”

Cited from Genesis 25:23, Malachi 1:2-3





# WHY? To showcase God's calling over and against human works

## Romans 9:10-12

<sup>10</sup> And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, <sup>11</sup> though they were not yet born and had done nothing either good or bad – in order that God's purpose of election might continue, not because of works but because of him who calls – <sup>12</sup> she was told, "The older will serve the younger." <sup>13</sup> As it is written, "Jacob I loved, but Esau I hated."

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**GRACE not showcase (goodness, religion)**

# Contention #2: God's separation is not unjust

## Romans 9:14

<sup>14</sup> What shall we say then? Is there injustice on God's part? By no means! <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 depends not on human will or exertion, but on God, who has mercy. <sup>17</sup> For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." <sup>18</sup> So then he has mercy on whomever he wills, and he hardens whomever he wills.



# Proof #2a: It's God's choice to show compassion

## Romans 9:15

<sup>14</sup> What shall we say then? Is there injustice on God's part? By no means! <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 depends not on human will or exertion, but on God, who has mercy. <sup>17</sup> For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." <sup>18</sup> So then he has mercy on whomever he wills, and he hardens whomever he wills.

Cited from Exodus 33:19

# The Great Story of the Bible



**CREATION**



**FALL**



**REDEMPTION**



**RESTORATION**

# What is justice?



**CREATION**



**FALL**

# WHY? To showcase separation is due to God's mercy and nothing else

## Romans 9:16

<sup>14</sup> What shall we say then? Is there injustice on God's part? By no means! <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 depends not on human will or exertion, but on God, who has mercy. <sup>17</sup> For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." <sup>18</sup> So then he has mercy on whomever he wills, and he hardens whomever he wills.

This is due to **MERCY**, nothing else



**CREATION**



**FALL**



**REDEMPTION**

# Proof 2b: It's God's choice from least to greatest

## Romans 9:17-18

<sup>14</sup> What shall we say then? Is there injustice on God's part? By no means! <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 depends not on human will or exertion, but on God, who has mercy. <sup>17</sup> For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." <sup>18</sup> So then he has mercy on whomever he wills, and he hardens whomever he wills.

Cited from Exodus 9:16

As a god and as the king of Egypt, Pharaoh shows disdain for the Hebrew God who dares to usurp his authority: “Who is the Lord, that I should obey him and let Israel go? I do not know the Lord and I will not let Israel go” (Ex 5:2 NIV). Throughout the exodus narrative Pharaoh’s major character trait continues to be his arrogant, prideful and unyielding attitude toward Yahweh, which the biblical writer refers to as a hard or unyielding heart on seventeen occasions in Exodus 4–14...Pharaoh of the exodus represents all those who oppose the one true God. Those who raise themselves up against God will be brought to nothing. Yahweh raises Pharaoh up so that the whole world may know about the true King and his power (Ex 9:16; cf. Rom 9:17).

Leland Ryken et al., Dictionary of Biblical Imagery  
(Downers Grove, IL: InterVarsity Press, 2000), 639.

NO BALL  
GAMES  
IN THIS AREA

PAVE

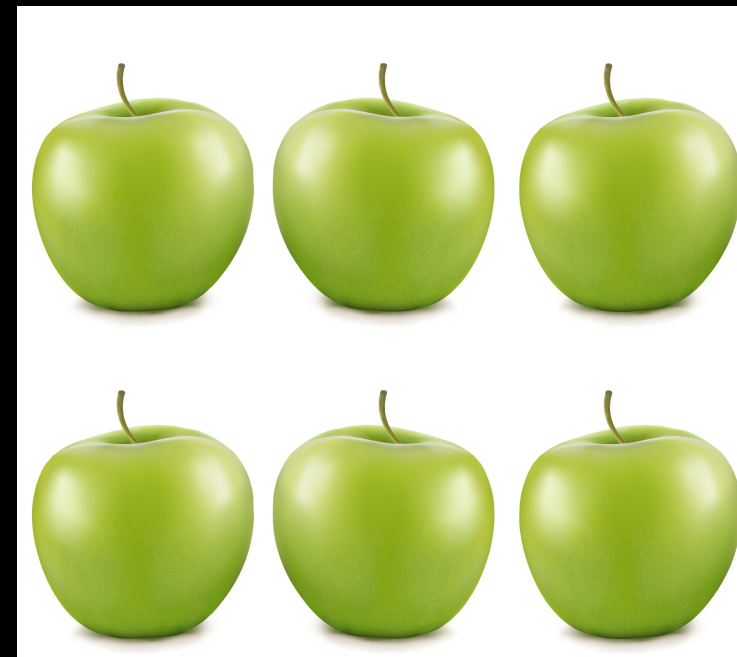
TEGUS

JOHN

ME  
ER

MARK





# Human Complaint: Why blame me!?!?

## Romans 9:19

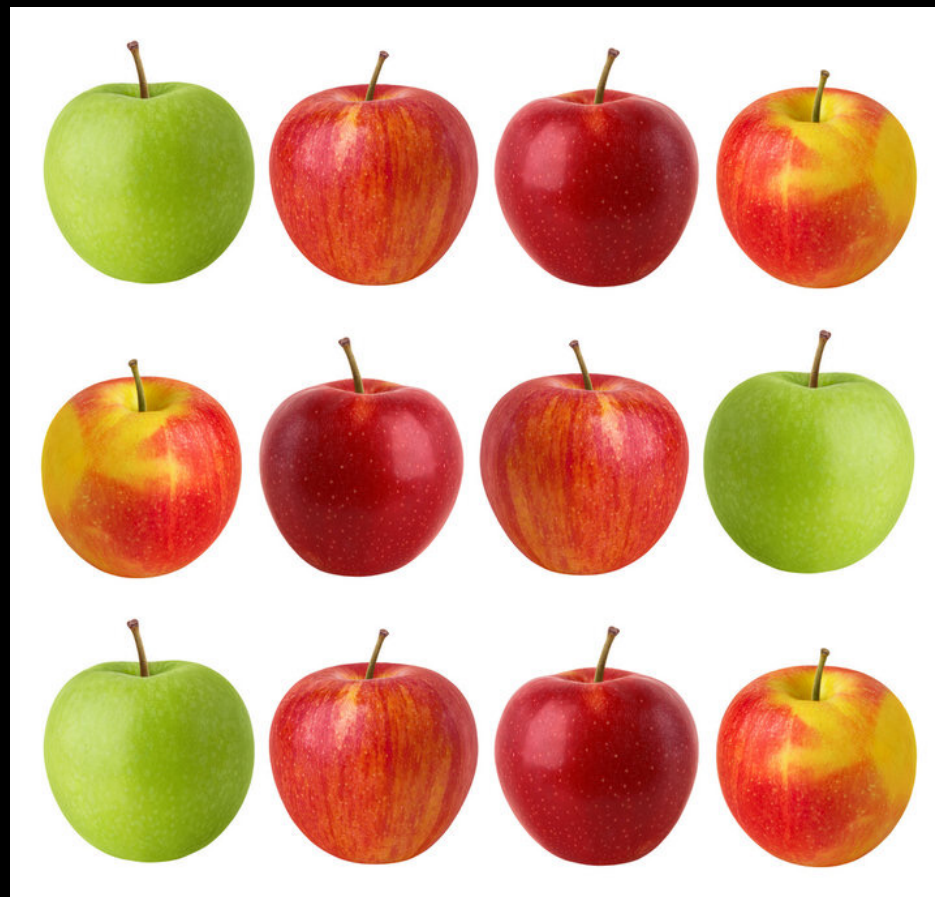
<sup>19</sup> You will say to me then, “Why does he still find fault? For who can resist his will?” <sup>20</sup> But who are you, O man, to answer back to God? Will what is molded say to its molder, “Why have you made me like this?” <sup>21</sup> Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? <sup>22</sup> What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, <sup>23</sup> in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory — <sup>24</sup> even us whom he has called, not from the Jews only but also from the Gentiles?

# Divine Response: God owns exclusive copyright

## Romans 9:20–24

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See: Jeremiah 18:1–10



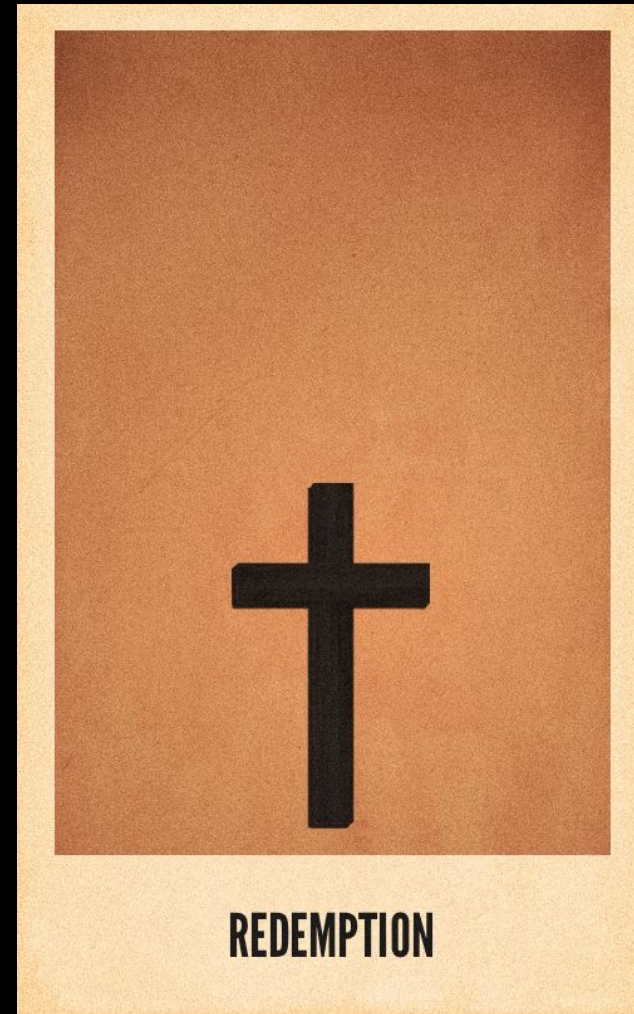
# What you and I need is God's mercy

## Romans 9:25-29

<sup>25</sup> As indeed he says in Hosea, "Those who were not my people I will call 'my people,' and her who was not beloved I will call 'beloved.'" <sup>26</sup> "And in the very place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'" <sup>27</sup> And Isaiah cries out concerning Israel: "Though the number of the Israelites be as the sand of the sea, only a remnant of them will be saved, <sup>28</sup> for the Lord will carry out his sentence upon the earth fully and without delay." <sup>29</sup> And as Isaiah predicted, "If the Lord of hosts had not left us offspring, we would have been like Sodom and become like Gomorrah."

Cited from Hosea 2:23, 1:10, Isaiah 10:22-23, Isaiah 1:9

**This is due to MERCY, nothing else**



**GRACE not race (ethnicity, ancestry)**

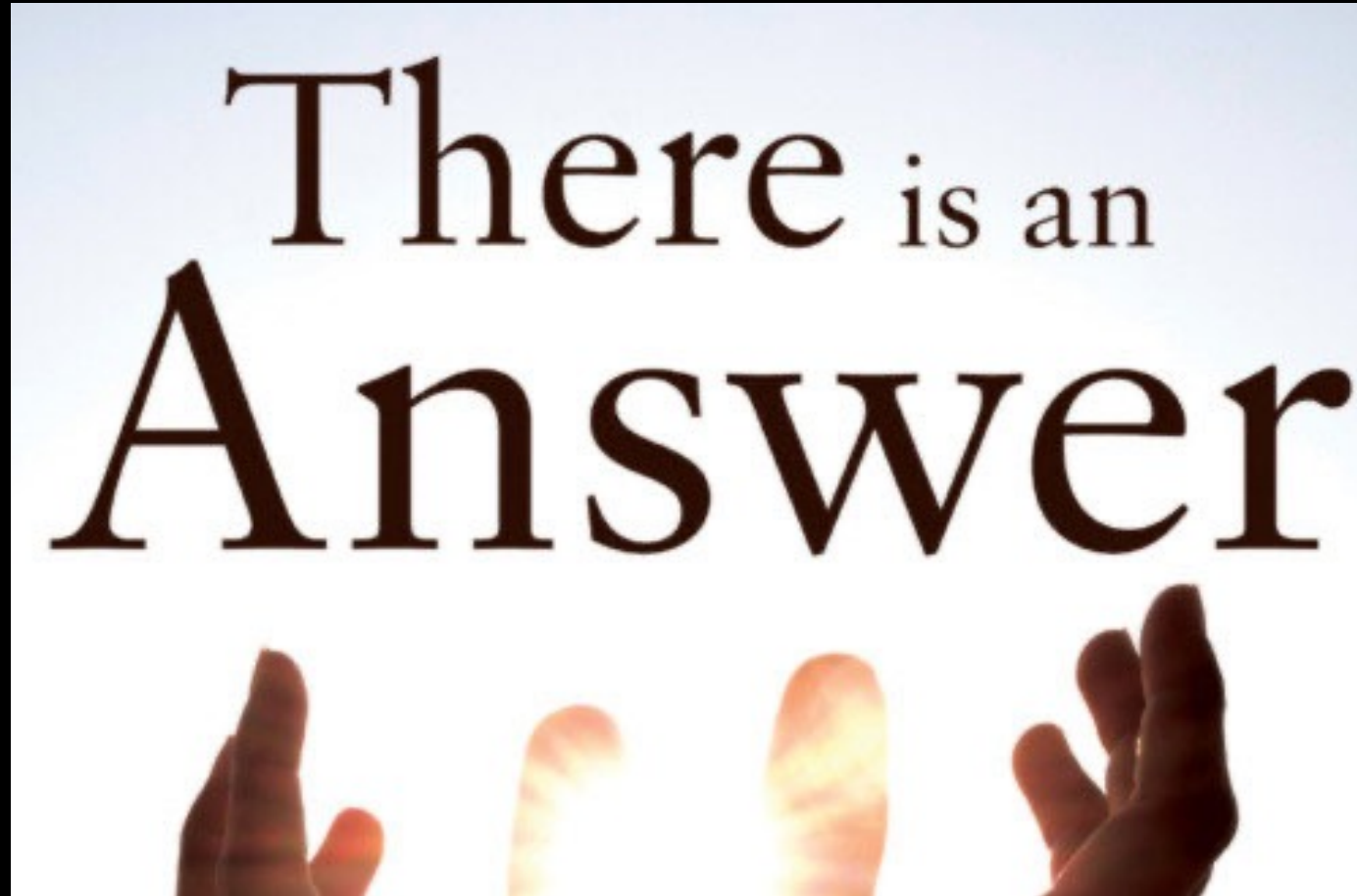
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Our natural impulses may be wrong

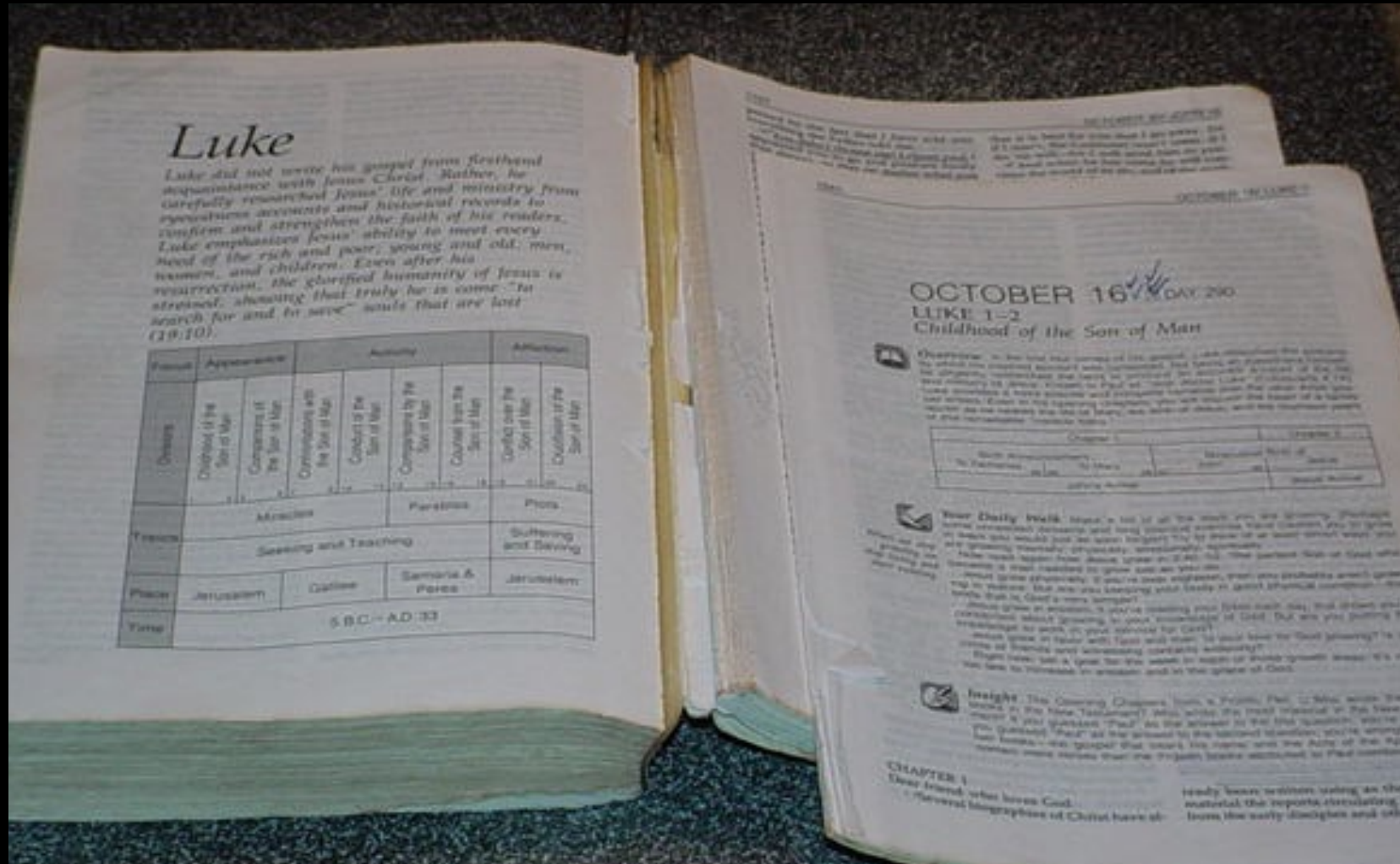




# Our natural impulses may be wrong



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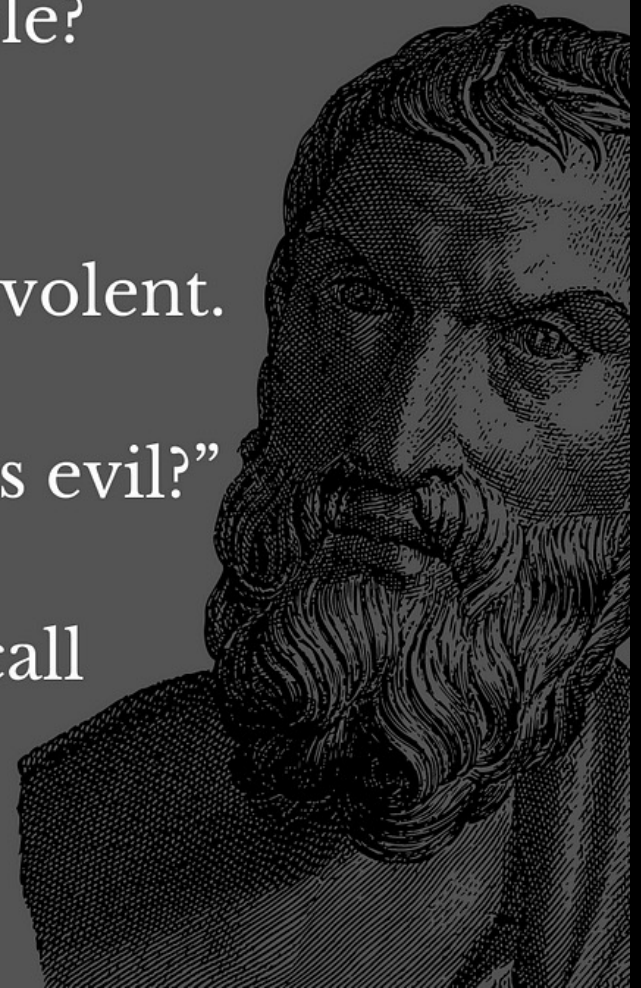
“Is God willing to prevent evil, but not able?  
then is he impotent.

Is he able, but not willing? then is he malevolent.

Is he both able and willing? whence then is evil?”

Is he neither able nor willing? Then why call  
him God?

- Epicurus 300 BC



# Come Ye Sinners

Joseph Hart and Matthew Smith © 2000 detuned radio music

CCLI #1181771

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Come ye sinners, poor and wretched,

Weak and wounded, sick and sore.

Jesus, ready, stands to save you,

Full of pity joined with power.

He is able, He is able,

He is willing, doubt no more.