

**“I Stretched Out My Hands to a Contrary People”**

Rom 10.19 *But I say, did Israel not know? First Moses says: “I will provoke you to jealousy by those who are not a nation, I will move you to anger by a foolish nation.” [Dt 32.21] 20 But Isaiah is very bold and says: “I was found by those who did not seek Me; I was made manifest to those who did not ask for Me.” [Is 65.1] 21 But to Israel he says: “All day long I have stretched out My hands to a disobedient and contrary people.” [Is 65.2]*

\* **Paul’s point** is a recurring theme — that both the pagan \_\_\_\_\_ and the covenant-privileged \_\_\_\_\_ stand condemned before God, and neither can excuse themselves by claiming ignorance, for they both had turned away from the light God gave them.

John 3.19 *“This is the condemnation, that light has come into the world, and men loved darkness rather than light”*

Rom 3.9 [B]oth Jews and Greeks ... are all under sin. 10 As it is written: “There is none righteous, no, not one; 11 There is none who understands; There is none who seeks after God. 12 They have all turned aside ... (quoting Psalm 14.2-3)

\* **Inwardly, they** were both under the reigning power of sin and had an aversion and enmity toward God, but it \_\_\_\_\_ very different outwardly. The pagan Gentiles had long ago walked away from God and just kept on going into deeper idolatry, immorality, and self-abasement (Rm 1.18-32). With Israel, it showed up in a lack of affirmative \_\_\_\_\_ and gratitude toward God, an inner distance toward him; a sourness and lack of \_\_\_\_\_ in serving God; and these in turn showed up in a failure to embrace and share God’s salvational plans & purposes toward other \_\_\_\_\_ (Act 15.1; 22.21-22).

\* **What is God not** saying in the verses Paul quotes in 20-21?

\* **What God is** saying is that he intends to use Israel as a \_\_\_\_\_ of living water to all peoples, but if Israel dams up the river with her sin, he will \_\_\_\_\_ the banks and save them anyway.

Gal 3.8 *the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, “In you all the nations shall be blessed” (quoting Gen 12.3).*

\* **What parable** did Jesus give to make these things clear? (Lk 15.1-3, 11-32)

\* **What do** the following represent in the parable?

- The father
- The younger brother
- The older brother
- The younger brother leaving
- The younger brother attaching himself to a foreign citizen
- The younger brother envying the pigs

\* **What must** we remember for the parable to make sense?

– The younger brother coming to his senses

*Rom 5.20 Where sin abounded, grace abounded all the more.*

*2Tim 2.25 ... if God perhaps will grant them repentance, so that they may know the truth, 26 and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will.*

*Rom 6.33 For the wages of sin is death, but the gift [inheritance] of God is eternal life in Christ Jesus our Lord.*

– The younger brother returning as a servant

*Rom 8.5 For you did not receive the spirit of bondage again to fear, but ... the Spirit of adoption by whom we cry out, "Abba, Father." 16 The Spirit Himself bears witness with our spirit that we are children of God, 17 and if children, then heirs—heirs of God and joint heirs with Christ*

– The Father receiving the younger brother as a son

\* **What is** the root of the older brother's problem?

*Gal 4.4 God sent forth His Son, born of a woman, born under the law, 5 to redeem those who were under the law, that we might receive the adoption as sons. 6 And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" 7 Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.*

\* **When we** have come home to God through Christ, who do we become to all the younger brothers still out there?

*Eph 2.1 And you were dead in the trespasses and sins 2 in which you once walked ... carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. 4 But God, being rich in mercy, because of the great love with which he loved us, 5 even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved*

\* **Who is** the perfect older brother?

– The older brother refusing to come into the feast

*Heb 2.9 We see Jesus, who was made a little lower than the angels ... that He ... might taste death for everyone. 10 It was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. 11 For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren*

– The father's appeal to the older brother.