

# The Reformed Faith

## Week 7 - Glory of God Alone

### What We Believe

1. Read Romans 11:25-36. What is the “partial hardening” Paul mentions in verse 25?  
When will the partial hardening end?
2. Who makes up Israel in verse 26?
3. How does Paul tie the Jew’s rejection of Jesus to the salvation of the Gentiles?(see verse 28).
4. In verse 32 Paul says that God has consigned (bound, locked up, imprisoned) all - Jew and Gentile - to disobedience. When did that happen (HINT: It’s not in our text)? How does God’s action of consigning people to disobedience glorify God?

### Reformed Theologians - Jonathan Edwards

Jonathan Edwards (1703–1758), an American theologian and preacher, was a key figure in the First Great Awakening. Born in Connecticut, he pastored in Northampton, Massachusetts, delivering powerful sermons like *Sinners in the Hands of an Angry God*. Edwards’ writings, including *Freedom of the Will* and *Religious Affections*, emphasized God’s sovereignty, human depravity, and the necessity of divine grace for salvation, reinforcing Reformed theology’s core tenets. His focus on experiential faith and revivalism shaped Reformed piety, blending intellectual rigor with spiritual fervor. Edwards’ theology influenced later Reformed thinkers and the development of evangelicalism, leaving a lasting legacy in American Reformed tradition.

### Creeds and Confessions - Athanasian Creed

**The Athanasian Creed**, likely composed in the 5th or 6th century, is attributed to Athanasius’ influence but not directly to him. It defends Trinitarian doctrine and Christ’s dual nature against heresies like Arianism. Longer and more detailed than the Nicene or Apostles’ Creeds, it articulates the Trinity—Father, Son, and Holy Spirit as one God in three persons—and Christ’s full divinity and humanity. Its precise theological language ensures orthodoxy. In the Christian Reformed Church in North America (CRCNA), the Athanasian Creed is an ecumenical creed, used less frequently in worship and catechesis than the Apostles’ or Nicene Creeds, but valued for affirming core Trinitarian beliefs.

### Catechism Corner - Canons of Dort 5th Article 10

#### Article 10: The Ground of This Assurance

Accordingly, this assurance does not derive from some private revelation beyond or outside the Word, but from faith in the promises of God which are very plentifully revealed in the Word for our comfort, from the testimony of “the Holy Spirit testifying with our spirit that we are God’s children and heirs” (Rom. 8:16-17), and finally from a serious and holy pursuit of a clear conscience and of good works. If

God's chosen ones in this world did not have this well-founded comfort that the victory will be theirs and this reliable guarantee of eternal glory, they would be of all people most miserable.

## **Soli Deo Gloria**

"Soli Deo Gloria" (S.D.G.), Latin for "to the glory of God alone," emerged as one of the five solas during the 16th-century Protestant Reformation. Reformers like Martin Luther and John Calvin championed it to affirm that salvation—and indeed all things—redound solely to God's honor, rejecting human merit, papal authority, or saintly intercession that diluted divine praise. Rooted in biblical texts like 1 Timothy 1:17 ("to the King eternal...be honor and glory"), it crystallized the conviction that God's glory is the ultimate end of creation, providence, and redemption. Baroque masters Johann Sebastian Bach and George Frideric Handel famously appended "S.D.G." to manuscripts, consecrating even secular works to divine praise.

Today, the phrase remains a rallying cry in Reformed circles, urging believers to live coram Deo—before God's face—in every sphere: work as vocation, art as worship, ethics as gratitude.

It adorns university mottos (e.g., Dordt, Wheaton) and ministry visions (Ligonier, Desiring God) reminding modern Christians that whether eating, drinking, or composing symphonies, all must magnify God alone (1 Corinthians 10:31).

## **God Speaks to Us**

1. Read verses 30-31. God used Israel's disobedience to bring Gentiles into covenant with himself. Have you seen God use bad things (sin, illness, loss of job, death) to bring about good ends? If so, how?
2. What is "God's glory" and how is God glorified in your life?

## **God Speaks to Our Family**

1. In your family, have you ever experienced a season of "hardening" (stubbornness, conflict, or distance) that God later used for unexpected blessing or reconciliation?
2. How can trusting God's hidden timing help parents guide children through confusion or disappointment?

## **God Speaks in Worship**

1. God's gifts and calling are irrevocable, even amid human unfaithfulness. In worship, we respond to a God who never retracts His love or promises. When you feel unworthy or distant, how does meditating on God's unchanging commitment free you to worship with bold confidence rather than hesitation?
2. God bound everyone over to disobedience so He could show mercy to all—Jews and Gentiles alike. True worship flows from gratitude for undeserved mercy. In your worship life, do you more often focus on God's justice or His mercy?

## **The Gospel Call**

1. Just as Gentiles received mercy through Israel's disobedience, and Israel will receive mercy through Gentiles' disobedience, God "bound everyone over to disobedience so that he may have mercy on them all." How might our text be helpful when an unbeliever tells us that Christians believe they're perfect, but they're really just hypocrites?
2. Paul ends the chapter saying, "Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!" In a culture that demands

simple answers, how can admitting "God's ways are beyond us" actually make your witness more authentic and inviting?

