

26-0614sc Transcript

26-0614sc - *The Book of Romans, Steve Cain*

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26-0614 - The Book of Romans 9:1-5

Transcript (0:04 - 49:10), Teacher: Steve Cain

(0:04) We're going into Romans the 9th chapter, and I've switched over to the New American Standard Bible for the Bible class. (0:13) I still study NIV, but for the Bible class I'm going to New American Standard. (0:20) I enjoy almost every one of the versions, I really do.

(0:24) And as I've mentioned to you before, I read five psalms and one proverb every morning, (0:32) and I change versions every month. (0:36) And so this month I'm going to be on New American Standard. (0:42) Last month I was on the Christian Standard, but I like them all.

(0:49) The New King James, I like that. (0:52) I like the King James, too, because I grew up understanding the King James, so I can read the King James and understand it. (0:59) So, I like them all.

(1:01) As I shared with, I think, either last week or the week before last, that when I went to the school of preaching, (1:10) they considered the American Standard Version as being the closest to the correct translation of Greek, of the Bible. (1:22) And so that's what we were using was the American Standard. (1:28) That is very tough, American Standard.

(1:34) Let's go to our Heavenly Father in prayer, and then we'll get started in Romans. (1:41) Most gracious Heavenly Father, we come to you thanking you so much for this day. (1:47) We know the weather is going to be different, and we're grateful for whatever comes our way, (1:55) because we know it is from you, and it is your timely way of sustaining our lives, (2:03) bringing forth the crops that we need, the trees, and everything else that sustains our lives.

(2:11) We know that you look after us in that way. (2:15) At this time, we also recognize your grace and mercy that you've bestowed upon us, (2:20) sending your Son to be the propitiation for our sins, giving us the forgiveness of our sins (2:27) and the justification and the righteousness that we need to be before you. (2:32) We come to you at this time asking your blessings upon our study.

(2:38) We are looking into Paul's letter to the Romans. (2:44) We're asking for us to bless us with understanding and insight, (2:51) because we know that as John pointed out to us, or Peter, (2:58) that Paul's writings are very difficult, and some wrestle with it to their damnation. (3:04) We pray that you'll bless us in this way.

(3:07) We pray these things in Jesus Christ's name. Amen. (3:12) Well, Romans the ninth chapter, Paul is changing the focus on this a little bit.

(3:24) I think it's important for us to... (3:27) Let's just read completely through it without any commentary on my part, (3:32) and let Paul do the commentary for us, (3:37) because he is going to comment about the Jewish people (3:44) and their problems that they have as he sees it. (3:49) And he's going to give us insight. He's going to make commentary for us.

(3:54) So let's hear what Paul has to say about the Israelites, his fellow mankind. (4:01) I'm telling the truth in Christ. I'm not lying.

(4:07) My conscience testifies with me in the Holy Spirit (4:11) that I have great sorrow and unceasing grief in my heart. (4:17) For I could wish that I myself were accursed, (4:22) separated from Christ for the sake of my countrymen, (4:25) my kinsmen according to the flesh, who are Israelites, (4:30) to whom belongs the adoption as sons and daughters, (4:35) the glory, the covenants, the giving of the law, (4:39) the temple service, and the promises, (4:42) whose are the fathers and from whom is the Christ according to the flesh, (4:48) who is over all, God blessed forever. Amen.

(4:52) But it is not as though the word God has failed, (4:58) for they are not all Israel, who are descended from Israel, (5:03) nor are they all children, because they are Abraham's descendants. (5:08) But through Isaac, he's quoting now, he's quoting God, (5:14) through Isaac your descendants shall be named. (5:18) That is, it is not the children of the flesh who are children of God, (5:25) but the children of the promise who are regarded as descendants.

(5:30) For this is the word of promise. (5:33) He's quoting now God again. (5:36) At this time I will come and Sarah will have a son.

(5:42) And not only that, but there was also Rebecca. (5:46) When she had conceived twins by one man, our father Isaac, (5:52) for though the twins were not yet born, (5:56) and had not done anything good or bad, (6:00) so that God's purpose according to his choice would stand. (6:07) Not because of works, but because of him who calls.

(6:12) It was said to her, quote, and he's quoting God again, (6:18) but the older will serve the younger, unquote. (6:21) Just as it is written, Jacob, I have loved, but Esau I have hated, unquote. (6:29) What shall we say then? (6:32) There is no justice with God, is there? (6:35) Far from it.

(6:36) For he says to Moses, quote, (6:39) I will have mercy on whomever I have mercy, (6:42) and I will show compassion to whomever I show compassion, unquote. (6:48) So then, it does not depend on the person who wants it, nor the one who runs, (6:56) but on God who has mercy. (7:00) For the scripture says to Pharaoh, (7:03) For this very reason I raised you up, in order to demonstrate my power in you, (7:10) and that my name might be proclaimed throughout the earth.

(7:15) So then, he has mercy on whom he desires, and he hardens whom he desires. (7:24) You will say to me then, (7:27) Why does he still find a fault? (7:29) For who has resisted his will? (7:34) Unquote. (7:35) On the contrary, who are you, you foolish person, who answers back to God? (7:42) The thing molded will not say to the molder, (7:46) Why did you make me like this? (7:49) Will it? (7:50) Or does the potter not have a right over the clay, (7:54) to make from the same lump one object for honorable use, (8:00) and another for common use? (8:03) What if God, although willing to demonstrate his wrath, (8:06) and to make his power known, (8:09) endured with great patience objects of wrath prepared for destruction? (8:15) And he did so to make known the riches of his glory upon objects of mercy, (8:21) which he prepared beforehand for glory.

(8:25) Namely us, whom he also called, not only from among Jews, (8:31) but also from among Gentiles, as he also says in Hosea. (8:37) Quote, and he's quoting Hosea, (8:39) I will call those who were not my people, my people, (8:45) and her who was not beloved, beloved. (8:49) And it shall be that in the place where it was said to them, (8:53) You are not my people, there they shall be called sons of the living God.

(9:00) Then Paul's going on in the commentary, (9:03) Isaiah cries out concerning Israel, (9:06) and then he quotes Isaiah, (9:08) Though the number of the sons of Israel may be like the sand of the sea, (9:13) only the remnant will be saved. (9:16) For the Lord will execute his word on the earth thoroughly and quickly. (9:22) Unquote.

(9:23) And just as Isaiah foretold, and Paul's quoting Isaiah again, (9:28) If the Lord of armies had not left us descendants, (9:32) we would have become like Sodom and would have been like Gomorrah. (9:38) What shall we say then? (9:41) That Gentiles who did not pursue righteousness attained righteousness, (9:46) but the righteousness that is by faith. (9:49) However, Israel, pursuing a law of righteousness, did not arrive at that law.

(9:55) Why? (9:56) Because they did not pursue it by faith. (10:00) But as though they could by works, (10:04) they stumbled over the stumbling stone, just as it is written, (10:09) Behold, I am laying in Zion a stone of stumbling and a rock of offense, (10:16) and the one who believes in him will not be put to shame. (10:21) Unquote.

(10:22) And of course, that's Paul now. (10:25) This is his commentary. (10:27) And he is making commentary concerning the Israelites.

(10:35) Any comments or questions before we get actually into the text? (10:42) I hope that I read it correctly. (10:45) There was a couple places where I could have done a little bit better. (10:50) Making emphasis in observing the commas and the quotes and so on, (10:55) making sure to make the reading more accurate.

(11:01) So Paul is going to make commentary, (11:04) and the commentary concerning the Israelites is there to follow. (11:12) His final observation was, (11:15) What shall we say then? (11:16) Verse 30. (11:18) That Gentiles who did not pursue righteousness attained righteousness, (11:24) but the righteousness that is by faith.

(11:27) However, and this is commentary, (11:31) Israel pursuing a law of righteousness did not arrive at that law. (11:39) Why? (11:40) Because they did not pursue it by faith. (11:43) This is his commentary now.

(11:45) His logic about Israel and where they stand. (11:51) They did not pursue it by faith, (11:54) but as though they could by works. (11:58) They stumbled over the stumbling stone, (12:00) just as it is written, (12:02) Behold, I am laying in Zion a stone of stumbling and a rock of offense, (12:10) and the one who believes in him will not be put to shame.

(12:14) So his commentary is that, (12:17) Yes, the Gentiles are among us. (12:23) The Christians, yes. (12:25) What do you mean by his commentary? (12:28) This is his observation.

(12:30) This is what he is telling us. (12:32) And he's come to this conclusion, (12:35) and he's telling us why the Israelites did not attain the righteousness. (12:40) And the righteousness is because they tried to get it by works, (12:45) and not by faith.

(12:47) It's his commentary. (12:50) That's an inspired writer. (12:51) Huh? (12:52) That's an inspired writer.

(12:53) It is an inspired writer, (12:54) but he's making commentary. (12:57) It is commentary. (12:59) Significant how? (13:01) Yes, it's significant.

(13:03) How? (13:04) From the standpoint that we can understand why he's concerned about the Israelites. (13:10) And he's starting out here at the very beginning of the chapter. (13:15) And he's saying, (13:18) I am concerned about the Israelites.

(13:20) I'm concerned about them. (13:21) I would die for them if I could. (13:24) I'd give up heaven if I could for them.

(13:26) And he's telling us that he's concerned about them and the attitude that they have. (13:33) And so as I study this and reflect upon this, (13:38) he's dealing and telling us what the attitude or the perception is of what the Israelites (13:49) and why they are resisting God. (13:55) And they're resisting God because of their perception of how they're approaching it.

(14:01) And I don't know exactly how to go about giving an example or an illustration, (14:09) but he's telling us and he's giving us their heritage and how it's affecting them. (14:20) How does their heritage affect them? (14:23) And so he's looking at that and he's giving us all kinds of things about their heritage (14:27) and how their heritage is pumping them up, making them proud. (14:34) Yes, Tim.

(14:35) A good example of that is where Levi was born. (14:42) He was a parishioner. (14:43) He was in the synagogue standing up praying and telling God what a great guy he is (14:50) and how God is happy he's there.

(14:53) He does this, that, and the other, unlike that guy over there, (14:58) you know, in the poor tax collector, (15:13) I think that is a good illustration. (15:16) I really do, because there's a publican in the center, (15:19) and the publican is saying, (15:21) My God, I'm glad that I'm not like him. (15:25) That I can stand before you proud and I can call upon my heritage.

(15:32) Well, we do too. (15:35) The Churches of Christ do too. (15:37) So we've got to guard ourselves from being puffed up.

(15:42) One of the things that made me keenly aware of this (15:47) is when I started being an ambassador for Ohio Valley College, (15:54) and I was a member of PACE, Preachers Advancing Christian Education. (16:00) That's the acronym, Preachers Advancing Christian Education. (16:07) So I get down to Parkersburg, West Virginia, and I'm there, (16:12) and what do I see there? (16:15) Blue bloods.

(16:16) What do I mean by blue bloods? (16:19) Individuals that are proud of, my grandfather was a preacher, (16:22) or my mother was a member of the Church, (16:25) and they're proud about their heritage, (16:30) and it's puffing them up, and it's giving them this. (16:33) And one of the problems that I really see, (16:36) and in my mind we need to concern ourselves with, (16:40) is our position on restoration movement. (16:46) Just how much are we going to place importance on the results of restoration movement? (16:55) Well, obviously the restoration movement is influencing the way we worship today.

(17:01) We have the Lord's Supper every Sunday. (17:04) We don't have instrumental music. (17:08) When we have baptisms, we baptize them in the name of the Father, Son, and the Holy Spirit.

(17:15) Those are things that came out of the restoration movement, (17:19) and I applaud them. (17:22) I embrace that. (17:24) But there are some things about the restoration movement that they come up with (17:27) that I have a little problem with.

(17:31) So how much are we going to applaud them? (17:35) Well, restoration movement. (17:39) Okay. (17:40) That was my soap opera.

(17:43) Soapbox. (17:45) The thing is, we have to guard ourselves about whether or not we are approaching our faith, (17:53) our worship, our walk of life as order of works or of faith. (18:05) So the question then is, we've got to ask ourselves, (18:11) am I doing this because I'm obligating God to it or I think I have to be doing this, (18:17) or am I doing this because I love God and I love His position about what He wants Christian walk to be? (18:25) And so I believe in God.

(18:28) What is it that pleases God? (18:33) That He is and that He's a rewarder of those who diligently seek Him. (18:42) So am I doing this so that I can get merits, (18:49) or am I doing this because I love God and this is what a Christian ought to be doing? (18:54) It's one of the reasons why I preached what I preached last week about righteousness, (19:00) and it's important for it. (19:02) I'm going to be preaching that same sermon tonight at Tully Road.

(19:06) If you want to rehear it or hear an amended one, an edited one, (19:11) because I really did edit it and it's going to be different at Tully Road tonight. (19:20) So anyway, what is our viewpoint? (19:26) So we want to make sure that we're walking and wanting to glorify God (19:31) and that we are wanting to glorify His name. (19:36) And that's why Paul is pointing out here about Pharaoh.

(19:41) He told Pharaoh, I'm going to raise you up. (19:44) For what purpose? (19:46) To demonstrate my power and my divine intervention, providence, and preservation. (19:54) For the glory of my name.

(19:56) I want you to know I am that I am. (20:00) That's what Moses learned when he was at the burning bush, wasn't it? (20:06) And Moses says, Who are you? (20:07) He says, I am that I am. (20:10) So what do we know about God? (20:12) He's righteous.

(20:15) What does righteous mean? (20:17) And I'm re-preaching my sermon. (20:20) What does righteous mean? (20:21) It means that He absolutely has no evil intentions about anything. (20:28) He's going to look after the welfare and the well-being of all His creation, no matter who it is.

(20:34) He's looking after the deer. (20:36) He's looking after the goats. (20:37) He's looking after the ants.

(20:39) He's looking after even the locusts. (20:47) Anyway, He's looking after them all. (20:51) And as the rain comes, it creates the grass.

(20:54) This is one of the parts of Proverbs. (20:58) Proverbs brings out the fact of what God does and how He sustains His creation. (21:06) And that's one point that I like to make when I'm looking at the seven days of creation.

(21:12) Because each day precedes what He has to do for the next one. (21:19) Because day one is

there to complement day two. (21:22) And if day one did not exist, day two could not come.

(21:27) If day two and day one did not exist, day three could not come. (21:32) Everything had to come in its sequence. (21:34) And they could not preexist each other.

(21:39) They had to come in the sequence that God gave in all some days. (21:44) So when He created man and put man on earth, everything was already in place to sustain his life. (21:54) You eliminate any one of those other days, and it would not sustain our lives.

(22:03) So everything is in there. (22:05) So He's got it. (22:07) So Paul's trying to point out to us that, hey, let's don't get puffed up.

(22:12) Let's don't do it the way the Gentiles or the Jews did, (22:18) because they got to the point where they thought they were the only ones going to heaven. (22:23) We think they're the only ones going to heaven. (22:27) The only ones going to heaven are the members of Jesus' church.

(22:34) It's the only one. (22:36) Right? (22:39) So we're members of Jesus' church. (22:42) We are being assured of heaven.

(22:45) God tells us that. (22:48) So He's giving us the pride in why Israel is so puffed up and proud about their things. (22:59)

(22:59) Any comments about what I've said? (23:01) Yes.

(person in audience)

So when God hardened Pharaoh's heart he had to be that way?

(Steve responds) (23:11) Well, I wouldn't say that He let it be that way, that's for sure. (23:16) Yes, He made it that way. (23:21) That's what Paul is pointing out here about the lump of clay... (23:29) Yes.

(another person in audience)

I would say though, that he (Pharaoh) had a choice. (23:34) Robert Milligan in his "Scheme of Redemption" from the nineteenth century (23:42) mentions something about this in particular (23:48) About the potter's power to make. (23:52) And then, you know, He (God) has mercy on whom He wills, and whom He wills He hardens. (24:02) He makes for destruction.

(24:06) With regard to Pharaoh, Milligan's comment on that was, (24:09) just remember that "what hardens clay softens wax. (24:17) What softens and even melts an honest heart often hardens one that is dishonest."

(24:39) So they choose. (24:43) God doesn't take choice away. (24:46) But He gives them circumstances.

(24:50) And why? (24:53) He knows the demeanor of the person. (24:57) And so He raised up Pharaoh. (25:02) And maybe He waited until that person was in Pharaoh to have Moses come back.

(25:14) But the person made the choice. (25:19) He still made the choice. (25:22) And Moses (God) promised, by the way, as Christians, (25:27) that He won't allow things to happen to us that are beyond our ability to handle.

(25:34) So we're Christians, and that's not given to everybody. (25:38) It's given to Christians, that He will not allow us to be tempted beyond what we're able to handle. (25:47) So maybe He didn't do that with Pharaoh.

(25:50) He tempted Him or allowed circumstances to tempt Him to make the choices that He made. (26:00) But He made choices. (26:02) [God] doesn't take choice away.

(Steve continues)

(26:05) So I would have to agree with, you know, I think the questions definitely are in order, (26:12) and that's exactly why Paul is talking about Jacob and Esau. (26:20) He's pointing out Jacob and Esau's situation where God said to, before they were even born, (26:27) before they were even given the opportunity to demonstrate their nature, (26:32) He said, I'm going to be with Jacob. (26:37) Jacob, in all probability, could have rejected that.

(26:42) In my mind, when Jacob was fleeing from Esau, (26:49) he, at that time, really had no real reason to worship God. (26:57) When did he start worshiping God and become a righteous individual and justified in the sight of God? (27:03) It's when he came back from his experiences with Laban and with his children and with his wives, (27:14) and he faces Esau and is going to be confronted with Esau. (27:20) After he wrestles with the angel, and after he is lame, rendered lame at his hip, (27:31) all of a sudden, he realizes, because he made a promise to God.

(27:37) Remember the promise? (27:39) When he's making camp and he sees the ladder going up and down and the angels coming up and down and so on, (27:46) and God said, I want to make of you a great nation, too. (27:50) I'm going to give you the same blessings that I gave to Isaac. (27:57) So he made a proposition.

(27:59) Jacob made the proposition. (28:01) God accepted it. (28:03) What was the proposition? (28:08) Look it up.

(28:10) The proposition was, if you will get me through all of this and bring me back home safely and sound, I will believe you. (28:24) When does Jacob realize that his proposition to God was fulfilled? (28:33) When he confronts Esau, and Esau does not have any hard feelings towards him, no desire to wrestle with him, (28:45) no desire to beat him up or fight him. (28:48) They have a compassionate meeting, and that's when Jacob realizes God fulfilled the proposition that he had made.

(28:58) And that's when Jacob then fulfills his righteousness at that time he's justified, and he becomes a righteous individual. (29:32) About her twins, that the older will serve the younger. (29:38) So that's the story.

(29:41) And it tells Jacob's lead to prepare for his life from his brother. (29:48) Watch the influence of Rebekah on Jacob, because she's counseling him. (29:54) She's suggesting how he should be ready to do it.

(29:57) And she's the one that tells Jacob, go to your father while he's not around. (30:06) We're going to make you pretend that you're Esau, because you're not sure about Esau. (30:13) It's Rebekah who's orchestrating all of that, not Jacob.

(30:20) So when he leaves, he loses the influence of his mother that they both work with. (30:50) Rebekah is playing the advocate in this particular case. (30:56) Yeah, Jacob is a toy.

(31:00) He's just being used, and whether or not he actually believes that. (31:07) But when we see that Jacob comes in, or Esau is out hunting, and from what I understand, he has a diabetic reaction. (31:22) Whether it's true or not, it looks like a diabetic reaction, because here is Jacob boiling a pot of beans.

(31:33) And what does a pot of beans do for a diabetic? (31:39) It sets them straight. (31:42) I'm a diabetic, so I know. (31:45) The beans are a part of it.

(31:47) So as we go in, he's there, and he's got the beans going, and he knows Esau is really in a hard spot. (31:59) And so he uses that situation to buy the birthright from Esau. (32:06) And Esau selling his birthright for this son is a no-no as far as Scriptures is concerned.

(32:15) He's never forgiven for selling his birthright. (32:21) So anyway, here is the pride involved. (32:30) I'm telling the truth in Christ.

(32:33) I'm not lying. (32:35) My conscience testifies with me in the Holy Spirit. (32:39) In other words, I have this feeling, and the Holy Spirit is putting this thought into my mind.

(32:49) Notice the role that he's playing in giving the Holy Spirit. (32:53) We looked at that in the previous chapter. (32:57) He's telling us what the Holy Spirit is doing within the Christian.

(33:03) And he's telling us that he is being inspired by whom? (33:10) He's being inspired by the Holy Spirit. (33:13) And we say, well, the Holy Spirit doesn't have a director. (33:17) Yes, he does.

(33:18) He works with us. (33:20) He gives us the insights of things that we need to know. (33:24) And that's one of the reasons why in my prayer, I'm mimicking Paul when I say, (33:30) give us understanding and insight.

(33:32) Because almost every letter that Paul writes, he asks God to give the hearers of his letter, (33:42) the readers of his letter, understanding and insight. (33:48) So, who is the author of our Bibles? (33:55) The Holy Spirit. (33:58) 2 Peter 1. (34:00) Take a look real quick at 2 Peter 1. (34:04) And you'll see what Peter tells us about the inspiration of the Bible, how the Bible is being read.

(34:18) Chapter 1, verse 16 and following. (34:27) Again, from the New American Standard. (34:33) For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ.

(34:41) But we were eyewitnesses of his majesty. (34:44) For when he received honor and glory from God the Father, (34:48) such a declaration as this was made to him by the majestic glory, (34:54) quote, this is what the majestic glory said, (34:57) this is my beloved Son in whom I am well pleased, unquote. (35:02) And we ourselves heard this declaration made from heaven when we were with him on the holy mountain.

(35:10) So, we have the prophetic word made more sure to which you do well to pay attention (35:18) as to a lamp shining in a dark place until the day dawns and the morning star arises in your hearts. (35:26) But know this first of all, that no prophecy of Scripture becomes a matter of someone's own interpretation. (35:36) For no prophecy was ever made by an act of human will, (35:41) but men moved by the Holy Spirit spoke from God.

(35:49) So, who's the author of our Bible? (35:53) The Holy Spirit, right from Moses on down. (35:57)

Because Moses wasn't present when God created the heavens and the earth. (36:01) How did he know this information? (36:03) The Holy Spirit had to give it to him.

(36:06) And so we see that Matthew, Mark, Luke, and John in Revelation, (36:11) those authors are being moved by the Holy Spirit to write what they're writing. (36:17) And how does the Holy Spirit know to write those things? (36:20) Because God is instructing the Holy Spirit to give them this information. (36:26) He's only writing what God wants us to know.

(36:32) And he's only revealing what God wants us to know. (36:35) And so, Paul is pointing out to us that these things are for our understanding too. (36:46) So, let's get back to Romans 1. (36:50) Any questions or observations? (36:53) That seems to be the question that arises in some people.

(37:02) They'll ask the question about what was written in the New Testament, (37:12) about what all was going on. (37:16) It was written about 35 years after Christ died and was buried in the tomb (37:31) and then went back into heaven. (37:34) That was 35 years between that before the first word was written.

(37:47) However, when they ask that question, (37:51) they don't realize that it is the Holy Spirit that the Bible is the product of. (38:01) If the Holy Spirit, or Moses through the Holy Spirit, (38:12) writes in Genesis 3, the prophecy that the woman's seed, which we come to know would be Christ's, (38:26) his heel would be crushed, but that seed would crush the devil's seed. (38:46) And that came about.

(38:50) And then 700 years before Christ came, there was a prophecy from Isaiah that says that Jesus, (39:03) or that a virgin, would bear a son. (39:09) 700 years before it actually happened. (39:13) Yes, we can believe this because the same Holy Spirit that gave the prophecy in Genesis 3 (39:25) and there in Isaiah 7-14, He could do it 35 years later and give the true spirit.

(39:41) Yes, we can believe this. (39:44) 1 Corinthians 14. (39:48) So anyway, as we look at this, obviously we're not done with your question, Joe.

(39:55) We're going to deal with your question when we get to that part of it. (39:59) And you can raise that question one more time, (40:02) and we'll be able to address it in a little bit better understanding too. (40:08) But I will remember your question.

I will. (40:14) But anyway, when we look at the Holy Spirit being the author of it, (40:21) we also realize that it's plenary. (40:24) I can never say that right.

(40:27) In other words, the Holy Spirit isn't telling them exactly what words to use. (40:33) He's letting the writer use and put the information in His words. (40:39) And that's one of the reasons why those scholars studied and questioned (40:49) who authored 1 Corinthians and 2 Corinthians and who authored Romans (40:54) and who authored because they studied the vocabulary of the writer (41:00) and then they tried to match it up.

(41:02) And if you ever watch Forensic on television, I can't think of the last word, (41:14) they do that. (41:17) They'll study a letter to see whether or not it was copied (41:22) or whether or not it was written by someone who was using the same words. (41:26) And so we want to make sure that we're not reading somebody else's (41:31) wanting to write it in the same way that Paul wrote and passed it off as Paul's writings.

(41:38) So we know that they are definitely able to determine by vocabulary. (41:45) But anyway, let's get back because our time is swiftly running out. (41:51) Almost five minutes or so.

(41:54) So let's take a look. (41:55) Paul, a bondservant of Christ Jesus, called as an apostle, (42:01) I'm in Romans 1, let's go back to 9, (42:10) I'm telling the truth in Christ. (42:13) I'm not lying.

(42:14) My conscience testifies with me in the Holy Spirit (42:19) that I have great sorrow and unceasing grief in my heart. (42:24) In other words, the Holy Spirit is verifying the fact. (42:26) He'll tell you if He could.

(42:28) I'm telling the truth. (42:30) And He will tell you that. (42:33) For I could wish that I myself were accursed, (42:38) separated from Christ for the sake of my countrymen.

(42:41) Boy, that's saying an awful lot. (42:44) Wanting to be willing to go to hell for your countrymen (42:48) if you could make it possible for them to go to heaven. (42:51) For the sake of my countrymen, my kinsmen, according to the flesh.

(42:56) So now, he's pointing out, I'm one of them. (43:01) I'm a Jew. (43:02) And I am a descendant.

(43:05) My heritage will point out to the fact that I'm not only a descendant of Isaac, (43:10) but I'm also a descendant of Jacob. (43:13) And I can trace my lineage all the way down through whoever it is (43:18) that he wants to trace it through. (43:20) That's one of the reasons why they kept the book of lineage, (43:24) is to be able to tell who was an Israelite (43:29) and who was entitled to be a priest or king or anything else.

(43:40) That's how they were going to be able to tell it. (43:42) So he says, I'm one of them. (43:44) And my heritage, my lineage will bear that out.

(43:50) So, for the sake of my country, my kinsmen, according to the flesh, (43:55) who are Israelites, and he's pointing out that they are truly Israelites, (44:02) they are descendants of Israel, Isaac rather, or Jacob. (44:08) They are descendants of Jacob because Jacob had his name changed to Israel. (44:14) They're Israelites.

(44:15) So they are able to trace their lineage all the way back to Jacob. (44:19) So, to whom belongs the adoption as sons and daughters? (44:26) The glory, the covenants. (44:30) So he's giving us all the various things that they're entitled to, (44:36) that can puff them up, that they are sons and daughters.

(44:41) They have the glory. (44:43) They have the covenants given to them. (44:46) They're part of the Ten Commandments and the Mosaic law.

(44:50) The giving of the law, the temple service, and the promises. (44:55) Who can do it any better than that? (44:58) I can bring it down all the way. (45:02) And he does the same thing in 2 Corinthians, in the 10th chapter, (45:07) where he's talking about and boasting about all the things that he has done for God and everything.

(45:13) So he's doing this. (45:15) These are things that you can boast about. (45:17) These are things you can brag about.

(45:18) That's what I said when I went down to Ohio Valley College. (45:21) Who did I run across? (45:23) Two boys. (45:24) They were all able to tell me and say, how about you? (45:30) Well, I don't

know about you guys, but I'm only a second-generation Christian.

(45:36) What do I mean by that? (45:38) My folks were first-generation Christians. (45:41) They don't have anybody else that they can point to. (45:44) We have bluebloods who can point to the fact that they were fifth-generation Christians, (45:50) sixth-generation Christians, (45:52) no matter how far it goes back.

(45:56) So anyway, he's puffing up. (46:01) And he says, this is their pride. (46:03) This is their arrogance.

(46:05) This is what they can point to. (46:08) And it's giving them. (46:11) All of these things, whose are the fathers and from whom is the Christ according to the flesh, (46:19) who is over all, God-blessed forever.

(46:24) Amen. (46:26) So they're able to point out. (46:29) And, of course, that's one of the reasons why we have Matthew's account of Jesus' generation.

(46:35) And we have Luke's account of Jesus' generation. (46:38) So that we can follow from Abraham all the way up to Jesus' birth. (46:46) And one of them goes all the way back to Adam.

(46:51) So I can go all the way back to Adam. (46:57) So it gives them points of pride. (47:01) So we're going to stop there.

(47:03) But the main thing is, when we look at our religious communities, (47:16) maybe I ought to save this for next week because we're going to get into that. (47:22) But anyway, just think about it. (47:24) When we look at our religious communities, whether you're being Methodist, Baptist, (47:31) Jehovah's Witnesses, Catholics, they all have pride.

(47:40) And they're Christians. (47:45) But how does he put it? (47:51) Their eagerness is not by knowledge. (47:58) It is by what? (48:01) Heritage, lineage, pride.

(48:04) And so it's not by logic. (48:07) It's not by knowledge. (48:10) They're ignorantly worshiping God.

(48:13) And so Paul wants them to recognize that ignorance, what is the famous saying? (48:23) Ignorance of the law is no excuse. (48:30) And ignorance of the Bible is no excuse. (48:36) There will not be any excuse.

(48:41) So, end of soapbox. (48:43) We'll see you next week. (48:46) But we'll pick up at verse 6. (48:49) Notice now Paul is giving us the lineage and the sources of pride.

(48:57) Is it any wonder that the Jews feel that they are the chosen ones? (49:06) When, in fact, Christians are the chosen ones. (49:10)