

26-0621sc Transcript

26-0621sc - *The Book of Romans, Steve Cain*

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26-0621 - The Book of Romans 9:1-23, (24-33)

Transcript (0:04 - 52:10), Teacher: Steve Cain

(0:04) Okay, Romans 9. Before we get started, let's go to our Heavenly Father in prayer. (0:11) Most gracious Heavenly Father, we're so grateful for your love and for your care, (0:16) and especially for your grace and mercy that you bestow upon us, (0:19) giving us the opportunity to be reconciled to you and having our sins forgiven, (0:24) and being able to come to you through Jesus. (0:29) We ask at this time that you bless our study, (0:33) that you give us understanding and insight, (0:36) and that we can understand what Paul is writing through the Holy Spirit.

(0:42) We pray that we can have an understanding and insight to his writings, (0:48) and especially the book of Romans. (0:51) We ask your blessings at this time, in Jesus' name. Amen.

(0:58) Again, let's start with chapter 9, verse 1, and be reading from the New American Standard. (1:08) I'm telling the truth in Christ, I'm not lying. (1:13) My conscience testifies with me in the Holy Spirit (1:16) that I have great sorrow and unceasing grief in my heart, (1:21) for I could wish that I myself were accursed, separated from Christ, (1:27) for the sake of my countrymen, my kinsmen, according to the flesh, (1:31) who are Israelites, to whom belongs the adoption as sons and daughters, (1:38) the glory, the covenants, the giving of the law, the temple service, (1:42) and the promises, whose are the fathers, and from whom is the Christ, according to the flesh, (1:51) who is overall God-blessed forever.

Amen. (1:56) But it is not as though the word of God has failed, (2:00) for they are not all Israel, who are descended from Israel, (2:05) nor are they all children, because they are Abraham's descendants. (2:10) But through Isaac your descendants shall be named.

(2:15) That is, it is not the children of the flesh who are the children of God, (2:22) but the children of the promise, who are regarded as descendants. (2:27) For this is the word of promise. (2:29) At this time I will come, and Sarah will have a son.

(2:33) And not only that, but there was also Rebecca, (2:37) when she had conceived twins by one man, our father Isaac. (2:44) Though the twins were not yet born, and had not done anything good or bad, (2:50) so that God's purpose, according to His choice, would stand, (2:54) not because of works, but because of Him who calls. (2:59) It was said to her that Golder will serve the younger, (3:04) just as it is written, Jacob I have loved, but Esau I have hated.

(3:11) What shall we say then? There is no justice with God, is there? (3:17) Far from it, for He says

to Moses, (3:20) I will have mercy on whomever I have mercy, (3:23) and I will show compassion to whomever I show compassion. (3:27) So then, it does not depend on the person who wants it, or the one who runs, (3:35) but on God who has mercy. (3:38) For the scripture says to Pharaoh, (3:41) For this very reason I raised you up, in order to demonstrate my power in you, (3:46) and that my name might be proclaimed through the earth.

(3:50) So then, He has mercy on whom He desires, (3:53) and He hardens whom He desires. (3:57) You will say to me then, (3:59) Why does He still find fault, for who has resisted His will? (4:04) On the contrary, who are you, you foolish person, who answers back to God? (4:10) The thing molded will not say to the molder, (4:13) Why did you make me like this, will it? (4:16) Or does the potter not have a right over the clay, (4:20) to make from the same lump one object, (4:23) for honorable use, and the other for common use? (4:27) What if God, although willing to demonstrate His wrath, (4:31) and to make His power known, endured with great patience, (4:35) objects of wrath prepared for destruction? (4:38) And He did so to make known the riches of His glory, (4:41) upon objects of mercy, which He prepared beforehand for glory. (4:47) Namely us, whom He also called, (4:51) not only from among Jews, but also from among Gentiles.

(4:56) So, as He also says in Hosea, (4:59) I will call those who were not My people, My people, (5:02) and her who was not beloved, beloved. (5:06) And it shall be that in the place where it was said to them, (5:11) You are not My people, (5:12) there they shall be called sons of the living God. (5:16) Isaiah cries out concerning Israel, (5:19) Though the number of the sons of Israel may be like the sand of the sea, (5:23) only the remnant will be saved, (5:27) for the Lord will execute His word on the earth, (5:31) thoroughly and quickly, and just as Isaiah foretold.

(5:36) If the Lord of armies had not left us descendants, (5:41) we would have become like Sodom, (5:43) and would have been like Gomorrah. (5:47) What shall we say then? (5:49) That Gentiles, who did not pursue righteousness, (5:53) attained righteousness, (5:55) but the righteousness that is by faith. (5:58) However, Israel, pursuing a law of righteousness, (6:02) did not arrive at that law.

(6:04) Why? (6:05) Because they did not pursue it by faith, (6:09) but as though they could by works. (6:12) They stumbled over the stumbling stone, (6:15) just as it is written, (6:17) Behold, I am laying in Zion a stone of stumbling, (6:21) and a rock of offense, (6:23) and the one who believes in Him will not be put to shame. (6:32) Paul is definitely defending and explaining to us God.

(6:41) He wants us to understand the nature of God and His workings. (6:46) And so he's demonstrating to us in several different ways (6:52) God's power over the world, (6:55) and over mankind, (6:57) and over His creation, (6:59) and that He has complete control, (7:03) divine intervention, providence, and preservation of the world. (7:07) As we reflect upon the various things, (7:12) Jesus is pointing out to us our dependence upon God in His entirety, (7:18) and when we read about Jesus telling us about what God is going to do for us in Matthew 6, (7:25) when you look at Matthew 6, (7:27) let's take a look at that real quick.

(7:31) He's talking about God's cure for anxiety in verse 28. (8:13) For this reason I say to you, (8:16) do not be worried about your life, (8:20) as to what you will eat or what you will drink, (8:24) nor for your body, (8:27) as to what you will put on, (8:31) is life not more than food, (8:33) and the body more than clothing? (8:36) Look at the birds of the sky, (8:39) that they do not sow, (8:42) nor reap, (8:43) nor gather crops into barns, (8:47) and yet your heavenly Father feeds them. (8:51) Are you not much more important than they? (8:55) And which of you, by worrying, can add a single day to his lifespan? (9:04) And why are you worried about clothing? (9:07) Notice how the lilies of the field

grow.

(9:10) They do not labor, nor do they spin thread for cloth. (9:16) Yet I say to you, (9:18) that not even Solomon in all his glory clothed himself like one of these, (9:22) but if God still clothes the grass of the field, (9:27) which is alive today and tomorrow is thrown into the furnace, (9:32) will he not much more clothe you? (9:36) You of little faith. (9:38) Do not worry then, saying, (9:40) what are we to eat, (9:42) or what are we to drink, (9:44) or what are we to wear for clothing? (9:47) For the Gentiles eagerly seek (9:50) all these things, (9:52) for your heavenly Father knows what you need, (9:55) all these, (9:57) your Father knows that you need all these things.

(10:01) But seek first his kingdom, (10:03) and his righteousness, (10:05) and all these things will be provided to you. (10:08) So do not worry about tomorrow, (10:11) for tomorrow will worry about itself. (10:14) Each day has enough trouble of its own.

(10:18) So he's indicating here, (10:20) we have absolutely no need to be concerned about (10:27) what we're going to do, (10:30) how we're going to be taken care of. (10:33) Very interesting. (10:35) Very interesting.

(10:37) The point that came to mind (10:40) as I was reading this morning (10:42) my Proverbs and Psalms, (10:46) let's take a look at Psalms, (10:47) I think it's 104. (10:50) This is the Psalms that I was reading this morning, (10:56) and it points out God's provision for his mankind. (11:02) I pointed out to you, (11:04) I think it was last week, (11:05) about the creation of the world, (11:09) and one of the arguments about whether a day was for a thousand years, (11:13) or 24 hours a day.

(11:16) If you look at each one of those days, (11:20) they precede the thing that is necessary for the next day, (11:23) and the next day, and the next day. (11:25) And if it was a thousand years, (11:27) they'd all burn up. (11:29) If it was four thousand years, (11:31) they would all be dead.

(11:32) It's a 24-hour day. (11:35) And so, (11:37) let's take a look at Psalms 104. (11:40) It is 104.

(11:46) Notice what the Psalm is. (11:47) He's very much aware of God's divine intervention and providence for his mankind, (11:53) for his creation. (11:55) Bless the Lord my soul, (11:57) Lord my God.

(11:59) You are very great. (12:01) You are clothed with splendor and majesty, (12:04) covering yourself with light as with a cloak, (12:09) stretching out heaven like a tent curtain. (12:12) He lays the beams of his upper chambers in the waters.

(12:16) He makes clouds his chariot. (12:19) He walks on the wings of the wind. (12:22) He makes the winds his messengers, (12:25) flaming fire his ministers.

(12:30) He established the earth upon its foundations, (12:33) so that it will not totter forever and ever. (12:38) You covered it with the deep sea as with a garment. (12:42) The waters were standing above the mountains.

(12:44) They fled from your rebuke. (12:46) At the sound of your thunder, (12:48) they hurried away. (12:50) The mountains rose.

(12:52) The valleys sank down to the place where you established for them. (12:56) You set a boundary so that they will not pass over, (13:01) so that they will not return to cover the earth.

(13:05) Notice what he's talking about there.

(13:07) Not have to worry about the flood anymore, (13:09) because Noah, when he came out of the flood, (13:12) God put a rainbow in the sky, (13:14) and what did he say about that? (13:16) That was to promise, to show his promise, (13:19) that there would never be another flood, (13:22) and that the world would not be destroyed by water, (13:25) and that there will always be a season for planting (13:28) and a season for harvesting, (13:30) and that it is going to be there. (13:32) And so the psalmist, or the proverb here, (13:37) or not proverb, the psalmist himself is pointing out (13:40) how that we don't have to worry about man destroying the world (13:44) with atomic bombs. (13:46) I know when I was growing up, (13:48) we were concerned about the hydrogen bomb (13:50) setting off a catastrophic event, (13:58) destroying the world ourselves.

(14:00) Man isn't going to destroy the world. (14:02) God is. (14:04) And he's got it all in.

(14:06) And we're not going to have to worry about running out of oil. (14:10) We're not going to have to worry about running out of anything, (14:13) because God is providing these things for us. (14:16) He's making sure that we are going to have what we need.

(14:21) Just think. (14:22) I was thinking about this this morning. (14:24) Just think.

(14:26) What did Adam and Eve live on? (14:33) What do we have to live on? (14:37) We can go all the way back to Adam and Eve (14:39) and know that we can live the way Adam and Eve lived, regardless. (14:45) They didn't have the things that we have today. (14:49) We don't need the things that we have today.

(14:52) God has given us the ability to create it. (14:55) God has given us the ability to do these things. (14:58) But yet, why did we fret about these things (15:03) when man lived on practically nothing in the very beginning? (15:11) Man practically lived on nothing when David of old was living at that time.

(15:19) Man lived on practically nothing during World War I and World War II. (15:27) Look at all the things that they did. (15:30) And we're concerned about what are we going to do (15:33) when we have to pay \$4 a gallon for gas and all that sort of stuff.

(15:41) I don't have to worry about these things. (15:43) They're there. (15:45) So He established the earth upon its foundations.

(15:48) Picking up at verse 10, (15:49) He sends forth springs in the valleys. (15:53) They flow between the mountains. (15:55) They give drink to every animal of the field.

(16:00) What does He do for us? (16:03) He gives us the same thing, doesn't He? (16:05) He gives drink. (16:07) So He's taking care of the animals. (16:09) So He gives drink that flows through the mountains.

(16:12) They give drink to every animal of the field. (16:15) The wild donkeys quench their thirst. (16:18) The birds of the sky dwell beside them.

(16:21) They lift up their voices from among the branches. (16:24) He waters the mountains from His upper chambers. (16:28) The earth is satisfied with the fruit of His works.

(16:33) He causes the grass to grow for the cattle. (16:37) So we stop and think about this. (16:40)

The grass is growing out here on our yards.

(16:43) They're designed to be eaten by animals. (16:48) So He's providing for the animals. (16:50) That's why Jesus says if God's providing for the animals, (16:54) who are we? (16:56) We are very much more important than the birds of the field.

(17:00) We're very much more important than the flowers of the earth. (17:03) We're very much more important. (17:05) So He's going to take care of us in just the same way.

(17:11) He's going to take care of us so we don't have to worry about Him. (17:13) So He goes on. (17:14) He says the wild donkeys quench their thirst.

(17:16) The birds of the sky dwell beside them. (17:18) They lift up their voices from among the branches. (17:20) He waters the mountains from His upper chambers.

(17:24) The earth is satisfied with the fruit of His works. (17:27) He causes the grass to grow for the cattle. (17:30) And vegetation for the labor of mankind.

(17:35) Wheat, I guess. (17:36) Straw for bedding. (17:39) So that they may produce food from the earth.

(17:43) And wine, which makes the human heart cheerful. (17:46) So that He makes His face gleam with oil. (17:51) And food, which sustains a human heart.

(17:55) The trees of the Lord drink their fill. (17:58) The cedars of Lebanon, which He planted. (18:02) Where the birds build their nests.

(18:04) And the stork, whose home is the juniper tree. (18:09) The high mountains, as for the wild goats. (18:12) The cliffs are a refuge for the rock hyrax.

(18:17) He made the moon for the seasons. (18:20) The sun knows the place of its setting. (18:24) You appoint darkness, and it becomes night.

(18:27) In which all the animals of the forest prowl about. (18:32) Notice here, He's talking about how God is providing for the animals of the night. (18:38) The young lions roar for their prey.

(18:40) And seek their food from God. (18:45) When the sun rises, they withdraw. (18:48) And they lie down in their dens.

(18:51) A person goes out to his work, and to his labor, until evening. (18:56) Lord, how many are Your works! (19:00) In wisdom, You made them all. (19:04) The earth is full of Your possessions.

(19:06) There is the sea, great and broad. (19:10) In which are swarms without number. (19:14) Animals, both small and great.

(19:16) The ships move along there. (19:19) And Leviathan, which You have formed to have fun in it. (19:24) They all wait for You to give them their food in due season.

(19:31) You give to them, they gather it up. (19:34) You open Your hand, they are satisfied with good. (19:39) You hide Your face, they are terrified.

(19:42) You take away their breath, they perish. (19:46) And return to their dust. (19:48) You send

forth Your Spirit, they are created.

(19:51) And You renew the face of the ground. (19:55) May the glory of the Lord endure forever. (19:58) May the Lord rejoice in His works.

(20:01) He looks at the earth, and it trembles. (20:04) He touches the mountains, and they smoke. (20:08) I will sing to the Lord as long as I live.

(20:11) I will sing praise to my God, while I have my being. (20:16) May my praise be pleasing to Him. (20:19) As for me, I shall rejoice in the Lord.

(20:22) May sinners be removed from the earth. (20:25) And may the wicked be no more. (20:28) Bless the Lord, my soul.

(20:30) Praise the Lord. (20:34) So we have the psalmist pointing out to us God and what He stands for, doesn't He? (20:44) So Paul is trying to point out to us the same thing. (20:48) How the God is for all.

(20:54) We look at Romans the 9th chapter. (21:02) Let's take a look at it a little bit. (21:04) And I hope to answer Joe's question from last week.

(21:11) I remember your question. (21:15) So let's take a look at it. (21:18) I'm telling the truth.

(21:19) In Christ I am not lying. (21:21) My conscience testifies with me in the Holy Spirit that I have great sorrow and unceasing grief in my heart. (21:31) I love that word conscience.

(21:33) That word conscience just strikes out to me. (21:37) Whenever I see that word conscience, we talk about, in Hebrews he talks about how our conscience is cleansed. (21:45) He talks in Romans here, he's talking about how we can approach God in good conscience.

(21:51) And so it's important to me to have a good conscience. (21:56) And I know it's important to you to have a good conscience too. (21:59) So when he's talking about conscience, he's talking about the fact that he is true, he's clear, he's righteous in his way.

(22:13) He is coming to God sincerely. (22:20) When I was in business, when I was working for Lincoln National Life Insurance Company, (22:29) I had to take a correspondence course because I was a correspondent for them, policy holder, correspondence. (22:40) And so I was writing letters to them.

(22:43) And so I had to learn how to write love letters to policy holders. (22:48) And love is an acronym. (22:52) Liftoff, on target, value payload, the illicit response.

(22:58) And so I had to learn how to write love letters. (23:01) And so in that, where it says sincerely yours, perhaps you already know this. (23:09) Sincerely just simply means without wax.

(23:14) Does that mean anything to you? (23:16) Without wax. (23:19) When a person is in the furniture business, and I was in the furniture business for a little bit. (23:25) I was selling televisions at the time.

(23:28) I've had many times, many different occupations along the way. (23:32) But anyway, you get a television set in, nice wooden case and everything. (23:38) But it had marring, somebody scraped it

and so on.

(23:41) So you take wax crayons, whatever the color of the furniture was, and you would fill in the scratches with the wax. (23:50) And so, you know, clear it out. (23:53) Well, back in those days, marble, if the marble had a scratch in it or a crack, (24:01) they would take wax and fill it in to make it look nice.

(24:06) So the buyer would look at it and he'd think, oh, this is a perfect piece of marble. (24:13) And so he got it home and the sun started hitting it and the sun started melting the wax. (24:18) And then all of a sudden you realize you bought a merchandise that you would not have bought before.

(24:27) So the merchant would say, it's sincere, without wax. (24:33) I did not do anything to this to present it to you. (24:36) It's without wax.

(24:38) And so when you finish a letter, you're saying, sincerely yours, I am telling you the truth, 100%, without wax. (24:48) And so, have a clear conscience, it needs to be sincere, without wax. (24:57) So if you didn't have a clear conscience, for example, you hurt somebody, (25:03) or you've been talking behind their backs and telling people things that they shouldn't know about them, (25:12) and then you get in the presence of them, do you have a clear conscience? (25:19) You don't know if they found out what you've been talking to them about.

(25:24) You don't have a clear conscience. (25:26) To have a clear conscience means that you can come into the presence of that person and not have to worry about anything. (25:34) You're pure, you're right.

(25:36) And Paul is saying, I am able to approach God in a clear conscience. (25:45) And that's what God is saying to us, He is being able to give us a clear conscience. (25:51) Well, how is He going to give us a clear conscience? (25:54) By saying to you, I forgive you.

(26:00) And knowing that He has forgiven us, and believing that He has forgiven us, (26:06) we can approach Him with a clear conscience. (26:11) If we comply to His will and so on, we have a clear conscience. (26:20) So Paul is saying, I have a clear conscience.

(26:24) I can approach God. (26:26) And when I tell you that I am praying for my brothers and sisters who are Jews, (26:32) and he gives us the background of how they are Jews, and he is one of them, (26:37) and he is telling us all about how he fits the lineage of being a Jew. (26:46) He is a descendant of Jacob, a descendant of Jacob whose name was changed to Israel.

(26:52) He is an Israelite, a descendant of Jacob. (26:56) And he gives us all his background and his pedigree. (27:01) He is giving us the true pedigree.

(27:03) And he says, I am telling you in clear conscience, (27:06) I would love to die for them if they would just become Christians, (27:11) if God would just deal with them and forgive them, (27:17) and allow them to be able to know the hope of eternal life. (27:24) They are Israelites to whom belongs the adoption of sons and daughters, (27:29) the glory, the covenants, the giving of the law, the temple service, and the promises. (27:34) He is talking about how his descendants, the Israelites, qualify all of this, (27:41) and they have been a complete descendant and enjoyed the benefits of God, (27:48) who are the fathers, and from whom Christ according to the flesh, (27:53) who is overall God blessed forever.

Amen. (27:58) So he is giving us the pedigree, and he is also talking about the Israelites (28:02) and how they shared in all of the benefits that God is sharing with them, (28:08) but yet they are failing. (28:13) And he tells us down at the bottom of the chapter why they are failing.

(28:18) He tells us it is because they have tried to obtain this by works on their own merits, (28:25) and not by faith. (28:28) And so he is telling us that. (28:30) Any questions or comments? (28:33) So he is pointing out to us now, he is going to share us God, (28:39) and how God is going to be righteous in doing what he is doing in mankind, (28:47) and what he is expecting from us in order to count us as being righteous, (28:53) which justifies us and puts us in the right relationship with him (28:59) to anticipate eternal life in heaven.

(29:03) So he is going to share with us how God is dealing with us righteously. (29:10) So he says, (29:11) It is not as though the word of God has failed, (29:15) for they are not all Israel, who are descended from Israel. (29:22) What does he mean by that? (29:24) He goes on and explains to us.

(29:26) Not all of them qualify to be Israelites. (29:31) Not all of them are of the right lineage and heritage to, for example, Ishmael. (29:41) Ishmael was a descendant of Abraham, wasn't he? (29:46) But he is not included in this because he is not a child of promise.

(29:50) He was a child of the world. (29:52) How was he a child of the world? (29:53) When Sarah offered Hagar as the, what would you call it? (30:05) But anyway, he went into her and had a child by her, Ishmael, (30:12) but he wasn't the child of promise. (30:15) And so therefore, he is not in that right line of being considered to be the child of Abraham (30:23) because he is not a child of promise.

(30:26) Ishmael, or Isaac, is the child of promise. (30:31) And so then he goes on and explains to us how that not only just because you're a child of Isaac (30:38) doesn't mean that you're a child of promise. (30:43) Why? (30:44) In order for you to really be a child of promise, (30:47) God says, I want Jacob to be the child of promise.

(30:56) So you have to be not only a lineage of Isaac, but you also have to be a descendant of Jacob. (31:04) But he's also saying, just because you're a descendant of Jacob doesn't mean you're an Israelite. (31:14) So he goes on and he talks about those things.

(31:17) So he's pointing out to us God's point in trying to bring about these things. (31:25) And so he's justifying God, and he's defending God, (31:30) and he wants us to realize that God, being the maker and creator of us, (31:34) that he has the right to call whomever he wants to call. (31:38) For example, down here in verse 26 or 25, he also says to Hosea, (31:45) I will call those who are not my people, my people.

(31:49) And her who was not beloved, beloved. (31:53) And it shall be that in the place where it was said to them, you are not my people, (32:00) they shall be called sons of the living God. (32:03) And so he wants us to realize that God has a purpose in the creation.

(32:12) So how do we know what the purpose is? (32:17) Paul points out, I got that revelation in Ephesians, doesn't he? (32:22) He points out to us that God revealed to him his plan. (32:28) His plan was that he was going to reconcile us to him through Jesus, (32:34) and that he was going to make an offer to all mankind to be reconciled to him, (32:39) regardless of who they are. (32:41) He was going to offer all mankind the opportunity to be reconciled to him (32:47) and to have the promise of eternal life through Jesus.

(32:53) Take a look at Ephesians and you will see that he is pointing that out to us. (32:59) I like to deal with Ephesians, especially the first chapter, (33:04) because it points out to us that God has a specific plan when he created the world. (33:14) And this plan was in the back of his mind before he created the heavens and the earth, (33:19) before he even created man.

(33:21) He intended to have us be reconciled to him through Jesus. (33:27) That's all there is to it. (33:28) Take a look at it.

(33:31) Let's pick up at verse 3. (33:33) Chapter 1, Ephesians. (33:35) Blessed be the God and Father of our Lord Jesus Christ, (33:37) who has blessed us with every spiritual blessing in the heavenly places in Christ, (33:44) just as he chose us in him. (33:47) Notice that.

(33:51) Blessed is the God and Father of our Lord Jesus Christ, (33:55) who has blessed us with every spiritual blessing in the heavenly places in Christ. (34:03) So we're going to get those blessings through Jesus. (34:06) Just as he chose us in him before the foundation of the world.

(34:12) Who is him? (34:13) It's Jesus, isn't it? (34:15) So he chose us in Jesus before the foundation of the world. (34:21) Before he even created man, he had us receiving the blessings through Jesus (34:28) before the creation of the world. (34:31) And so we're the ultimate product of his plan.

(34:43) So he predestined us to adoption as sons and daughters through Jesus Christ to himself, (34:52) according to the good pleasure of his will. (34:56) So God intended for us to have these blessings through Jesus to bring glory to his grace. (35:07) In other words, God's grace with which he favored us in the beloved.

(35:12) Who's the beloved? Jesus. (35:14) In Jesus we have redemption through his blood. (35:18) The forgiveness of our wrongdoings, according to the riches of his grace, (35:23) which he lavished on us in all wisdom and insight.

(35:28) He made known to us the mystery of his will, according to his good pleasure, (35:34) which he set forth in him regarding his plan of the fullness of the times (35:40) to bring all things together in Christ. (35:44) Things in the heavens and things on the earth. (35:48) In him, Jesus, we also have obtained an inheritance, (35:53) having been predestined according to the purpose of God, (35:58) who works all things in accordance with the plan of his will.

(36:02) To the end, that we who were the first to hope in the Christ would be the praise of his glory. (36:12) In him, Jesus, you also, after listening to the message of truth, the gospel of your salvation, (36:19) having also believed you were sealed in him with the Holy Spirit of the promise, (36:25) who is a first installment of our inheritance in regard to the redemption of God's own possession, (36:32) to the praise of his glory. (36:35) So, we have God's plan being worked out.

(36:41) And Paul is pointing this out to us in Romans in the ninth chapter. (36:46) He's talking about the fact that God is working out his promise, working out his plan. (36:53) So, it is not as though the word of God has failed, (36:57) for they are not all Israel, who are descendants from Israel, (37:02) nor are they all children, because they are Abraham's descendants.

(37:06) But, through Isaac, your descendants shall be named. (37:11) So he's quoting what God said to Abraham. (37:16) Through Isaac, your descendants shall be named.

(37:18) So he's drawing on that, and that's the prophecy, and it's God's plan, (37:25) that he's going

to, through Isaac, through Jacob, and through his descendants, (37:31) Jesus is going to come into the world, and he is a descendant. (37:36) That's why he's pointing out to us, Christ is the fulfillment of his promise to those of the Father, (37:43) who is the Christ according to the flesh, who is overall God-blessed forever. Amen.

(37:51) So, he's pointing that out. (37:53) He wants us to know that through his descendants, (37:58) that is, it is not the children of the flesh who are children of God, (38:02) but the children of the promise are regarded as descendants. (38:07) For this is the word of promise.

(38:10) At this time, this is God, he's quoting God. (38:14) At this time, I will come and Sarah will have a son. (38:20) And so he's giving Abraham the promise.

(38:26) You remember? (38:27) It's Genesis, the 15th chapter, where he's talking about how Abraham is challenging God. (38:37) I've been following you all these years. (38:40) I'm almost now 90 years old, and I still don't have a child.

(38:45) Where is this child that you have promised me that would be my inheritance? (38:50) And God takes him out, and he shows him the stars in the sky, (38:55) and he promises him, you will have a son. (39:01) And then it is recorded there that God says, you believe me. (39:09) Because Abraham does believe him, and because of that belief, God credits him with righteousness.

(39:17) He has saying to Abraham, you are a person who is walking after my faith, after me, by will. (39:28) You are a righteous individual. (39:30) In other words, he's a godly person.

(39:32) He's following God. He believes God. (39:35) He's been credited as being a righteous person.

(39:39) The word righteous is a label. (39:43) And so, we're righteous. (39:47) But if we're not righteous, what is the opposite of being righteous? (39:53) Unrighteous.

(39:55) And so, what is unrighteousness? (39:58) We understand that very well, don't we? (40:01) What is unrighteous? (40:02) Those of us who commit sin. (40:06) We're unrighteous. (40:08) But if we're wanting to walk in the light as he is in the light, (40:12) God credits us with being a righteous individual.

(40:17) When we look at Christian, that's a label also, isn't it? (40:21) I pointed that out, I tried to point that out in my sermon. (40:27) It's a label. (40:28) He's saying, you're a righteous person.

(40:30) What does he mean by that? (40:32) He believes God. (40:33) And he tries to walk after God's will. (40:36) And he will not sin willfully.

(40:39) He may sin, and he will sin, but not willfully. (40:45) And not as a habit. (40:47) Not on purpose.

(40:49) He's walking in the light. (40:51) In other words, he knows what God wants him to do. (40:53) He's trying his level best to do it.

(40:56) And God is counting him as being a righteous individual. (41:00) He's a Christian. (41:02) He's not sinning.

(41:04) He's a Christian. (41:06) Christian is a label also, isn't it? (41:09) So, we're descendants of Jesus. (41:12) We're not descendants, we're disciples of Jesus.

(41:15) And so, we're called Christians because we're disciples of Jesus. (41:20) And so, we're following after Jesus. (41:22) So, it's a label.

(41:24) As we reflect upon that. (41:26) So, at this time, I will come and Sarah will have a son. (41:31) Verse 10.

(41:32) We're in Romans the 9th chapter as you walk through this. (41:39) So, he goes on and he points out that at this time, I will come and Sarah will have a son. (41:47) And not only that, but there was also Rebecca.

(41:50) And he's pointing out the history now. (41:52) They know their history. (41:54) And we should know our history also.

(41:57) Because Rebecca is Isaac's wife. (42:01) And when she had conceived twins by one man, our father Isaac, (42:07) for though the twins were not yet born and had not done anything good or bad, (42:14) so that God's purpose, according to his choice, would stand. (42:18) Not because of work, but because of him who calls.

(42:24) It was said to her that the older will serve the younger. (42:29) That's God. He's quoting God in the conversation he had with Rebecca.

(42:34) He says to her, the older will serve the younger. (42:38) Just as it is written, Jacob I have loved, but Esau I have hated. (42:43) So then you go down and I promise you I'll try to answer the question here.

(42:53) My time is up. (42:56) But let's go on just a little bit further. (42:59) What shall we say then? (43:01) There is no justice with God, is there? (43:05) Far from it.

(43:06) For he says to Moses, I will have mercy on whomever I have mercy, (43:11) and I will show compassion on whomever I show compassion. (43:15) So then, it does not depend on the person who wants it or the one who runs, (43:23) but on God who has mercy. (43:26) For the scripture says to Pharaoh, (43:29) for this very reason I raised you up, in order to demonstrate my power in you, (43:35) and that my name might be proclaimed throughout the earth.

(43:39) So then, he has mercy on whom he desires, and he hardens whom he desires. (43:46) So let's reflect on that. (43:47) Did he allow Pharaoh to be born to be lost? (43:56) Is that the question? (43:59) Yeah.

(44:00) Well, that's not for us to ask that question. (44:06) What he wants us to realize is, who is Pharaoh? (44:12) Who is he? (44:15) He's an Egyptian. (44:19) What is an Egyptian? (44:23) He's an individual who has his own religion, and he's not following God at all.

(44:30) And he rejects the knowledge of God. (44:33) And when Moses goes to him and says, God says to me, let my people go, (44:39) Pharaoh says, who is your God? (44:43) He says, you're subject to us. (44:46) You're our slaves.

(44:48) Our God put you under our power. (44:55) He doesn't realize that God is the one who put them there. (45:02) So who is Pharaoh? (45:04) Pharaoh is an Egyptian who does not believe in God.

(45:08) And so what Paul is pointing out to us is, here is an Egyptian. (45:15) He's an example of the way Egyptians believe and live. (45:22) And so God is saying, I'm going to have this Pharaoh who

doesn't believe in me, who rejects me, (45:29) I'm going to put him in position so that I can show my power.

(45:35) So he takes this Egyptian, and he raises him up, (45:42) and that's what he promises us about all powers, all leaders in the world, doesn't he? (45:49) He says, they're all ordained by me. (45:53) So God ordains this Pharaoh to be the leader who doesn't believe in him, who has no use for him, (46:03) and God has put him in that position so that he could show his power. (46:11) That's what Paul is pointing out to us.

(46:14) We need to come to the understanding that God is in control of this world, period, (46:21) and that the events that are taking place in this world, wherever, even today, (46:28) God is in power, and he's raised these individuals to show his power. (46:36) He wants us to understand, I will deal with him. (46:42) Let me deal with him.

(46:44) So when God comes in and starts working with this Pharaoh, how many plagues does he show him? (46:52) Ten. (46:53) And all ten of them were designed to show how he had power over their gods (47:03) and the various other things that they did. (47:05) He showed that.

(47:07) And so, how much did the Israelites put into this? (47:12) The Israelites had nothing. (47:16) They did not do anything to bring these plagues about, did they? (47:21) Those plagues were designed to show that God exists, (47:25) and Moses would foretell what these plagues were going to be (47:32) and how they were going to deal. (47:34) And so he's showing them, isn't he? (47:38) What happens to the Egyptians after they see these various things? (47:43) They go to Pharaoh, and they say, (47:45) Let them go! Let them go! (47:50) And a couple of times, Pharaoh says, (47:52) Okay, I'm going to let you go.

(47:54) But then he has a change of heart, doesn't he? (47:56) Why does he have a change of heart? (47:58) Because God hardened his heart. (48:01) How did he harden his heart? (48:03) By dealing with his sin. (48:06) His own sin.

(48:07) He didn't want to let these people go. (48:11) So, we make promises, we break promises. (48:14) Why do we break promises? (48:15) Because we don't always want to agree with those promises.

(48:19) So, we harden our own hearts. (48:22) Pharaoh hardened his heart. (48:24) God used him to harden his heart.

(48:27) To demonstrate his power. (48:30) Period. (48:31) So, Paul is pointing out to us, (48:33) we need to recognize God's divine intervention, (48:37) providence, and preservation in our lives.

(48:40) We need to know that. (48:42) So, when it came time for the Israelites to come out, (48:46) because the 400 years had already transpired, hadn't it? (48:51) So, he's bringing them out according to his prophecy. (48:56) What did I say about prophecy? (48:58) Prophecy is to demonstrate that there is a God, (49:02) because God is the only one who can fulfill prophecy.

(49:07) Man can't. (49:09) So, what did the Israelites contribute to their freedom? (49:15) Another thing. (49:17) Who obtained their freedom? (49:22) It was God.

(49:24) And God obtained their freedom by the Passover. (49:29) The Passover angel killing the firstborn. (49:33) And so, that's when... (49:35) Who brought about the freedom of the Israelites

coming out of Egypt? (49:42) God did.

(49:44) Did they contribute anything to it? (49:46) Not a thing. (49:50) And so, Pharaoh then is a pawn in God's hand. (49:55) And God is using Pharaoh to demonstrate his power.

(50:01) And that's what Paul's pointing out to us, isn't it? (50:05) He's using this to demonstrate his power. (50:08) So, starting with verse 14 down through 18. (50:17) What shall we say then? (50:19) There is no justice with God, is there? (50:22) Far from it.

(50:23) For he says to Moses, I will have mercy on whomever I have mercy, (50:27) and I will show compassion on whomever I show compassion. (50:30) So then, it does not depend on the person who wants it or the one who runs, (50:38) but on God who has mercy. (50:42) For the Scripture says to Pharaoh, (50:46) For this very reason I raised you up, in order to demonstrate my power in you, (50:51) and that my name might be proclaimed throughout the earth.

(50:55) So then, he has mercy on whom he desires, and he hardens whom he desires. (51:03) And so we might conclude with that, from saying, (51:07) Can you get your reconciliation to God? (51:11) Can you be reconciled to God because you want it? (51:15) Because you work for it? (51:18) No, he says. (51:20) No, it's because God is showing it to you.

(51:24) God is reaching out by his mercy and his grace, (51:28) and he's saying to you, (51:31) Here, you accept this. (51:33) I'm giving you this opportunity. (51:35) It's not because of what you're doing, because you want it.

(51:38) It's not because you desire it. (51:40) It's because I want you. (51:43) I want you.

(51:46) So, God is offering to us reconciliation and the opportunity to be with him eternally in heaven. (51:54) All we've got to do is accept his offer, (51:57) and to come to him under the terms that he extends to us. (52:02) It's through the promise of his marriage.

(52:04) Exactly. Through the promise, and not through inheritance. (52:08) So, thank you so much for your time. (52:10)